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THE IRISH
ECCLESIASTICAL RECORD:

A Monthly Journal.

CONDUCTED BY A SOCIETY OF CLERGYMEN,
UNDER EPISCOPAL SANCTION.

VOL. III.

"Ut Christiani ita et Romani sitis".

"As you are children of Christ, so be you children of Rome".

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

DUBLIN:
JOHN F. FOWLER, 3 CROW STREET,
DAME STREET.
1867.

THE

CONDUCTED BY A SOCIETY OF GENTLEMEN
OF THE

**J. F. FOWLER, PRINTER,
3 CROW STREET, DAME STREET,
DUBLIN.**

JOHN F. FOWLER, PRINTER,
3 CROW STREET, DAME STREET,
DUBLIN.

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CORRIGENDA ET ADDENDA.

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Page	line		Page	line	
390,	1,	for "leabhap" read "leab- hap".	395,	24,	for "youths" read "pilgrims".
"	"	for "moic" read "meic".	"	31,	for "Christians ever dwell" read "persons live for ever".
"	15,	for "conpogaiB" read "con- pogaiB".	"	—	Note 9, line 6, for "first" read "second".
"	24,	for "echach" read "ech- ach".	"	—	Note 10, line 5, for "but" read "both".
"	26,	for "clocan" read "clocan".	468,	2,	for "hoi" read "noi".
391,	24,	for "saints" read "holy monks".	"	6,	for "Suoiu" read "Suioiu".
"	31,	for "Twenty" read "Forty".	"	—	Note 10, line 2, for "B" read "13".
392,	9,	after "bpuin" insert "Cu- algne".	"	—	Note 10, line 4, before "Steib" insert "i".
"	27,	for "fo" read "fo".	"	—	Note 10, line 6, for "iSteib" read "iSteib".
"	31,	omit the commas after coi- caic and cachae, and in- sert them after ppuuglaic and Saueolaib.	469,	7,	for "Cair" read "Gair".
"	32,	for "aiBcu" read "aiBcu".	"	27,	for "Gillian" read "Gillain".
"	—	Note 5, line 7, for "h. pal- giaupna" read "h. palgi, supra". The reference is to line 14.	471,	10,	for "Marchuti" read "Mor- chuti".
"	—	Note 6, line 2, for "an mcha- pac" read "anmchapac".	"	20,	for "Cuilar" read "Cuilaie".
393	1, 2,	the original of this para- graph, which was accident- ally omitted, is "Seet noeb eppcoip ficet i Cill ma- nac eppnach, la loean ocur Enna, hor omner muoco, pl."	"	23,	for "Philar" read "Philaie".
"	3,	for "Two thousand nine hun- dred" read "Nine score hundred".	472,	14,	for "hioportao" read "hi oportao".
"	12,	for "elder" read "younger", and for "younger" read "elder".	"	27,	for "Comoea" read "Com- oea".
394,	19,	for "aplectao" read "ap- lectao".	473,	33-7-9,	for "13" read "12".
			475,	19,	for "Moranac" read "Moro- nog".
			"	24, 39,	for "13" read "12".
			"	32,	for "Ardloga" read "Aed- loga".
			476,	13,	for "Cluna" read "Cluana".
			"	22,	after "n-eppcoip" insert "Cille".
			477,	13, 14, 15, 20, 26, 35,	for "13" read "12".
			"	—	Note 18, line 2, for "oenum" read "oemun".
			"	—	Note 18, line 7, for "Oup" read "Ocup".



THE IRISH ECCLESIASTICAL RECORD.

OCTOBER, 1866.

THE ESTABLISHED CHURCH AND ITS PATRONS.

During the past two years we have often had occasion to speak of the Church Establishment in Ireland; and as we enter to-day on the third year of our existence, we wish to present to our readers, as a special treat, a few extracts from some episcopal *charges* which the leading members of the Established Church in Ireland have of late addressed to their clergy. These charges consider the Establishment under a threefold aspect, its past, its present, its future; and we may classify our extracts under the same three heads.

1. *Its past.* The *Established Church* in any country is generally understood to designate that church to which the vast majority of the population belongs, by reason of professing its doctrines, and receiving at the hands of its ministers the consolations of religion. Dr. Fitzgerald, Protestant Bishop of Killaloe,¹ whilst he candidly admits that this does not hold good of the Establishment in Ireland, "which is anomalous in many respects, and beset with many difficulties", seeks to account for this, its singular position, by referring to its past history.

Protestant essayists have long laboured to prove that at the dawn of the so-called Reformation, the whole Irish nation adopted the tenets of Henry the Eighth and Elizabeth. This cherished theory, however, is abandoned by his Lordship of Killaloe. If

¹ "A Charge delivered to the Clergy of the Dioceses of Killaloe and Kilfenora, Clonfert and Kilmacduagh, in August, 1866", by William Fitzgerald, Bishop of Killaloe.

wise and moderate measures indeed had been then adopted, he tells us, "the mass of the Irish population could have been brought into conformity with the new system": unfortunately, however, for the hopes of the Reformers, such measures were impossible in many parts of our land; "the greater part of Ireland", he says, "was a wild and semi-savage country, held only, at the best, in a nominal or precarious allegiance to the English crown"; and even where English law prevailed, "much less", he tells us, "was done than might have been done for such a purpose: the church revenues, instead of being applied to their proper purpose, were made a prey to shameless rapine, and the few Protestant clergy throughout the realm had to struggle for their means of subsistence amongst dangerous neighbours, and with hardly any one willing or able to protect them. . . . It is surely not altogether surprising that the teaching of the Protestant clergy should have accomplished little during such a period"—pag. 8.

Another cause of the ill success which attended the Establishment in Ireland is declared by the same authority to have been the violence of the persecution to which Irish Catholics were subjected:

"The fatal mistake was that of endeavouring by the brute force of coercion to obtrude English habits and the English language upon the Irish people. Even as it was, however, something was done, and had peaceful times continued, there was room to hope that, at no very distant date, the same faith and discipline would have been established in all the three kingdoms subject to the British crown. But all that had been done was soon dissipated to the very foundations by the horrid convulsion which ensued. . . . I am convinced that all other causes put together were as nothing in comparison with the fatal, blighting influence of the Penal Laws—laws framed apparently for the express purpose of crushing down the Roman Catholic population into a state of hopeless poverty, ignorance, discontent, and undying hostility to everything that bore the hateful name of English"—(pag. 9 and 10).

It might be expected that at least on the accession of King William, when the whole country was subjected to the English rule, the establishment might take root in our island. There was then, however, a third difficulty to prevent the success of the favoured Church:

"There were unluckily", says Dr. Fitzgerald, "causes in operation to mar but too effectually so fair a prospect. One was this—that the supposed necessities of the state had introduced an odious system of governing by corruption; and, amongst the means of corruption, Church patronage was one of the most readily available; and as Ireland was a remoter scene, and farther from the check of any power-

ful public opinion, corruption was here practised on a still larger scale, and in a more shameless manner, than in the sister country, inasmuch that it was no uncommon thing to make some three or four Irish benefices, and even an Irish bishopric, the reward of somebody too infamous or unpopular for English promotion"—(pag. 10).

Such, then, are the causes of the past failure of the Established Church in Ireland. Its clergy were too indolent, content with the mere enjoyment of the rich endowments of our fathers. It rested for its support on a penal code which shall ever remain the foulest blot on British legislation; and it was, in fine, an engine of state corruption, receiving as its pastors wolves in sheep's clothing, who indeed themselves stood in need of reformation, but were harbingers of no blessings to our suffering island.

Dr. Hamilton Verschoyle,¹ whose name recalls to mind some of those early ministers of the Reformation whom we have been just describing, is equally emphatic in admitting the failure, for the past, of the Establishment in Ireland, and he refers this ill-success to "the mistaken counsels which guided the government", to "the general insecurity of life and property", and to "the almost universal deadness among Protestants as regards religion" (pag. 25). The chief cause, however, of the disastrous failure was, in his opinion, the inefficiency of the English ministers:

"The ministers of religion", he says, "principally Englishmen, being cut off from communication with the people, if they had the charge of parishes, became drones; if of dioceses, gave themselves for the most part to politics and the advancement of the English interest, and not of the kingdom of Christ" (pag. 6.)

2. Such being the past history of the Establishment in Ireland, the reader will naturally be anxious to learn what is its *present position*. Unfortunately, however, the episcopal charges now before us do not display much anxiety to throw light on this important subject. Dr. Fitzgerald indeed admits that there are still "anomalies in the system which must strike every casual observer, and which figure conspicuously in every bill of indictment against us" (pag. 21); still he hopefully imagines that of late the Protestant Church "has visibly improved in activity and efficiency" (pag. 11).

Dr. Verschoyle too confesses that the Established Church is not precisely what it ought to be, and it is evidently to it that he refers when he laments "the boils and blains of superstition and infidelity which have broken out upon the Church", and how,

¹ "A Charge delivered to the Clergy of the United Diocese of Kilmore, Elphin, and Ardagh, at the visitation in June and July, 1866", by Hamilton Verschoyle, Bishop of Kilmore.

"like Job when he sat on a dunghill and scraped himself with a potsherd, we are brought very low, having fallen into the hands of the spoilers, and being delivered over to Satan for a season" (pag. 29). Nevertheless he is consoled, because "the disease is on the surface: the canker has not eaten into the bones and marrow, nor destroyed the sinews and ligaments" (*ib.*). Hence he exhorts his Protestant fellow-labourers to renewed exertions, but warns them at the same time that "every effort to reclaim them (the Romanists) back to loyalty to their heavenly and earthly sovereigns will be like beating the air, unless the Protestant element in the land, through the ministry of the Gospel, be imbued with the spirit of truth and love" (pag. 23). We are sorry to be obliged to say that this spirit of truth and love does not pervade the pages of his lordship's charge. It surely is not in accordance with that sacred spirit of love and truth to repeat the childish insults of "Antichrist" and "Babylon" (pag. 18 and 26), to call the Roman Catholics "idolaters" (pag. 20), to assert that they render to a creature "the worship which is due only to God and His Blessed Son" (pag. 7),—and that they are rebels to the "powers that be" (*ibid.*). From such language we should conclude that far, from being a minister of truth and peace, he would fain perpetuate in the Establishment that same spirit of hatred and persecution which, as we have seen, characterized it during the three last centuries.

It is unnecessary for us to mention in detail in what the "anomalies" consist which are hinted at in the foregoing extracts. It surely is an anomaly to find still perpetuated among us that system of state patronage so emphatically denounced by Dr. Fitzgerald, and in which £600,000 are annually extorted from the poorest country under the sun to pay the ministers of an alien creed. It is equally an anomaly to support as a *national church* that communion whose tenets are rejected by seven-eighths of the population; it is an anomaly for parishes to pay for the support of Protestant clergy whilst there is not a Protestant family within their limits—even the most silly of our legislators would not support a staff of shepherds, if there were no sheep upon his land; and it is an anomaly to permit an institution to still remain enthroned amongst us, the existence of which can only be traced to the corrupt influences and persecuting spirit of times which should be bygone. We may take as an example the very see of Killaloe, whose bishop has been lecturing us on the condition of the Established Church. That Protestant diocese comprises 1,707,851 acres, and has a population of 355,079 inhabitants; and although the members of the Established Church are only 15,905, or *one in twenty-three* of its population, yet £50,000 per annum are extorted from that

Catholic people to maintain a Protestant staff hostile to the spirit of their creed and country.

When such are the actual circumstances of the Establishment, we cannot but adopt the sentiment so truly and clearly uttered in the *Times* of the 19th inst.:

“It is only necessary for a Protestant bishop to open his eyes to bare statistics, in order to appreciate the incongruity of his position. The Irish Establishment is an institution which, to be condemned, needs only to be seen. It is an Establishment which is not established; and it is Irish only for the Hibernian reason that it is intensely English—that it was originally conceived in deadly antagonism to Irish sentiment, and that it has been since upheld against the all but universal dissent of the Irish people. An Irish Protestant bishop has not, and never could have, any feeling that he is at home in Ireland. He is a bishop in the air; he is supported, so to say, from behind, by a hand stretched out across the channel; but his feet have no standing ground; he has no congregation in whom to strike root. . . . The Established Church is itself the creation of the very spirit which in its extreme development gave birth to the infamous penal enactments. It is not, indeed, a penal law, but it is in a manner a gigantic confiscation. It seizes the whole of the ecclesiastical endowments of the country, and appropriates them to the use of a small minority, to a large extent of a foreign race and of an alien religion. In its theory, at all events, it is the chief remaining relic of the old intolerant policy. Such is the aspect, in which, under its present condition, it must necessarily be viewed by Irish Catholics”.

3. As regards *the future* of the Establishment in Ireland, Dr. Fitzgerald prophesies that it will remain unchanged and flourishing as heretofore. It was originally designed as a thorn in the side of Ireland, and, if we believe his lordship, it must continue to rankle there, because no British statesman will have courage enough to pluck it out, or ability enough to heal the wounds which it inflicts.

The Bishop of Kilmore is equally hopeful as to the permanence of the Establishment in our island:

“Has the plant”, he says, “been weak and sickly, not shooting forth vigorous roots and branches to fill the land? This is not so much the fault of the plant as of the vicious husbandry to which it was subjected. Shall it then be plucked up by the roots? We would rather say: let pains be taken to improve the soil by gathering out the stones, rooting out the briars and thorns of old superstitions and prejudices, and by other ameliorating processes, and we may yet hope to see the inhabitants of this land brought into subjection to Christ and His laws, and the majority of them members of the National Church” (pag. 9).

There is, however, a latent fallacy in this proposal of his lord-

ship. The fault in the Establishment is not limited to the vicious husbandry which has been hitherto employed; it extends to the tree itself, which should never have been planted in Irish soil, and which for three centuries has, like the upas plant, exercised a baneful influence, and checked the growth of all that should enrich and adorn our island.

Dr. Trench, in his late important charge, chiefly directs the attention of his hearers to the future prospects of the Establishment. He says nothing of its past and present; but he trusts that it will long continue to diffuse its blessings among us. It is not regarded as a grievance, in Ireland, he tells us; there is no earnestness or reality in the assaults which are made upon it; and should it ever be abolished, with it "*will vanish the best hopes for the future of Ireland, for her intellectual as well as spiritual freedom, while the disaffected to English rule will not be conciliated in the least*".

Dr. Trench must have been labouring under some delusion when he pronounced these words. For years Ireland has been clamouring for the abolition of the Established Church; the press has teemed with denunciations of that monstrous evil; it has been a thousand times anathematized in popular meetings; it has served as an inducement to the unwise to form illegal and secret associations; and even our legislators have over and over acknowledged that it is a crying injustice, a main cause of the discontent which prevails in Ireland and one of the chief sources of all the evils that prey upon our country. The eloquent words of the late viceroy, Earl Kimberly, in the House of Lords, are surely not yet forgotten by Dr. Trench; and the present leader of the Conservatives in the House of Commons used words scarcely less emphatic:—

"A dense population", he says, "in extreme distress, inhabited an island where there was an Established Church, which was not their Church. . . . They had a starving population, an absentee aristocracy, and an alien Church, and in addition the weakest executive in the world. That was the Irish question. Well, then, what would honourable gentlemen say if they were reading of a country in that position? They would say, at once, the remedy is revolution. But the Irish could not have a revolution. . . . What, then, was the duty of an English minister? To effect by his policy all those changes which a revolution would effect by force. . . . The moment they had a strong executive, a just administration, and ecclesiastical equality, they would have order in Ireland, and the improvement of the physical condition of the people would follow" (in Hansard, vol. lxxii. pag. 1016).

Again, we respectfully ask his Grace, what has the Establishment hitherto done "*for intellectual and spiritual freedom*"

among us, that its abolition should now blast all hopes for the future of Ireland? Hitherto, as we have seen, the Established Church has confessedly been a tool of state corruption, an engine of intolerant persecuting bigotry; it has marred every improving measure of conciliation in our legislature, and blighted the fairest hopes of prosperity in our island. We surely cannot accept its *past* or *present* as a guarantee that it will be in *future* the guardian "of our intellectual and spiritual freedom". It must require, indeed, a strong poetic genius to imagine that our intellectual and spiritual freedom will be endangered by taking from a condemned institution national property to which it has no right, or by closing up churches to which nobody goes, or by ceasing to extort fabulous sums from our poor country to pay parson and clerk and their families, for attending, Sunday after Sunday, a service which every body else deems heretical and profane. Our fathers would not have said that true liberty needs such safeguards. No one in his senses can regard them as harbingers of intellectual and spiritual blessings; and so long as they remain, they must be regarded by the Catholic people of Ireland as the fetters of an unwise and fatal tyranny.

NOTES ON THE LIFE OF ST. PATRICK.

I.

Where and by whom was St. Patrick consecrated bishop?

1. St. Germanus, Bishop of Auxerre, whose name so often appears in the Acts of St. Patrick, was one of the brightest ornaments of the Church of France in the fifth century. His zealous labours were not confined to his own diocese, and as delegate of the Holy See, his pastoral care extended throughout the whole of Gaul and the British Islands. If he did not visit Ireland in his missionary excursions, still our Irish Church owes him an everlasting debt of gratitude for the paternal solicitude with which he trained up our great apostle for the conversion of our island. Modern research has placed this connection of St. Germanus with St. Patrick in the clearest light, and has proved beyond the reach of controversy that our apostle was prepared for his missionary labours in Ireland under the guidance of this great legate of the Holy See.

2. There is one point, however, which has not been generally attended to when considering this connection of our apostle with the illustrious Bishop of Auxerre. *It is not in Gaul alone, but it is also in Italy, that St. Patrick is met with under the guidance*

of St. Germanus. Indeed, so anxious was the imperial ruler of the west, who resided for the most part at Ravenna, to enjoy the counsels of St. Germanus, that much of this saint's time seems to have been passed in the north of Italy. Permission was granted to him to renounce his military station and embrace the ecclesiastical state, only on condition of his repairing to the imperial court when free from urgent cares in his own diocese. Hence we find it expressly commemorated that after his second journey to Britain, he hastened without delay to the imperial court at Ravenna. It was in Ravenna too that St. Germanus died; and one of the most beautiful pages in his contemporary biography is the description of the solemn pomp with which his hallowed remains were translated from Ravenna through Vercelli, and thence across the Alps to Auxerre. The saint had promised to dedicate the newly built cathedral of Vercelli on his return from Ravenna; and he did so by his relics being deposited there for one night during this solemn translation.

3. Some of the writers of the Acts of our Apostle merely commemorate the fact, that St. Patrick spent some time in Italy. It is thus, for instance, that in the *Book of Armagh*, amongst the *Dicta S. Patricii*, there is one saying of our apostle in which he declares: "The fear of the Lord was guide of my journey through Gaul and Italy, and in the islands of the Tyrrhene Sea".¹

Tirechan too, whose memoirs of our saint are preserved in the same ancient *Book of Armagh*, writes:

"Septem annis ambulavit et navigavit in fluctibus et in campestribus locis per Gallias atque Italiam totam, atque in insulis quae sunt in mari Tyrrheno, ut ipse dixit in commemoratione laborum suorum".

And the same is repeated by Probus, who is justly ranked among the most accurate of the biographers of our apostle. He represents St. Patrick when repelled in his first visit to our island, as pouring forth the following prayer:

"O Lord Jesus Christ, who didst direct my steps to these islands through Gaul and through Italy (per Gallias atque per Italiam), conduct me now, I beseech thee, to the see of the Holy Roman Church, that receiving there the mission to preach with confidence, the Irish tribes may become Christian through me".

4. There are others, however, who expressly state that St. Patrick was under the care of St. Germanus in Italy. St. Fiacc, in the *Liber Hymnorum*, writes:²

¹ Lib. Armac., fol. 9. Petrie, *Essay on Tara*, pag. 35.

² I am indebted for this translation to Mr. Hennessey. Colgan translates the last verse as follows:

"Profectus est trans Alpes omnes, trajecto mari, quae fuit felix expeditio, et apud Germanum remansit in Australi parte Latii".

“Victor said to the hero-servant,
That he should go on the waves :
He placed his foot on the *Leac*,
His mark remains, it decays not.
He sent him across the mighty Alps,
It was an illustrious course,
Until he left him with Germanus,
Southwards in the south of Letha”.

And on this last word is added the ancient gloss: “*i.e. Italia ubi fuit Germanus*”.

A fragmentary Irish life of our apostle preserved in the *Leabhar Breac*, as translated by O'Donovan, also records that “Patrick went to learn wisdom and religion in the south-east of Italy, to the Bishop Germanus” (see *Tribes and Customs of Hy-Fiachragh*, in publications of I. A. S., 1844, pag. 413). Again, in the Irish Nennius (I. A. S., 1848), it is said, “Patrick went to the south to study, and he read the canon with Germanus”.

The testimony of the very ancient *Vita Tripartita* is also quite explicit on this head. St. Patrick, it says, being admonished in many visions, “journeyed across the Iccian Sea till he came to France, and thence to the Alps and to the southern parts of Italy, where he found St. Germanus, the most noble bishop in Europe in that age, and he read with him the ecclesiastical canons, even as Gamaliel at the feet of the Apostle Paul, and he there served God in labours, and fasting, and chastity, and contrition of heart, and in the love of God and his neighbour”.

5. The question may now be asked, was it in Gaul, or was it in Italy, that St. Patrick received episcopal consecration when hastening to the apostolate of our island? To this question many conflicting answers have been given by writers on Irish history. That the reader may be able to form his own opinion, we will first present a few of the chief passages in our ancient records which have any reference to this subject, and we will then briefly state the prominent theories which have been advanced by our antiquarians whilst seeking to solve this problem.

Muireu Maccutenus who wrote his narrative before the year 700, thus commemorates the episcopal consecration of St. Patrick :

“Palladius was ordained and sent to convert this island, lying under wintry cold ; but God hindered him, for no man can receive anything from earth unless it be given him from heaven ; and neither did those fierce and savage men receive his doctrine readily, nor did he himself wish to spend time in a land not his own, but he returned to him who sent him. On his return hence, however, after his first passage of the sea, having commenced his land journey, he died in the territories of the Britons.

“Therefore, when the death of Palladius among the Britons was

heard of, for the disciples of Palladius, viz.: Augustinus and Benedictus, and the rest, on their return, brought the news of it to Ebmoría, then Patrick and those who were with him turned aside from their journey, to a certain wondrous man and chief bishop, named Amathorex, who dwelt in a neighbouring place, and there St. Patrick foreseeing future events, received the episcopal degree from the holy Bishop Mathorex: also Auxilius and Iserninus and others of inferior degrees were ordained on the same day with St. Patrick”.

6. The author of the *Vita Secunda* in Colgan gives almost word for word the same narrative. The very ancient *Vita Tertia*, which, without observing chronological order, presents a series of detached facts concerning our saint, thus commemorates his episcopal consecration:—

“Patrick also turned aside from his journey to a certain wonderful man, a chief bishop, by name Amator; and from him St. Patrick received episcopal consecration.

“When, therefore, Patrick had entered Rome, he found honour and favour with Pope Celestine, who was the forty-fifth in succession from the blessed Peter the Apostle. And when St. Patrick was in Rome he heard the voice of an angel saying: ‘Go to the island of Ireland, and assist those who invoke thy aid’. And Patrick said: ‘I will not go until I salute the Lord’. And the angel conducted him to Mount Arnon on the Italian sea, in the city which is called Capua: and he saluted the Lord as Moyses.

“Then Pope Celestine had sent another preacher, by name Palladius, before Patrick to this island; but its inhabitants did not receive his doctrine, because God did not grant to him that island, but reserved it for St. Patrick. Palladius, however, returned from the island that he might go to Rome, but he died in the country of the Britons.

“Then St. Patrick, by command of Pope Celestine, returned to this country”.

The *Vita Quarta*, attributed to St. Aileran, is also composed of detached pieces. In the twenty-ninth and thirtieth chapters it thus mentions St. Patrick’s mission:

“St. Germanus therefore sent, as we have said, the blessed Patrick to Rome, that by the permission of the Apostolic See he might go forth to preach: for this was required by the due order of things. Therefore St. Patrick sailed across the Tyrrhene sea and received the staff of Jesus from a certain youth in an island, our Lord Himself welcoming him. And the Lord spoke to Patrick on the mountain and commanded him to go to Ireland. But when he was come to Rome he was honourably received by the holy Pope Celestine, and relics of the saints being given to him, he was sent to Ireland by the same Pope Celestine.

“Having, therefore, received the apostolic authorization, blessed Patrick, pursuing a straight course through Italy and Gaul, arrived at the sea between Gaul and Britain”.

Some miracles are then commemorated which our saint performed there, as well as on his passage thence to Ireland; and immediately after is inserted the whole passage about the death of Palladius, and the ordination of St. Patrick by *Amatorex*, which we cited in the first extract.

7. Probus, whose authority, so far from being weakened, has been confirmed every day more and more by the researches of modern archaeologists, thus describes the mission of our apostle:

“As yet, however, Patrick had not received the episcopal degree; he had deferred to receive it, for he knew that Palladius, the chief deacon of Celestine, who was the forty-fifth from St. Peter to govern the Apostolic See, being ordained by the same Pope, was sent to convert this island lying under wintry cold. But God prevented him from converting that people, for no one can receive anything on earth, unless it be given to him from above, and the fierce and savage men were unwilling to receive his teaching. Neither did he wish to remain a long time in a country not his own, but he resolved to return to him by whom he had been sent. And when Palladius had commenced his journey, and arrived in the territory of the Picts, he departed this life.

“Therefore his disciples who were in Britain, that is, Augustine, Benedict, and the others, hearing of the death of the chief deacon Palladius, came to St. Patrick to Euboria, and announced to him the death of Palladius. But Patrick, and those that were with him, turned aside from their journey to a certain man of wonderful sanctity, a chief bishop named Amator, living in a neighbouring place, and there, St. Patrick knowing what things were destined for him, was exalted to the episcopal degree by the same Archbishop Amator. Also some other clerics were ordained to the office of minor degrees. But on the same day on which St. Patrick was consecrated by the sacred blessings, the canticle of the Psalmist was appropriately sung by the choir of the clerical chaunters: ‘Thou art a priest for ever according to the order of Melchisedech’.

“Then the venerable priest of the Lord, Patrick, without delay took shipping and came to Britain, and turning away from whatever might impede his journey, he with all haste, after a prosperous journey in the name of the Holy Trinity, entered our seas”.

8. The *Vita Tripartita*, referred by Colgan to St. Evin, is very detailed in its account of the consecration of our apostle. It tells us that in his sixtieth year,

“Obeying the angelical admonition and the divine command, Patrick resolved to visit the see of Peter, which is the teacher of our faith and the source of every apostolate, that he might strengthen and consecrate his journey and apostolate by its apostolic authority. He manifested this, his design, to his master St. Germanus, who both approved of it, and gave to him as a companion and as a witness to his holy life, the priest Segetius, his own vicar in spiritual matters”.

His journey through the Tyrrhene sea is then commemorated at great length, and it is added:

“Patrick having set out for Rome, after visiting the shrines of the apostles with devout veneration, found favour with Pope Celestine, who was the forty-fifth from St. Peter. This Pope, as the conversion of nations belongs by right to the successor of St. Peter, had already sent the illustrious Deacon Palladius, with the apostolic number of twelve companions, to preach and announce the Word of God to the Irish The death of Palladius being made known, the mission pre-ordained by God, and the conversion of the nation of the Irish, often promised by the angelic oracle, were given by the apostolic authority to Patrick: so that Pope Celestine, in the presence of St. Germanus and Amatorex the Roman, ordained him bishop, and gave to him the name of Patrick At the same time were ordained Auxilius, Esserinus, and some other companions of Patrick: and then the three harmonious choirs mingled their chants and rejoicings: the first, of the heavenly spirits: the second, of the Romans: the third, of the Irish infants of the region *Caille Fochladh*, who cried out to Patrick, saying: ‘All the Irish pray you, O holy Patrick, to come and live amongst us, and liberate us’.

“Therefore, St. Patrick having bid farewell to the apostolic bishop, journeyed on towards Ireland, and came to the confines of Britain”.

9. The holy Bishop Marcus, who about 820 composed a memoir of our saint, says:—

“Under Divine guidance, Patrick was instructed in the Sacred Scriptures, and then went to Rome, and remained there a long time studying, and being filled with the Holy Ghost, learning the holy Scriptures and the sacred mysteries. And whilst he was there applying himself to those pursuits, Palladius was sent by Pope Celestine as first bishop to convert the Irish to Christianity. This Palladius returning from Ireland to Britain, died there in the land of the Picts. The death of Bishop Palladius being known, whilst the Patricians Theodosius and Valentinian were the Roman rulers, Patrick was sent by Pope Celestine, the angel of God, Victor, accompanying, guiding, and assisting him, and by Bishop Germanus, to convert the Irish to the belief in the Holy Trinity”.

Eric of Auxerre, a little later, tells us that our apostle drank in the waters of heavenly truth under the guidance of St. Germanus, and adds:—

“And as Germanus saw him magnanimous in religion, eminent for virtue, strenuous in the sacred ministry, and thinking it unfit that so strong a husbandman should be listless in the culture of the harvest of God, sent him to holy Celestine, the Pope of the city of Rome, accompanied by his own priest Segetius, who might bear testimony to his ecclesiastical probity at the Apostolic See. Being thus approved

by its judgment, leaning on its authority, and strengthened by its blessing, he journeyed to Ireland, and being given to that people as their chosen apostle, he illustrated the whole nation at that time indeed by his preaching and miracles, as he continues at the present day to do, and will continue for ever to illustrate it by the wonderful privileges of his apostolate”.

10. Whilst illustrating these passages of our early records, our chief historians have adopted a great variety of opinions as to the place where St. Patrick actually received the episcopal consecration.

Usher held, indeed, that he was consecrated in Italy, though he hesitated to decide whether it was “by a certain Bishop Amator, or Amathæus, as some affirm, or by Pope Celestine himself, as others hold”.

Ware, in his *Bishops*, page 11, inclines to the opinion that St. Patrick was consecrated by Pope Celestine. Cotton, too, in the *Fasti Ec. Hibernicæ*, pag. 3, expressly asserts that “at Rome he was consecrated a Bishop”.

Colgan, on the other hand, holds that our apostle was consecrated in Gaul, in the town of Eboria, though he acknowledges that there is now no record of any town bearing this name. He proposes, however, two conjectures: first, that perhaps that name was a corruption of the ancient *Bononia*, now Boulogne; or, secondly, that it might refer to some town in or near the territory of Liege in Belgium, which, as we learn from Caesar, was inhabited by the *Eburones*.

Lanigan, whilst supporting the opinion that St. Patrick was consecrated in Eboria, also places this town in Gaul, and adds: “It was probably Evreux in Normandy; for the name *Ebroica*, one of those by which this town has been known, differs but little from Eboria”—i. 196.

Dr. Todd, in *Memoir of St. Patrick*, page 327, seqq., lays down that he was consecrated bishop “by Amatorex, a Gallican bishop”, though he acknowledges himself unable to discover elsewhere any trace of this prelate:

“The Bishop Amatorex is not spoken of as residing in his see, but as dwelling, probably as an accidental sojourner, in a place near Eboria, wherever that was. . . . It was not unusual at that time that a bishop should be without a see, and the incursions of the Goths, with other political troubles of the day, may sufficiently account for a bishop being found in retirement or concealment in an obscure village. The story, therefore, is not discredited by our being unable satisfactorily to identify the Bishop Mathorex, or Amathorex, with any Gallican bishop whose name is now known in history”.

Elsewhere he writes:

“Conjecture has been busy in this attempt to discover the modern name and exact position of *Eboria*. All, however, agree that it must have been in France” (page 289).

And in a note he adds that “*Eboria* must have been somewhere near the coast from which St. Patrick embarked for Britain”.

11. Indeed the opinion that St. Patrick was consecrated in Gaul, may be said to have of late become general amongst the students of Irish history. And yet the only ground on which that opinion rests, is the gratuitous supposition that St. Patrick, having a little before taken leave of St. Germanus, must consequently have been in Gaul at the time of his consecration: a supposition, which, as we have seen in No. 4, is plainly contradicted by the evidence of history. Not one of the ancient records states that St. Patrick was consecrated in Gaul; and when they teach us that, immediately after his consecration, he started for his Irish mission, this holds equally true, whether his consecration may have taken place in Auxerre or in Rome.

12. There is at first sight more historical foundation for the opinion that our apostle was consecrated by Pope Celestine: for, many of the ancient records expressly state that he was “*ordinatus Episcopus a Papa Celestino*”, as Malmesbury writes: or again, that “he was consecrated by Pope Celestine, and sent to the archiepiscopate of Ireland”, as our own chronicler Marianus expresses it: or again, that he was “ordained by the Pope archbishop of the Scots”, as Sigebert and others attest. However, these and similar expressions may perhaps be interpreted of our apostle having been appointed bishop by his Holiness, without his having actually received episcopal consecration at his hands.

13. On three points alone the ancient records seem to be explicit: first, that our apostle was appointed bishop by Pope Celestine; secondly, that he received episcopal consecration at the hands of a bishop remarkable for his sanctity and learning, by name *Amator*; and thirdly, that this illustrious bishop, *Amator*, was resident not far from *Eboria*. We will make a few remarks on each of these heads.

14. In proof of Pope Celestine having constituted St. Patrick bishop, in addition to the annalists just now cited in §. 12, we may mention the Four Masters, who write:

“St. Patrick was ordained to the episcopacy by the holy Pope Celestine the First, who commissioned him to come to Ireland and preach, and give to the Irish the precept of faith and religion”.

The *Annals of Innisfallen* also record that “Patrick came from Rome bishop into Ireland, and devoutly preached here the faith of Christ”.

The old life of St. Ciaran, which was held in great esteem by Usher, also states that, "The glorious Archbishop Patrick being sent by Pope Celestine, came over to Ireland, and by God's grace, converted the leaders, chiefs, and people to Christ". Again, the holy bishop Marcus, already cited, attests that "The death of Bishop Palladius being known, Patrick was sent by Pope Celestine to convert Ireland", etc.; and Eric of Auxerre more fully writes that our apostle "being approved by the judgment of the Holy See, leaning on its authority, and strengthened by its blessing, came to Ireland", etc.

In the extracts already given from the lives of our apostle, this is more than once repeated. Thus, the Tripartite Life says that the mission to our island was given to Patrick by apostolic authority, and that "Pope Celestine, in the presence of Saints Germanus and Amatorex the Roman, ordained him bishop, and gave to him the name of Patrick". The scholiast on the hymn of St. Fiacc is equally explicit:

"St. Patrick was consecrated in the presence of Celestine, and of Theodosius the Younger, who was the king of the world. It was Amatorex that consecrated him".

Usher also cites two very ancient anonymous lives of our saint, in one of which it is recorded that St. Patrick "*veniens Roman, a beato Papa Celestino, post beatissimum Petrum Apostolum quadragesimo quinto, cum honore susceptus est in Episcopatum: et paucis diebus elapsis consecratus est*"; and in the other it is stated that "*Roman venientem (Patricium) Papa Celestinus a B. Petro Apostolo quadragesimus quintus honorifice suscepit: et paucis diebus elapsis, ad Episcopale fastigium sublimavit*"—(Usher's Works, Elrington edition, vi. 399).

15. The bishop at whose hands our apostle received episcopal consecration, is designated by the various names of Amator, Amotus, Amatorex, Amathus, Mathorex, and Matheus: all these are evidently mere corruptions of the original name; and our antiquaries are generally agreed that some form like *Amator* must have been the source whence the others were derived.

Baronius was of opinion that this bishop was St. Amator, Bishop of Auxerre; and O'Sullivan Beare, in his *Patriciana Decas*, adopted the same opinion: "*Ad Amatorem antistitem*", he writes, "*qui antissiodorensis et Germani antecessor fuit, divertit, a quo Pontificalibus sacris inauguratus*"—(*Patrit. Dec.*, pag. 14). However, St. Amator of Auxerre was at least ten years deceased before the consecration of our apostle; and the similarity of name alone seems to have given rise to the confusion.

Our St. Amator is styled *the Roman*, and in the various ancient records he is represented as famed for his sanctity and

learning. John of Tinmouth writes that St. Patrick “declinavit iter ad quemdam hominem mirabilem, summum Episcopum et sanctum Amotum nomine et ab illo gradum episcopalem accepit”. Probus says that he was “a man of wondrous sanctity, and a chief bishop”; and Maccuthenus, in the *Book of Armagh*, also styles him “mirabilem hominem, summum Episcopum”.

Now, it is difficult to conceive a bishop so remarkable among his contemporaries, and so famed for his sanctity, and yet uncommemorated in the many records of the French Church about the year 430. Neither in the synod then held in France, nor in the lives of St. Germanus and of the other great ornaments of France at that time, is there found any mention of his name.

16. But if in Gaul neither a town can be found to correspond with *Eboria*, as all acknowledge, nor a bishop who might answer for St. *Amator*, can such a town and such a bishop be found in Italy? We unhesitatingly answer that they can. Indeed, as to the town in which St. Patrick received the intelligence of the death of Palladius, we precisely find at the foot of the Alps an *Eboria* or *Eporia*,¹ also styled Iporia and Eporedia, lying on the route from Ravenna (where probably St. Germanus then lived) to Gaul and Ireland. This is the modern town of Ivrea. Formerly travellers generally passed through it when journeying from Italy to Gaul. It was the route pursued by the army of Hannibal in olden times, as by the first Napoleon in the beginning of this century. What is more striking, it was the road hallowed by the relics of St. Germanus, when they were translated with solemn pomp from Ravenna to Auxerre. We learn that from Ravenna they were first conducted to Vercelli, and there the presence of the angelic choirs around the saint's relics was said to have dedicated the newly built cathedral. From Vercelli to Ivrea, and thence along the Alps, the triumphal route is marked by the many churches dedicated to St. Germanus, each of which was erected on the spot where his precious relics were deposited for a little while. Thus in the town and small diocese of Ivrea, there are at present seven chapels bearing the name of St. Germanus, and marking the route taken in this sacred procession.

It was also this road that St. Malachy pursued when travelling to Rome; and during his short sojourn in this town he performed one of his most striking miracles, raising the son of his hospitable host to life, as is recorded by St. Bernard in his life of this great saint of Armagh: “Transalpinas quum venisset Iporiam civita-

¹ The change of *p* to *b* is quite characteristic of our early Irish writers, as Zeuss very clearly proves: it is thus they write *baptizo*, *obto*, etc. See also Reeves' *Columba*, praef. pag. xviii. For the various names of Ivrea, see Cappaletti, *Le Chiese d'Italia*, vol. xiv. pag. 177.

tem Italiae". The memory of this miracle remains to the present day, and is mentioned in the lessons for the feast of St. Malachy, which are used in the Diocese of Ivrea. We read also of another saint, St. Udalric, who made this his route when returning from Italy towards Gaul, and, dying in Ivrea, is still venerated as its patron. Indeed this passage over the Alps was the most frequented down to our own times. The famous Mount St. Bernard Monastery was built for the purpose of assisting travellers on that route; and from the life of the blessed Thaddeus O'Maher, Bishop of Cloyne in 1492, we learn that he, too, whilst journeying on this road from Rome towards Ireland, enriched Ivrea with his sacred remains.

17. It is, perhaps, no small confirmation of the opinion that *Eporia* or *Ivrea* was the town thus referred to by our ancient writers, that it brings together in one harmonious whole all the elements of their, at first sight, discordant narrative. We understand at once why our apostle is said to be on his way from Pope Celestine when he received in Eboria the intelligence of the death of St. Palladius: we understand how it is that St. Patrick's consecration is so emphatically described as having been performed in a neighbouring town, *in conspectu Theodosii*, *in conspectu Celestini*, and, again, *in conspectu Germani*. There is nothing, indeed, to prevent these accounts from being literally true. The history of St. Germanus justifies the conjecture that he was then actually at the court of the Emperor, which often journeyed too and fro from Ravenna to the imperial city Turin, the *Augusta Taurinorum* of those times. The popes, too, are often met with, even in the scanty records of that age that have come down to us, visiting Ravenna, the head quarters of the western empire, and other cities of North Italy.

18. Thus, again, another point becomes intelligible on which our ancient writers are agreed, and which nevertheless was wholly inexplicable in the supposition of St. Patrick's consecration having been celebrated in Gaul, viz., that at the time of his consecration St. Celestine gave to him the name *Patricius*, i.e., Patrick. This was a name commonly assumed in Italy, in the fifth century, as Gibbon assures us. Now, the *Book of Hymns*, in its scholia on St. Fiacc, attests that "Patricius was his name at his degrees (i.e., his highest order or consecration), and it was Celestine, the comarb of Peter, who gave it to him" (ap. Todd, *St. Patrick*, page 363; and Colgan, *Trias Thaum.*, pag. 4). The holy Bishop Marcus, in his notice of St. Patrick, also mentions this fact: when consecrated, he says, by Amatheorex, he received the name Patrick, for before that he was called *Maun*. Usher mentions the chroniclers, Florence of Wigorn Ralph of Chester, and Henry of Marleburgh, as referring to Pope Celestine this

change of our apostle's name. The *Vita Tripartita* also attests it: "St. Celestine ordained him bishop in the presence of St. Germanus and Amatorex the Roman, and gave him the name *Patricius*"; and adds what is wholly inexplicable in all the Gaulish theories: "Sanctus ergo Patricius valedicens Domino Apostolico, suscepto itinere versus Hiberniam venit ad fines Britanniae".

19. Some one, perhaps, will say that there was no saint at that time in the north of Italy whose name corresponds with *Amator* or *Amatheorex*, remarkable for his learning and sanctity. We reply that there was at this very time the great St. Maximus ruling the see of Turin, which city, in a straight course, is not more than a few miles distant from Ivrea. The name *Maximus* in the old Celtic form would be precisely *Amahor*, and the transition from that to the various Latinized names given above is easily explained. St. Maximus, Bishop of Turin, flourished as early as 425, as Gennadius assures us, and he was still bishop of that see in 451, in which year he assisted at and subscribed the Acts of the Synod of Milan. His fame for learning and eloquence, and still more for sanctity, justifies the epithets which are added to his name in the ancient lives of St. Patrick; and even the title *Romanus*, which they sometimes add, has reference perhaps to the tradition mentioned in the life of St. Maximus, that he was a native of Rome, and a near relative of the great Pontiff, St. Leo.

20. From all this we may conclude that St. Patrick, when he received intelligence of the death of St. Palladius, was still in close relation with Pope Celestine, as also with the Emperor and St. Germanus; that the town Eboria, at which he had arrived when that intelligence was brought to him, is no other than the modern Ivrea, hallowed by the memory of two other ornaments of our church—St. Malachy and the Blessed Thaddeus; and, in fine, that it was from the great doctor of Turin, the illustrious St. Maximus, that our apostle received his episcopal consecration.

THE LAST HOURS OF FATHER GURY.

Father Gury's Compendium of Moral Theology has made his name so universally known, that the following narrative of his last illness will not be devoid of interest or edification for our readers:

"On Wednesday, the 18th of April, at a quarter past ten in the evening, Father Peter Gury went to receive in heaven the reward of his labours. He died while giving a mission among the mountains.

“Mercoeur (Haute-Loire) is a small parish, containing a population of about six hundred worthy rustics, who live far away from the uproar of cities, in the midst of the forests. Father Gury always preferred the parishes of these mountains; and every year during the Easter vacation, when he wished to give a mission, he used to choose one of these little remote spots, where he was certain that the mission would produce salutary fruits. Accordingly, Father Gury had this year refused the missions of Langeac and Montfaucon, and had chosen Mercoeur in preference. A month previously he used to speak of this mission as of a thing which gave him the most lively interest. He had prepared everything in order to insure its success: his joy was so great, that every one remarked it; he even counted beforehand the weeks and the days which intervened.

“The day having at last arrived (it was Friday in Passion week, March 23rd), he spent all the afternoon in the chapel of St. Valère, in order to hear the confessions of his penitents; and at nine o'clock in the evening he set out with Father Tomassini for Brioude. Fatigued with the day which he had just spent in the confessional, he suffered much in the journey during the whole night. They arrived at Brioude about five o'clock in the morning. After Mass he spent some time in making visits to the different religious houses of Brioude. He was everywhere welcomed and venerated as an angel of consolation; each house claimed the honour of having the good father for dinner; but he preferred to accept the invitation of the curé, at whose house were staying Fathers Byron and Reboul, who were at this time giving a mission in the town.

“Immediately after dinner the two missionaries mounted on horseback, and set out for Mercoeur. But they had scarcely gone a few miles when a torrent of rain came on them, lasting the whole time of their journey (three hours and a half). ‘The piercing wind’, says Father Tomassini, ‘blew all the rain and snow into our faces, and we had no place to shelter ourselves in the midst of these wild mountains. It was here that Father Gury began to feel a chill all over his body; and at last he said to me in a tone that excited all my pity, “I can stand it no longer”. Poor man, he was shivering upon his horse, and felt himself almost ready to faint. . . . On our arrival at Mercoeur, we were thoroughly drenched, as if we had fallen into a river: and what was worse still, they had forgotten our baggage at Brioude. We were forced to dry our clothes before a large fire which they made for us. The curé was alarmed when he saw Father Gury suffering so much. I also began now to entertain great fears for my venerable companion. His legs, which were attacked by the gout, began to swell. We invented every kind

of means to warm them for him; at last, not being able to find any stockings which he could put on, we enveloped them in hot linen cloths, and thus succeeded in restoring warmth. The next day he felt himself strong and full of life; so much so, that, forgetting the prescriptions of the doctor, he resolved to abstain during the whole of Holy Week. I reminded him that abstinence would weaken his stomach, and that he had been told at Vals to eat meat every day. He replied that for the edification of the parish, it was better for him to undergo a little inconvenience. I insisted no further; besides, seeing him so cheerful and happy from the beginning, I thought him perfectly recovered; he himself told me that he had never on any mission been in better health.

“ ‘The mission had commenced with the greatest fervour; we had the church crowded at all the exercises. Not only the parish of Mercoeur, but numbers from the four neighbouring parishes, flocked to attend our meetings. From the very first day we began to hear numerous confessions. On the Wednesday in Holy Week Father Gury preached his sermon in the cemetery on death, with an extraordinary zeal; his audience was melted into tears, and sobs were heard on all sides. Who could have thought of saying to our dear Father, that the first to be overtaken by death within the following fortnight would be himself? Meantime the exercises and the labours of the mission, with all the special circumstances Father Gury made use of to make it succeed, went on prosperously. Good Friday came; and on the evening of that day, after delivering a sermon on the Seven Words of Jesus on the Cross, Father Gury was attacked by pains in his stomach and by colic; but, accustomed as he was to bear up against sickness, he gave them no attention. When Easter Sunday came, he thought that the use of meat would restore his health: but his meals only served to try his stomach still more. On the next day, Easter Monday, his sufferings became still more violent, and a terrible dysentery, produced by the fatigues of the mission, set in. He was desirous, however, of continuing the exercises, but, to crown our misfortunes, I fell sick again, being seized by fever. Since I was not able to preach myself, I entreated Father Gury not to render his condition worse, and to omit the exercise which I was to have given—namely, the sermon on Hell. But he answered me with his usual amiable gaiety, “I must attack Hell, since it makes war on us”. Accordingly, he preached with so much ardour and animation, that after the sermon he could with difficulty drag himself along. However, he heard confessions up to ten o’clock that evening. On his return from the church, the curé, who paid the greatest respect and attention to the missionaries, seeing us so

fatigued, proposed that we should cease from our labours for a day or two, and take a little rest. But Father Gury refused, replying in these beautiful words, truly worthy of an apostle: "Mons. le Curé, do not trouble yourself about us; the mission is now begun: it will succeed well: my companion is fatigued, he will rest for a few days: I myself will take in hand the whole work: *Aut vincendum aut moriendum*, we must conquer or die". In fact, the mission has produced the most beneficial results, but it has been the cause of his death. Having recovered from my indisposition, I resumed my labours next day. Father Gury on the contrary was confined to his bed with fever, congestion of the brain, and a dreadful black dysentery. The physician of Voute-Chillac was sent for as soon as possible, and he gave some remedies to remove the dysentery and gastric fever. Our invalid now seemed to be recovering, though still unable to rise; we began to lay aside our fears for him, when suddenly during the night of the 4th of April, one hour after midnight, he uttered a fearful cry which awakened us all in the presbytery; we ran to him—he was groaning and writhing in his bed, suffering excruciating pain in his right leg. The leg was swollen as far as the knee, and was become in outward appearance black from the extremity of the foot. During the three following days the poor father did nothing but groan; his sufferings were dreadful, the circulation of the blood no longer continuing regularly. He said to me, "I am undergoing a martyrdom, just as if some one was tearing my whole body with pincers". As for me, having spent the whole day in continuing the exercises of the mission and hearing confessions, I passed the night with our dear invalid. In a country like that, deprived of all assistance, without any means of correspondence with friends, without carriages, not knowing to whom to have recourse for remedies, his desolate condition took effect on a frame already worn out by illness, and he repeated often to me during the night, "*Morior in exilio!*" It was his greatest cause of affliction to die far away from his dear house of Vals, where he had passed thirty-three years. He had longed greatly to be carried back into the midst of his brethren, but his return was now become impossible; mortification had already unmistakably shown itself—it made visible progress every moment. On Low Sunday the leg, deprived of all feeling, had become as black as coal, and cold and stiff as marble; the dysentery had returned, and his parched mouth and death-like countenance announced that his end was at hand.

"In the evening of the 8th of April, having happily terminated the mission by the erection of the cross, I repaired to the bedside of the sick man. He had a presentiment of his approaching death; he believed it even nearer than it really was. "You

must make haste and give me the Holy Viaticum and Extreme Unction", said he to me, "my hour has come". He made his confession with perfect consciousness, and at seven o'clock in the evening, he received the Holy Viaticum and Extreme Unction from me with inexpressible devotion, and in the midst of the tears of the assistants. A quarter of an hour afterwards he made me read the recommendation of the soul dying, but when I came to the *Proficiscere Anima Christiana*, he said to me, "That will do now; you shall read the rest for me at another time". The night was passed in this sad manner. Every now and then he repeated to himself, "Jesus, Mary, Joseph", etc. Having asked him if he had anything weighing on his mind, or any desire, he said to me, "I die in exile, away from Vals!" Having suggested to him to offer this cross also to God for the conversion of sinners, he answered me, "Yes, yes, for the happy success of the mission". Towards midnight, I asked him again if he had any wishes to communicate; in a quiet tone he replied, "I beg of you to have my body carried to Vals, in order that I may enjoy the prayers of the community". On my promising him to do so, he pressed my hand, saying to me, "Adieu!" Whenever during the night his sufferings gave him a moment's respite, he repeated, "Jesus, Mary, Joseph", etc.—"*In Manus Tuas, Domine, commendo, spiritum meum.—Suscipe Domine*",—and other short prayers. Once I said to him, "Father, you are fortunate in going to heaven; you will receive a double crown, that of doctors and that of apostles; you will die like St. Francis Xavier". "Yes", said he, "I hope so: I have laboured for that all my life". About three o'clock in the morning, finding himself a little more calm, he dictated to me the recommendations which he wished to make to the Rev. Father Rector concerning different persons, in particular the members of the congregations of the Most Sacred Hearts of Jesus and Mary, of which he had the direction, and concerning the papers, relics, and images, which were in his room.

"On the evening of the 10th, the unexpected arrival of the Brother Infirmarian, who came from Vals, and on the next day the arrival, also unexpected, of Father Minister, afforded much comfort to our invalid. He beheld himself surrounded by his brethren as at Vals. His spirits rose, and he regained all his cheerfulness, which had been impaired for a while by suffering and the prospect of an approaching death. He had strength enough to narrate himself the whole course of his illness to the physician of Brioude, whom Father Grangette had brought with him. The malady, however, continued to increase, and the gangrene began to attack the vital parts. Meanwhile at the news of Father Gury's illness a sentiment of profound sorrow had burst forth throughout all the village of Mercoeur and the environs.

“The name of Father Gury was engraven on the pedestal of the great cross, which we had planted on the last day of the mission. He alone was wanting to the ceremony; but he was present in the hearts of all. The crowd pressing round me, begged to hear news of his health, and on all sides prayers were offered up. A cry of grief arose from the midst of the people when I announced to them the state of our invalid. The curé, to whom Father Gury was at once a friend and a father, wept bitterly at the thought of his approaching end. Every one was plunged in affliction; and I, though my own heart was bursting with sorrow, was obliged to be at the same time both missionary and universal consoler”. Here ends the narrative of Father Tomassini.

“Eight days more passed before a holy death put an end to so much suffering. A slight improvement gave at one time some hope of preserving him; the change for the better had coincided with the application of a relic of Blessed Margaret Mary and the commencement of a novena in honour of this servant of the Heart of Jesus. The condition of the sick man began to grow worse again, and everything foretold his speedy dissolution. By degrees the desire of heaven had replaced the desire of life: ‘Do not pray any longer for my recovery’, he said, ‘but ask for me instead the grace of a happy death’. And he loved to repeat with the Father who assisted him, the beautiful words of St. Paul: *‘Cupio dissolvi et esse cum Christo’*. In effect his flesh, eaten away by the gangrene, was falling off almost in shreds. Thus, while waiting to be with Jesus Christ in glory, he was with Him on the cross.

“In order to spare him the pains of Purgatory, care was taken to make him recite frequently prayers to which numerous indulgences were attached. The choice of these was no difficult matter. Father Gury had published, a year previously, a manual for the Confraternity of the Souls in Purgatory, in which he collected together those prayers which are most enriched with indulgences. It was this book which enabled him during his agony to pay the debts which even the purest souls contract towards the Divine justice. But the generous soldier of Jesus Christ was to be engaged in a final conflict more terrible than that of nature against suffering and death. Blessed John Berchmanns had on three occasions to repel the assaults of Satan. It seems that God had reserved this last trial for His good and faithful servant. It was on Wednesday evening, four hours before his death. He cast a look full of terror towards the foot of his bed, and turning himself towards the Father seated at his side, he exclaimed, ‘*Satanas! Satanas!*’ Father Minister rising immediately, and making the sign of the cross on his bed, said to him, ‘What are you afraid of, Father?—are you not in the

arms of Jesus? Repeat these words with me: In the name of Our Lord Jesus Christ, begone. *In nomine Domini Nostri Jesu Christi, fuge! fuge!*" The poor dying man repeated the consoling words, and his countenance regained its usual tranquillity. Father Minister then took his scapular, and put it to his lips; Father Gury kissed it devoutly, rejoicing that he wore the holy habit of the Blessed Virgin. Then he cast another look as before, repeated the words against the devil, and once more placed himself under the protection of Our Lord and His Holy Mother. At length it seemed that the enemy had fled: his peace of mind returned, and he was troubled no more. He spoke now no longer, except to thank affectionately those who were assisting him, and to promise to remember them in heaven, where he hoped to go soon to enjoy eternal happiness. At a quarter past ten o'clock his sufferings were at an end: he had peacefully rendered up his soul to God, consoled by the thought that his body would repose in the midst of his brethren, and that they would pray for him.

"Father Gury is deeply regretted by the clergy of the diocese, who used to consult him as an oracle; he is also mourned by all the people, who loved so much his simple and affectionate intercourse with them. Many prayers were offered up for him during his illness, and have been continued since his death. On all sides requests are made for some object which belonged to him.

"All those who during these latter years have seen Father Gury a prey to cruel infirmities, have been struck by his cheerfulness in the midst of so much suffering. Perhaps one would be tempted to attribute his patience to the happy disposition with which he had been endowed. A little note found in his portfolio, and which we transcribe at the end of this narrative, shows us the supernatural source from which our deceased Father drew his strength in his infirmities:

"ON PATIENCE.—Patience to-day, my soul; to-morrow will bring whatever God wills. Meanwhile, let us do the will of the Lord. Yesterday is past, and nothing more remains of its suffering: the merit of it would remain, had I offered it to God. To-day I will merit by my suffering; to-day is only one day, and does not signify much. My God, can I do less than offer Thee the troubles, the sufferings, the fatigues of a single day? May those of this day be all for Thy love. I offer them to Thee for the Heart of Jesus, and in thanksgiving for all Thy benefits".

ST. CIARAN OF OSSORY AND OUR CORRESPONDENTS.

In the June issue of the *Record* a correspondent has undertaken to prove that St. Ciaran preceded St. Patrick as a missionary in Ireland. Lest, upon a question of such importance, silence on the arguments therein adduced might be taken as a proof of inability to refute them, I shall proceed to lay before your readers such authorities as will not alone sufficiently disprove the high antiquity claimed for St. Ciaran, but also confirm the date which true criticism has long since assigned to him.

After remarking that the calculations of Usher and O'Flaherty, as well as the testimony of Ware (quoted by Mac Geoghegan), in favour of the early period of St. Ciaran, were overlooked by a writer in the *Record* for November, your correspondent charges Dr. Todd with having "most egregiously misstated, or rather mistaken, the point itself", in asserting that St. Ciaran could not have been born much before A.D. 500, because Aengus of Ossory, from whom his father descended in the ninth degree, was expelled from his lands by the Desii in the reign of Cormac Ulfada (A.D. 254-277). He says that, on the contrary, Aengus of Ossory was himself the expeller of the Munstermen, but that there *was* an Aengus who, more than two hundred years after, expelled the Ossorians from the lands won for them by "the Patriarch of the Valley of the Nore". This, I suppose, he intends as a proof that Dr. Todd, confounding both, attributed to the former the acts of the latter; which, however, is scarcely credible, when we know that Dr. Todd, in the very book from which your correspondent quotes, has discussed sundry questions in connection with the last named Aengus, the contemporary of St. Patrick, by whom he was converted and baptized.

We have then the age of Aengus of Ossory determined by two arguments, of which the first is as follows:—Dr. Kennedy says that Kingit, the daughter of Curoi—not Curio—Mac Daire, was the wife of Aengus. The latter lived, therefore, in the first century, as Curio was alive at the time of the crucifixion. With all due respect to your correspondent, I must say that this argument is quite inadmissible. More than a century ago, the author of the "learned dissertation" was quoted by Mac Geoghegan as his authority for the very statement now put forward by your correspondent. Does he imagine that when a point, which the learning of Usher, O'Flaherty, and Colgan, was employed in defending, is called in question and refuted, it can be established by repeating the bare assertion of a writer whose authority is nothing in comparison with that of those who "have laid in

modern times the very groundwork of Irish history"? That would be indeed the *reductio ad absurdum*; and that your correspondent had some such suspicion, too, is evidenced by his saying that he could prove his point by more direct authorities.

Of these authorities then, he quotes one, from which he deduces the following argument: The will of Cathair Mor, who died A.D. 122, but whose real date is A.D. 177, contains a bequest to Nia Corb, son of Laoghaire Dermuhadhach, son of Aengus of Ossory. As the testator lived in the second, the legatee's grandfather must have lived in the first century. This proof is nothing better than the former. Your correspondent says that a comparison of the three copies now accessible to the reader—that is, in the *Book of Rights*, *Ogygia*, and *Martyrology of Donegal*—will convince an inquirer that the two latter are but modifications of the former. Such, however, was not the conviction of one inquirer, and quite a competent one too—Dr. Todd, who, in the very page opposite the one from which your correspondent quotes, observes in a note that the two last are one and the same. This lessens their authority one-half; and if your correspondent will have it that they are modifications of the one in the *Book of Rights*, which I cannot concede, he must needs grant that the latter is the more trustworthy document, and that to it consequently can be applied with greater truth his remark, that it purports to be of the second century. But the words of Dr. O'Donovan, whose authority on such a question he will admit to be above all cavil, might have been attended to by him before hazarding such an opinion. "This will", observes O'Donovan, "has been mentioned by O'Flaherty and most modern writers on Irish history, as an authentic document contemporaneous with the testator. But the editor is of opinion that it was drawn up in the present form some centuries after the death of Cathair Mor, when the race of his more illustrious sons had definite territories in Leinster"—Introd. to *Book of Rights*, p. xxxv..

Thus then, the best copy of the will of Cathair Mor is a document of the sixth century, or thereabouts, entitled to all the authority with which a writer living at a period when the traditions connected with that great monarch were still, as we may well suppose, vividly remembered, could pronounce upon the leading facts embodied in it, and open to objection on points of detail, as such minute and varied accounts of swords, chessmen, mantles, etc., could have been scarcely handed down through many generations. And as it was drawn up in order that the descendants of Cathair Mor, who were then in possession of definite territories, might be enabled thereby to prove at once their royal descent and their legal title to the

lands which they won, by perhaps the good old rule, it is as incredible that the name of any chieftain who could at that time have derived any advantage from tracing his pedigree to, or justifying his conquests by the sanction of, such an illustrious hero, should have been omitted in the will, as that the number of rings and drinking horns bequeathed to each could have been set down with mathematical precision.

When, therefore, the clause quoted by your correspondent does not occur in the best copy of the will, we have it on the authority of a writer of the sixth century, either that, in his time, the descendants of Aengus of Ossory were so sunk in poverty and obscurity as to think their laying claim to such nobility and power would only expose them to contemptuous ridicule, or that, possessing both, they did not believe *Nia Corb* to have been a contemporary, or legatee, of *Cathair Mor*. The first conclusion is altogether untenable, as can be easily proved from Irish history, consequently, the truth of the latter, and fallacy of your correspondent's, are established simultaneously. And indeed it would be somewhat curious to find *Duach*, who was chieftain of the Ossorians at the time this will was drawn up, believing that his great grandfather was alive at the time of *Cathair Mor*; that is, the one was chieftain in the second century, the third in descent from him, in the sixth!

The contradictions in the two interpolated copies will not now detain us long. O'Flaherty's copy reads *Mogh Corb*, which is open to the rather pertinent objection, that, in this case, the testator descended in the fifth degree from the legatee. The transcriber of O'Clery's copy says this is a blunder, and, in trying to avoid it, committed as huge a one himself. For *Mogh Corb*, he substitutes *Nia Corb*, who happened to have been the fifth in descent from him who is stated to have been his grandfather! Some other arguments I must pass by, as they would occupy too much space; but the conclusion is, I think, abundantly proved, that, namely, we cannot accept the blundering interpolation quoted by your correspondent as an authority on anything save the incompetence of the writer.

With these authorities before him, your correspondent refuses all faith in "the antiquated notion" that *St. Ciaran* was ever a disciple of *St. Finnian of Clonard*. But he should have remembered that his very line of argument was anticipated centuries ago, and that, too, by the authors of the lives of *St. Ciaran*. They knew that the genuine records of Irish history were fatal to their theory; that it looked suspicious to call him "*Primogenitus Sanctorum Hiberniae*", and "*Discipulus S. Finniani*", in one breath; and so far were they from adopting the course so confidently followed out by your correspondent, that their trying to reconcile the

two statements furnishes an unanswerable proof that St. Ciaran did study in the school of Clonard. For if they were able to prove the contrary from "the hosts of the books of Erin", and that such there were to be consulted, is not an assertion of national vanity, but of sober truth, why not then expunge the passage? Because:—

"Iste S. Kieranus valde erat humilis in omnibus, qui multum diligebat divinam scripturam audire, et discere usque ad decrepitam aetatem. Fertur enim de eo, quod ipse, cum ceteris sanctis Hiberniae illius temporis, ad virum sanctum Finnianum, abbatem sapientissimum monasterii Cluain Eraird, exivit in sua senectute, et in divinis scripturis in sancta schola ejus legebat. Inde vero beatissimus Kieranus alumnus S. Finniani, sicut alii sancti Hiberniae dicitur"—*Vita S. Kier.*, cap. xxxiv. *Actt. SS.*, pag. 463.

This is evidence as to the true date of St. Ciaran, which goes far towards settling the whole question.

Another authority will suffice to confirm the foregoing statement:—

"In loco qui Cluain Eraird dicitur . . . Finnianus radios virtutum emisit. Fama enim bonorum operum ejus . . . viros illustres partim ad Scripturam sacram addiscendam, partim ad Ecclesiasticam institutionem percipiendam . . . attraxit: quorum nomina sunt, duo Kierani (Kieranus filius Artificis, qui Mac-Intaeir dicitur, et Kieranus Saigre"), etc.—*Vita S. Fin. Cluain.*, cap. xix. *Actt. SS.*, pag. 395.

Your correspondent continues: "He may have been named as one of the twelve apostles of Ireland, but that does not necessarily imply that he was a contemporary of the others". This argument will not detain us long. The very book from which he quotes a passage to condemn, might have taught him that *precisely the contrary* was the fact. "The Latin author of his life tells us particularly that the celebrated saints who were called the twelve apostles of Ireland, together with many others, were of his school"—*St. Patrick*, etc., pp. 98-9. If your correspondent verifies this reference to Todd, he will find the names of these apostles of Ireland. In a note upon the passage last quoted from the *Acta*, Colgan observes: "Alia vita hujus sancti viri—Finniani . . . solum recenset alios duodecim, quos alii codices vocant Hiberniae duodecim apostolos"—*Actt. SS.* loc. cit. p. 398, not. 24. A little farther on (loc. cit., p. 405, Ap. cap. 3), he gives a long list of saints who were disciples of St. Finnian, in which the twelve apostles stand first. In fine, the following will bring our citations to a close:—

"Finnianus, Abbas de Cluain Eraird, archiductor sapientissimus, Magister Sanctorum Hiberniae suo tempore. Habuit enim in sua

Schola de Cluain Eraird tria milia sanctorum: Et ex his erant electi duodecim Apostoli Hiberniae, nempe Columba Kille, Kiaranus Cluanensis", etc.—*Martyr. Dungal., Act. SS., p. 402.*

From what I have now stated, we can estimate with what show of reason and authority your correspondent asserts, a little farther on, that "neither in written or traditional history has it ever yet been advanced that Ciaran and Cainneach ever saw each other in this world"! "Much might be advanced in illustration of this point". True enough; but with what advantage to your correspondent's arguments, your readers can now judge for themselves. One other proof has been brought forward, but, as much prefatory matter is required for the thorough appreciation, as well of itself, as of the reply to it, I shall, for the present, pass it over, and proceed to my second part, that, namely, St. Ciaran could not have been before the sixth century.

As the passage from Dr. Todd which your correspondent has called in question, and attempted to refute, throws great light on the subject, and will serve as the basis for our inquiries, I shall here quote it:

"It may as well be mentioned, that the genealogy of his [Ciaran's] father Luaigre is preserved in nine descents from his ancestor Aengus of Ossory, who was expelled from his lands by the Desii in the reign of Cormac Ulfadas (A.D. 254-277), Colgan, *Act. SS., p. 472, cap. 3.* If this be so, St. Ciaran's father could not have been born much before A.D. 500"—*St. Patrick, etc., p. 202, note 6.*

Your correspondent has admitted, as well he might, that if this be true, it is indeed an antiquated notion to claim an antiquity for St. Ciaran greater than that of St. Patrick. This being so, I now invite him to accompany me, while I inquire, firstly, whether Aengus was expelled by the Desii in the reign of Cormac Ulfada; secondly, whether St. Ciaran's father descends in the ninth degree from the same Aengus; and, finally, at what particular time St. Ciaran was born, flourished, and died.

Amongst the MSS. preserved in the archives of St. Isidore's—for the freest access to which I am indebted to the great kindness as well of the former as of the present superior—are two paper copies of Keating's *History of Ireland*, one of the eighteenth, and the other of the seventeenth century. The latter we can have no hesitation in pronouncing the most valuable exemplar of that work now in existence, being written by Michael Cucoigriche, Peregrine, and Conaire O'Clery, three of the Four Masters, and annotated throughout on the margins, by Colgan. At the end of the first book, along the foot of the folio runs, the following note in Michael's handwriting (fol. 52, ver.):

A c-conueint Cille Dapa 'oo
tionnreanm an leabap ro 'oo
reembaoh 4 Septembar, agur tair-
nicc a reembaoh 28 don m ceu-
na. 54 rtuaga go leit pobai irin
recaipt 'oo'n ceu leabap, agur
cuice rtuaga go leit irin rencur.

In the convent of Kildare the writ-
ing of this book was commenced on the
4th of September, and finished on the
28th of the same month. Fifty-four
leaves and a half of the first book were
in the old book, and five and a half
in the history.

It is evidently the copy used by Colgan and the O'Clerys in compiling their great works. It is much to be regretted that, contrary to his usual custom, Michael omitted the year in the above note. Notwithstanding the haste with which it was transcribed, the caligraphy is equal to that of their other works, with the exception of the latter part of the second book, executed by Conaire, by far the worst penman of the three. It bears the well-known words "Ex libris Conventus de Dun-na-ngall", which enable us to fix the date.

From this copy I take the following passage:—(MS. S. Isid., Romae, fol. 40, ver.):

Tuis gurabe dengur Orpnaig aet,
cona foirm, 'oo gab treiri a Moig
feimhin, 'oa ngóirí Deire Tuair-
ceapt, ocu gurab' iao an rliocro
riacheath Suigoe 'oo éatruinn a
Moig feimhin dongur Orpnaigoe,
cona foirm: gonaó o'n bpuad
tugattar an dongur raitter baile
Orlaidhe, ocu Mullac inneona a
Muig feimhin anu. Baile Orlaidhe
muirpo, .i. ó orlaidhe na laoe 'ran
comlann; ocu Mullac inéona,
o'n tairpinn ainhéonaó 'oo rinnet-
tur an Orpnaigib ar go laigimbh.

Understand that it was Aengus of
Ossory, with his followers, obtained
power in Magh Feimhin, which was
called Northern Deise, and that it was
this race of Fiach Suighde expelled
Aengus of Ossory with his clans, from
Magh Feimhin: so that from the defeat
they inflicted on Aengus, Baile Or-
laidhe and Mullach Indheona in Magh
Feimhin are so called to this day.
Baile Orlaidhe, indeed, that is, from
mangling of the heroes in the conflict;
and Mullach Indheona, because of their
forcibly expelling the Ossorians thence
to Leinster.

A few words will serve at once to illustrate and prove the truth of this extract. The Desii were the descendants of Fiadra Suighdhe, eldest brother of Conn of the Hundred Battles (A.D. 177–212), who inhabited a tract of country called Deise Teainhrach, at present the barony of Dease, in Meath. Upon the accession of Cormac Mac Airt, or Ulfada (A.D. 254–277), having been expelled from their inheritance, they travelled southwards, and obtained possession, most probably by force, of territory in the county of Waterford, to which they gave the name retained to this day in the barony of Decies. In the fifth century, Aengus, son of Notfraich, granted them Magh Frimhin, which comprised the present baronies of Iffa and Offa East, in the county of Tipperary (*Book of Rights*, pp. 49, 184, et passim. MS. Isid. loc. cit.). This is confirmed by the preface to the *Book of Acaill*, a law tract by Cormac Mac Airt, quoted by O'Curry. "And they (Aengus's tribe)—who was the son of Fiacha Liughdhe—left the territory, and they went to the south. They are the

Deisé (Deacys or Deasys) of Port Laeghaire or Port Lairgé (Waterford) from that time down"—(*Lectures on MS. Mat.*, etc., p. 50, orig. in ap. p. 513, liv. 6-8). Thus there could have been no Desii descendants of *Fiacha Luighdhe*, to expel Aengus of Ossory from Magh Frimhir, before the accession of Cormac Mac Airt in A.D. 254; and, consequently, the date of Aengus's ruling in "the valley of the Nore" is fixed at some period after that, probably A.D. 265. This being so, if we can prove that the genealogy of St. Ciaran's father is preserved in nine descents from Aengus of Ossory, the conclusion will not be demurred to by your correspondent, that, namely, St. Ciaran could not have been born before the sixth century. And this brings us to my second inquiry.

2. The scholiast on the *Felire* of Aengus Ceile De, Cathal Maguire, so often quoted by Colgan from a manuscript preserved in the archives of St. Isidore's, has the following notice, *inter alia*, of St. Ciaran (MS. St. Isid., Romae, fol. 16 ver.):

CIARAN SIUAGACH SAIGHRE.
Páircig cecinit do Ciarán Saigh-
re:—

Saighir fuair! Saighir fuair!
Cumóg cathair for a bhu,
Lor xxx bliadan buan ban,
Concóbair and ir tu.
Ciarán 'ono mac Brianuib, meic
Bheapail, meic Brian, meic Finbo-
tha, meic Naxair, meic Dimain, pl.

Ciaran of Saighir of the hosts,
Patrick prophesied concerning Ciaran
of Saighir;—

Saighir the cold! Saighir the cold!
Build a city upon its brink,
After thirty full fair years
We shall meet there, I and thou.
Ciaran indeed was the son of Brandub,
son of Bresal, son of Bran, son of Fian-
batha, son of Naxar, son of Diman, etc.

This pedigree I have not been able to discover anywhere else, and Maguire seems to have thought it incorrect, for at the end of the Scholia on Ciaran and Carthach, to whom the first lines of the quatrain, of which I have given the concluding one above from the *Festology* of Aengus, have reference, he gives the following as the truer, which, no, doubt, is the fact (*loc. cit.* fol. 17, fac.): Ciaran of Saighir, son of Luaigne, son of Ruaman, son of Conall, son of Corpri, son of Niadh Corb, son of Buan, son of Eochaidh Lamhdoit, son of Amhalghadh, son of Laeghaire Bernmhuadhach, son of Aengus of Ossory. This, then, is the genealogy, which Dr. Todd said was preserved, giving as his authority Colgan's *Actt.* SS. pag. 472, cap. 3, where it will be found.

I am now in a position to consider the last argument for the antiquity of St. Ciaran brought forward by your correspondent. He says that if, as Dr. Todd calculates, St. Ciaran's father was not born much before the sixth century, the saint himself was born about A.D. 520 or 530. St. Cainneach, say the Four Masters, was born in A.D. 513,¹ and, therefore, both saints were

¹ Or rather A.D. 514. They do not make mention of him at either of these dates, but at A.D. 598, they give his obit, saying that he was eighty-four years old. Not

contemporaries, and Fearadach, lord of Ossory, the patron of the latter, was a blood relative of the former, both being descended in nearly the same degree from Aengus. "Now no enemy of the antiquity of St. Ciaran has ever ventured to advance this; it is altogether incredible, for in the lives of the two saints there is no reference whatever to the existence of each other". An enemy, if your correspondent considers him such, has now ventured to advance it, and he hopes to show that there is nothing incredible whatever in the whole statement. The reason given by your correspondent for pronouncing the facts just stated "altogether incredible", seems to me altogether unworthy of being accepted. What does he mean to say is "incredible"? That St. Ciaran and St. Cainneach were living at the same time, or that the former and Fearadach were relatives? How is the first "altogether incredible"? *Because* the existence of each other is ignored in the lives of both, when we know that the lives of one of them were written for the express purpose of maintaining the remote antiquity of St. Ciaran, which Dr. Lanigan has pronounced fabulous, and the Bollandists rejected. And how is the second "altogether incredible"? *Because* the existence of one is denied, or not mentioned in the life of a third. The inference evidently wants the *vis consequentiae*. To assert that such negative arguments as these should outweigh the many independent authorities already cited, is, it appears to me, "an antiquated notion" indeed.

Let us now inquire whether Ciaran and Fearadach were relatives and contemporaries. I will begin with the two following entries from the Four Masters (MS. S. Isid. Romae, fol. 255, fac.):

ADIR CIMORT 582.

ADIR CIMORT, CUICC CÉD OCTMOGAT A
"óó.

A CUICC DÉCC D'ADH. FERADACH,
mac DUACH, TICCEPNA OPPAIGHE, DÓ
MARBAH LA A MUINTER PEIRIN.

The age of Christ 582.

The age of Christ five hundred
eighty and two.

The fifteenth of Aodh, Feradach, son
of Duach, lord of Ossory, was killed by
his own people.

And farther on we have the following—(lcc. cit., fol. 259 fac.):

ADIR CIMORT 601.

ADIR CIMORT, RÉ CÉD, A NAON.

COLMAN mac FERADACHAIGH, TOIREACH
OPPAIGHE, D'ÉCC.

The age of Christ 601.

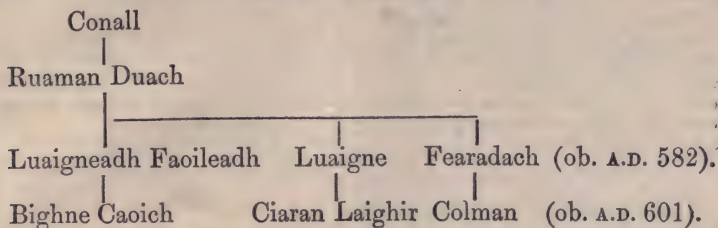
The age of Christ, six hundred and
one.

Colman, son of Feradach, prince of Os-
sory, died'.

From these two entries—the pedigree of St. Ciaran given above from the Scholia of Aengus by Maguire, and the genea-

having O'Donovan's edition of the *Annals* at hand, I quote from the manuscript in St. Isidore's; the chronology, of course, is wrong, as well in this as in the other extracts, but it does not affect the argument.

logical tables at the end of the Donegal Keating, in the handwriting of Michael O'Clery—we can trace the relationship between Ciaran and Fearadach thus:—



I have thus proved at once that St. Ciaran and Fearadach were relatives, the latter being the uncle of the former; that they were contemporaries; and that, in fine, which was my third and last inquiry—"we may", in the words of Dr. Lanigan, "safely conclude that he—St. Ciaran—belonged to the sixth century, became distinguished towards the middle of it, and died during its latter half"—*Hist. of Ire.*, vol. vii., p. 31.

With these "statistics" before him, I now, by way of replying finally to his last argument, say to your correspondent: he either maintains that Aengus of Ossory, from whom Fearadach, who died in A.D. 582, descended in the ninth degree, and Aengus of Ossory, from whom Luaigne, St. Ciaran's father, also descended in the ninth degree, are one and the same, or he does not. If the former, what date does he assign to St. Ciaran? if the latter, where are his authorities from genuine Irish history to distinguish the two Aenguses?

And thus I take my leave of your correspondent. I can assure him that it was no narrow spirit of hostility to the remote antiquity claimed for St. Ciaran that prompted the foregoing observations, but a desire to aid in any way, however humble, in making our ecclesiastical history what it ought to be. I would beg to remind him that it was such lives as those we have considered above which caused the Bollandists to enter an earnest protest against attaching any great degree of credit to most of the acts of our saints; and that, to conclude, our Church's true glory consists, not in having had scattered congregations previous to the fifth century, but in that, having received the Faith, she has clung to it through all the vicissitudes of her eventful history, with a loving fidelity, which in our own days we have just beheld recognized and rewarded by the successor of him who more than fourteen hundred years ago sent to our shores a Palladius and a Patrick.

It now remains to inquire into the genealogy of his mother

Liedania. Cathal Maguire, among many other particulars concerning her, gives the following which bears directly upon the present question (MS. S. Isid., fol. 17 fac.):

Liaon ono, ingean maine cherr,
meic aengurra do cloinn lugoac
meic iea, matair ciarain saighie,
ocur ir ano pogetim a fintracht,
ocur ir angl in coimoeis no pite-
ailret iapna sem, pl.

Liedan, indeed, the daughter of
Maine Cherr, son of Aengus, of the
race of Lughaidh, son of Ith, was the
mother of Ciaran of Saighir, and at
Fintracht he was born, and it was the
angels of God attended upon him after
his birth, etc.

This pedigree does not contain the descents from Aengus to Lughaidh, son of Ith, and after a most careful perusal of the "Libellus de matribus sanctorum", which was used by Colgan, and is now preserved in the archives of St. Isidore's, I have not been able to find the name of Liedania. Not being able to consult the copy in the Book of Leacan, I cannot say whether it is given in that MS. I shall, however, try to supply the omission from another authority. The Genealogy of Corca Laidhe, preserved in the Books of Leacan and Ballymote, and published in the Miscellany of the Celtic Society in 1849, gives us the following evidently imperfect pedigree of St. Ciaran: Ciaran, son of Liedania, daughter of Maine Cherr, son of Aengus, son of Maicniadh, son of Lughaidh Macon, etc. This Lughaidh is a famous character in Irish history, having defeated Art, monarch of Ireland, in the celebrated battle of Magh Mucruimbe, and held in consequence the crown during four years. The following authority will suffice for our purpose: "Lugad Mac-Con, with a fleet of foreigners, arrived, A.D. 250, and became king of Ireland by killing of Art, king of Ireland, in battle, about Athenry, eight miles from Galway"—O'Flaherty's *Iar Connaught*, p. 43. This proves that Aengus of Ossory and Maccon were contemporaries, and that consequently the pedigree of Liedania wants about four descents.

There are many other branches of inquiry connected with this part of the subject into which I cannot enter at present. I shall only point out one or two, in hopes that some of your readers more competent to deal with the question, may be induced to devote their attention to them. Such, for instance, is the inquiry into the age of St. Ciaran, based on the prophecies attributed, the one to St. Patrick and the other to St. Ciaran himself; and again, as to what particular time he left his friends in Fintracht Clere, and retired to Saighir-Chiarain, being succeeded in the former place by Fachtna, who founded the abbey of Molana, in the county of Waterford; and, in fine, when were the prophecies made, and for what purpose?

Having thus brought this, perhaps, tedious discussion to a

close, I will only say to each of your readers who has followed me:—

“Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum”.

B. M. C.

DOCUMENTS.

I.

THREE DECREES OF THE S. CONGREGATION OF INDULGENCES.

ANDEGAVEN.

Die 29 Februarii 1864.

Ex parte Presbyteri parociae Belloprati exposita fuerunt S. Congregationi Indulgentiarum sequentia dubia:

I. “Utrum privilegium Altaris sive proprie dictum, sive personale applicari possit pluribus defunctorum animabus, in cuiuscumque diei Missa (servatis servandis) sicut expresse, sed speciatim declaratum fuit a S. Congregatione die 19 Maii 1761 pro Missa in die commemorationis omnium fidelium defunctorum 2 Novembris.

II. “Utrum post Indultum Apostolicum Reverendissimo Ordinario die 10 Maii 1860 concessum, quod permittit, *ut in omnibus ecclesiis parochialibus dioecesis Andegavensis ter in qualibet hebdomada celebrentur cum cantu Missae de Requiem, dum officia occurrunt ritus duplicis quibusdam tantum exceptis*; applicatio privilegii fieri possit in hisce tribus Missis taliter cantatis . . . vel differenda sit dicta applicatio in tres alias dies in quibus Missa dicetur iuxta Rubricam ordinariam et secundum alias praescripta a S. Congregatione.

III. “Utrum qui ter in hebdomada habet privilegium personale possit valide (quando in eadem plura inveniuntur festa duplicia, et plura semiduplicia vel infra) potius eligere ad applicationem privilegii festa duplicia, quam differre ad semiduplicia”.

RESOLUTIO. Sacra Congregatio die 29 Februarii 1864 audito Consultoris voto, respondere censuit:

Ad I. *Negative.*

Ad II. *Affirmative; quatenus non recurrant festa semiduplicia in hebdomada.*

Ad III. *Ut in secundo.*

VOTUM CONSULTORIS IN COMPENDIUM REDACTUM.

Animadvertibat Consultor, primum dubium resolutum iam posse censi per Decretum S. C. I. diei 28 Iulii 1840. Quaesivit enim Episcopus S. Flori in Gallia: “utrum per indulgentiam altari privilegiato adnexam intelligenda sit indulgentia plenaria animam statim

liberans ab omnibus Purgatorii poenis, an vero tantum indulgentia quaedam secundum Divinae Misericordiae beneplacitum applicanda". Sacra Congregatio, votis Consultorum auditis, respondit: *per indulgentiam altari privilegiato adnexam, si spectetur mens concedentis et usus clavium potestatis, intelligendam esse indulgentiam plenariam quae animam statim liberet ab omnibus Purgatorii poenis, si vero spectetur applicationis effectus, intelligendam esse indulgentiam cuius mensura Divinae Misericordiae beneplacito, et acceptioni respondet.*

Neque opponi censebat Consultor Decretum eiusdem S. Congregationis diei 19 Maii 1761, vi cuius in die commemorationis omnium fidelium defunctorum conceditur privilegium altaris cunctis Sacerdotibus eodem die celebrantibus favore defunctorum. Haec enim est benigna exceptio.

Nonnullis insuper animadversis circa secundum dubium; ad tertium observabat S. Rituum Congregationem Decretis editis an. 1667, 1669, 1688 hanc tradidisse doctrinam: "Missis de festo, vel de feria lectis, diebus quibus Missae de Requiem prohibentur, posse applicari Altaris privilegium". Et hisce responsionibus adhaesisse S. C. Indulgentiis praepositam Decreto diei 27 Nov. 1764.

Eadem vero Congregatio indulgentiis praeposita statuit diebus non impeditis debere Missam celebrari in paramentis nigris ut quis lucretur indulgentias; idque patet ex Decreto diei 11 Aprilis 1840, in quo, proposito dubio: "utrum qui privilegium habet personale pro quatuor Missis in hebdomadis singulis, debeat cum paramentis colore nigro celebrare diebus non impeditis ut possit indulgentiam plenariam pro animabus defunctorum lucrari". S. Congreg. respondit; *affirmative.* Item in Decreto 22 Februarii 1847.

Ex hisce vero eruebat Consultor quid in hac quaestione respondendum opinaretur.

II

ANDEGAVEN.

Die 29 Februarii 1864.

Director Archiconfraternitatis S. Iosephi in Andegavensi civitate erectae pro integro Gallico Imperio Literis Apostolicis in forma Brevis die 6 Septembris 1861 expeditis, Sanctae Sedi solvenda exposuit sequentia dubia.

I. "Cum in dicto Brevi facultas aggregandi alias Confraternitates ad solum Galliae Imperium coarctetur, quaeritur an valida sit adscriptio *individuum* habitantium extra idem imperium, qui, quamvis interesse nequeant consuetis congregationibus, piisque exercitationibus Confraternitatis, possunt nihilominus lucrari indulgentias concessas quibusdam iniunctis operibus quae adimplentur.

II. "An in Galliae urbibus incolis frequentioribus erigere licitum sit plures Confraternitates; cum una sufficiens non sit Fidelium devotioni ob locorum distantiam, et occupationum varietatem".

III. "Paullo post concessionem dicti Brevis, cum erecta sit alia Archiconfraternitas Bellovacis, pariter pro integro Galliae Imperio; quaeritur an possit Andegavensis Archiconfraternitas aggregare confraternitatem in illis civitatibus, in quibus iam extat alia erecta ab ea quae est Bellovacis.

IV. "Cum in Gallia habeantur plures Communitates piarum mulierum, quae scholas habent et puellarum aggregationes tenent etiam convicticium, perquam utilis existimaretur erectio confraternitatum in earumdem religiosarum mulierum ecclesiis: quaeritur an erigi possint".

RESOLUTIO.—Sacra Congregatio die 29 Februarii 1864 dubiis in examen vocatis respondere censuit:

Ad I. *Negative.*

Ad II. *Generatim negative; obveniente autem gravi causa, recurrat in casibus particularibus.*¹

Ad III. *Negative.*

Ad IV. *Non expedire.*²

III.

TORNACEN.

Die 29 Augusti 1864.

Sacrae Indulgentiarum Congregationi propositum fuit dubium a Parocho Ioan. Baptista Falise in dioecesi Tornacensi, videlicet: "utrum ad effectum lucrandi Indulgentias a Summis Pontificibus concessas Fidelibus, qui orationem vulgo dictam *Angelus Domini*, certis quibusdam diei horis ad *Campanae pulsum* pie recitaverint, requiratur ut Campana sit ritu ab Ecclesia praescripto benedicta".

Duo auditi fuerunt Consultores, qui ambo opinati sunt requiri ad effectum praedictum Campanam benedictam, quam tamen opinionem secuta non est S. Congregatio. Praecipua autem rationum momenta quibus Consultores innitebantur sunt sequentia.

Ecclesia praecipit, ut Campanae in sacrum usum destinatae benedicantur, adeo ut Regulares possint etiam ab Episcopo cogi ad deponendum de Campanili Campanas, si ibi non benedictas appenderint. Ferraris *verb.* Campana n. 6. In re autem de qua agimus prout idem Auctor perpendit *verb.* *Indulgentia nn.* 18, 19, 20 toties quoties sermo fit de Indulgentiis concessis pro recitatione orationis: *Angelus Domini* mane meridie et vespere semper adiungitur: *ad pulsum Campanae*. Facta est tantum exceptio a Romano Pontifice Pio VI. fel. rec., qui die 18 Martii 1781 benigne concessit, ut in iis locis in quibus deest Campa-

¹ In Constitutione Clementis VIII. die 7 Decembris 1604 quae incipit: *Quaecumque*, statuitur, quod in uno loco *unica* tantum confraternitas eiusdem *Instituti* et *generis* possit in ecclesiis tam Saecularium, quam Regularium institui et aggregari.

² In ecclesiis Monialium Confraternitates laicorum erigi et institui nullimode possunt. Ferraris *Bibl. can. verb. Confraternitas*, in quo refert plures SS. Congregationum Resolutiones. Verum licet in casu non egeretur de Monialibus proprie dictis, tamen eadem prohibitionis ratio vigere videtur.

narum usus, omnes et singuli Christifideles corde saltem contriti, qui ter in die scilicet, primo diluculo, circa meridiem, et sub vesperam, recitaverint piam precem quae incipit: *Angelus Domini* cum tribus salutationibus angelicis, vel: *Regina coeli*, tempore paschali, etc., omnes et singulas indulgentias lucrari valeant; quae recitantibus easdem preces ad signum Campanae a Pontificibus hactenus concessae sunt. Superflua porro videretur eiusmodi indulta exceptio, si nihil aliud quam meri signi vices gereret Campana. Neque obstare videbatur consuetudo, quae viget in Regularium ecclesiasticisque familiis, quae ad signum alicuius Campanulae ritu sacro non benedictae, dictas preces recitare solent; non enim hic quaeritur quid fiat, sed quid fieri debeat.

RESOLUTIO.—Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita die 29 Augusti 1864 respondere censuit ad propositum dubium: *negative*.

EX HIS COLLIGES:

I. Indulgentias de quibus agimus adnexas fuisse tantum precibus indicatis; non vero alteri rei sacrae.

II. Conditionem appositam verbis: *ad Campanae sonum*, qui est ecclesiasticum consuetum signum, adiectam censi ad determinandum tempus, quo Fideles B. V. Mariam saluent.

IV.

DECISION OF THE HOLY SEE REGARDING THE PHILOSOPHICAL SYSTEM OF DR. UBAGHS.

The following letter, dated 2nd March, 1866, has been addressed to the Cardinal Archbishop of Malines by his Eminence Cardinal Patrizi, secretary of the Congregation of the Holy Office, Rome:—

“De libris philosophicis Gerardi Casimiri Ubaghs, in Lovaniensi universitate doctoris decurialis, et praecipue de novissima tractatum Logicae et Theodiceae editione anno 1865 ab ipso confecta, nondum tamen evulgata, Eminentissimi Patres Cardinales tum S. Inquisitionis, tum libris notandis praepositi, conventu simul habito die 21 februarii proxime elapsi, quam accuratissime examen instituerunt. Imprimisque quod ad doctrinas attinet a sacra Indicis congregatione jam inde ab annis 1843 et 1844 notatas, non potuerunt quin aegro quidem animo deprehenderent, cl. auctorem in novissima praedictorum tractatum editione, exterioris utique formae asperitatem attenuasse, verba quandoque molliisse, eadem tamen quoad substantiam nunc docere principia, quae in praecedentibus editionibus reperiebantur. Proindeque judicarunt hanc novissimam editionem haud fuisse emendatam juxta notationes an. 1843 et 1844 auctori transmissas, et denuo a sacris congregationibus S. O. et Indicis anno 1864 eidem inculcatas.

“Praeterea quod jam, prout ex litteris meis ad singulos in Belgio episcopos die 11 octobris anni 1864 datis constat, sibi faciendum reservaverant memorati cardinales, alias doctrinas examinandas sus-

ceperunt, quae in recentioribus operum ejusdem auctoris editionibus continentur. Et vero perspicere debuerunt, tradi in illis libris doctrinas plane similes aliquot ex septem propositionibus, quas in adjecto folio *Eminentia Tua* enuntiata reperiet, quasque S. O. congregatio die 18 Septembris 1861 haud tuto tradi posse judicavit; et alias quoque in iisdem libris opiniones referri, quae caute minus quam fas esset exponuntur. Ita declaranda potissimum omnino essent et emendanda, quae in *Anthropologia* anno 1848 Lovanii edita, pag. 221, num. 428, leguntur de opinione quam *Traducianismum* vocant, et quae ibidem pag. 457 et 458, n. 514, occurrunt de vitae principio in homine. Quare Em. Card. in hanc devenere sententiam. *In libris philosophicis a Gerardo Casimiro Ubaghs hactenus in lucem editis, et praesertim in logica et theodicea inveniri doctrinas seu opiniones quae absque periculo tradi non possunt.*—Quam sententiam SS. D. N. Pius Papa IX., ratam habuit et suprema sua auctoritate confirmavit.

“Ex quibus Em. Tua facile intelliget hujusmodi pericula a juvenum mentibus opportuno praesidio esse propulsanda; hinc necessarium omnino erit, ut nedum illi libri iisque similes ab universitate catholica Lovaniensi et a scholis omnibus arceantur, verum etiam ea adhibeantur opera communi episcoporum consensu et auctoritate approbata, quibus juvenilis aetas irreprehensibili et sacra doctrina in celebri illa universitate imbuatur.

“Non dubitatur quin professor G. C. Ubaghs ea, qua praestat, virtute, alique Lovanienses professores eisdem opinionibus adhaerentes, huic judicio pareant; neque est cur *Eminentiae Tuae* majorem in modum commendetur, ut collatis consiliis cum episcopis suffraganeis tuis, omnem operam ponas, ut haec, quae nomine summi Pontificis praecipuntur, continuo executioni tradantur, et de omnium executione Apostolica Sedes fiat instructa”.

V.

ADDRESS FROM ST. PATRICK'S COLLEGE, MAYNOOTH,
TO HIS EMINENCE CARDINAL CULLEN, WITH HIS
EMINENCE'S REPLY.

MAY IT PLEASE YOUR EMINENCE.—We, the President, Masters, Professors, and Students of Saint Patrick's College, Maynooth, eagerly avail ourselves of the opportunity afforded by the gracious visit with which your Eminence has honoured our College, to offer your Eminence the tribute of our united congratulation and welcome, which, not having as yet re-assembled after vacation, we were unable to tender to your Eminence on your return to Ireland. The elevation of an Irish Prelate to the Cardinalate of the Roman Church is to the Catholic community a subject of profound congratulation. By this signal favour of the Supreme Pontiff, which his Holiness has enhanced by declaring that it is designed as an evidence of his especial affection, our national Church is received into membership of a court the

most ancient and venerable in Europe ; her voice becomes heard in those august councils by which the destinies of the world have been governed for ages ; and she is made an active participator in the work of directing the highest and holiest interests of the universal Church. Nor, in admitting Ireland to these high privileges, if not for the first time, certainly for the first time during many centuries, could the choice of the Holy Father have fallen more fitly than on a prelate, whose "eminent piety, virtue, learning, prudence, pastoral vigilance, and zeal", while they have endeared him to his own clergy and people, are attested by the Holy Father himself in words of more than ordinary tenderness and affection, and who, beyond all his other qualities, is distinguished by what has been at all times the peculiar characteristic of our nation—loyal attachment to the Chair of St. Peter, and unshrinking devotion to the faith received of old by our fathers from that venerable source. And, may it please your Eminence, by us in particular, who, besides the blessing of living under your pastoral charge, have been honoured for many years by your guardianship as Trustee and Visitor of the College, the sacred dignity which has been conferred upon your Eminence may in some sense be felt as a personal favour. But we should not be true to the spirit of our sacred calling if we did not also recognize in it that important lesson which our Holy Father suggests in his most paternal reply to the address of the venerable Chapter of Dublin. The new era in the destinies of the Church of Ireland which is inaugurated by this auspicious event, cannot but bring with it new and solemn responsibilities to all those to whose care, in whatever degree, these destinies are entrusted. And to us, whose great concern in college is to prepare ourselves and others for the sacred ministry, it furnishes a fresh motive to labour with increased energy in the cultivation of sacred learning, the practice of clerical virtue, and the formation of that true ecclesiastical character of which your Eminence's career as a student, as a priest, and as a prelate, has supplied, through all its stages, a brilliant and unvarying example. Reverently saluting the sacred purple, and praying the Eternal Father of Mercies to preserve your Eminence for many happy and fruitful years, we humbly beg your pastoral benediction.

REPLY.

I need scarcely say that I am sincerely grateful for your address, and for the kind sentiments regarding me which it contains. It always indeed, but never more so than on this day, affords me special gratification to meet with those who devote their lives to study, and are zealously and successfully engaged in training, by word and example, the youthful Levite for the sanctuary, and to mingle with students, now the hope, as they are destined to be hereafter the pride and consolation, of our ancient and venerable Church.

Seldom have the eyes of the Catholic universe been more anxiously turned towards the Irish people and clergy than at the present day. The missionary spirit which pervades our island, the zeal of our clergy,

the fervent piety of our faithful people, their patience in prolonged sufferings, their generous charity in the midst of privations and poverty, their characteristic devotedness to the Holy See, and their sacrifices for religion, are spoken of with merited eulogy throughout the world; and the honours, though altogether unmerited by me, which it has pleased the Holy Father to confer upon me, were intended by him as a mark of his approbation, and as a pledge of his esteem and affection for the Catholics of Ireland.

Of our great apostle, St. Patrick, whose name your college so appropriately bears, it is recorded that he saw in vision the future history of that holy faith, of which he had brought the glad tidings to this country. At first that sacred light grew brighter and brighter, until it illumined our hills and valleys, and reflected afar off its heavenly rays. In the next period it gradually became dim, until only a faint glimmering was to be seen. But in God's own time a happier era was to arrive; the fading light gradually increased in splendour until it filled the whole island, and once more attained its original brightness. It would seem that this last era, so full of hope and consolation, is now beginning to dawn upon our Church, and I trust that, with the blessing of our apostle, many of you will live to contemplate it in its meridian glories.

At every stage of our chequered history the chief source of the blessings which enriched our Church was the unflinching spirit of fidelity and devotion with which our fathers clung to the Chair of St. Peter. It was from that centre of Catholic unity that St. Patrick brought to us the rich treasure of faith. United with the successors of St. Celestine, and fostered by their blessing, our Church for centuries grew daily in holiness and learning; and when the period of calamity and persecution arrived, it was from that same sacred source that our pastors and people received consolation in their trials, and strength to guard the interest of their holy religion. It is cheering to know that the same filial attachment to the successors of St. Peter is deeply rooted in your hearts, and I am confident, so far from being checked by the trials to which the present great Pontiff is subjected, it will grow daily more and more, and that your affection will increase in proportion to the violence of the assaults which are made on the Vicar of Christ by false friends, hypocritical protectors, and all the enemies of God.

The proud position which, in the ways of Providence, notwithstanding all the sufferings and afflictions of our people, seems destined for our Church, imposes new duties upon those to whom one day its spiritual guardianship shall be entrusted. To the period of persecution the Irish ecclesiastical student must ever turn to learn lessons of sacrifice, and to inspire him with a desire to emulate the heroism of his fathers; but in all that regards the decorum of religion and the external relations of our holy Church, his lessons must be taken from the brighter era of peace. Whilst the sword was glittering over the devoted heads of the ministers of religion, our only schools at home were in the marshes or in the fastnesses of the mountains but now, within these tranquil walls, it is in your power to emulate.

the glories of Lismore, Glendalough, Clonmacnoise, Bangor, and Glasnevin. Like the great saints of those hallowed retreats, it will be your duty to labour incessantly to combine sanctity and learning. Without sanctity, your mission will be fruitless, and your learning a sterile plant. Without learning, you cannot be the salt of the earth and the light of the world, you cannot apply proper remedies to the corruption of the human heart, you cannot uphold the torch of true knowledge, nor refute the many errors with which the spirit of evil ever seeks to lead away captive those souls which were redeemed by the precious blood of the Lamb of God.

Among the many great events which mark the pontificate of the present venerable successor of St. Peter, the publication of the Encyclical and Syllabus of the 8th December, 1864, will ever hold a prominent place. In those documents the Vicar of Christ proscribes the errors of the present day, and points out to us the course we should pursue. From his words we learn the necessity of combating socialism, revolution, indifferentism, insubordination, and contempt for authority, the cankers of society in our times; we learn to denounce that infidelity and erastianism into which sectarianism has degenerated in those countries; we learn also to repudiate the false and visionary theories of church union with which some unsettled minds would delude their votaries, as if light could be combined with darkness, and an alliance formed between Christ and Belial. In fine, we learn from the Pontiff's words that human science is not the enemy, but the handmaid of religion, and so far from true scientific inquiry being in opposition to, or checked by, the infallible teaching of the faith, that our holy Church has ever been, and must ever be, the natural guardian and fostering parent of knowledge.

Peculiar to our own country are some other errors which you will have to combat. For the enemies of our holy faith, not content with having despoiled the Catholic Church of the endowments conferred on her by the piety of our people in former ages, now seek to deprive us of our brightest glory by pretending that our faith is of recent introduction into Ireland, and seeking to identify the creed of St. Patrick with the ever-varying tenets of that church which owes its origin to Henry and Elizabeth. Such theories are wholly in opposition with our ancient records and with all the acts of the ancient Irish Church; they must sooner or later redound to the confusion of those who, despite the evidence of history, venture to adopt and defend them.

Prepared betimes by sanctity and learning, and emulating the virtues of your predecessors, you will be able to combat all those errors and to defend the truth. Your future labours will be fertilised by the dews of Heaven; and the Church of Ireland will have just reason to rejoice one day in finding you numbered among her pastors, and seeing her destinies, under Providence, placed in your hands.

In conclusion, I thank you all for your kind address, and I assure you that the interests and welfare of St. Patrick's College and its inmates will ever be most dear to me, and I will be happy to find myself in the midst of you.

CORRESPONDENCE.

I.

THE ORIGIN OF THE "DE PROFUNDIS" AFTER MASS.¹*To the Editors of the Irish Ecclesiastical Record.*

GENTLEMEN,

A "Constant Reader" accounts for the origin of the "De profundis" in the July number of the *Record*, by saying that it was a commutation for the abstinence from flesh meat on Wednesday, once on a time usual in Ireland. I have great reason for doubting it. Abstinence from meat on Saturdays had been usual in Ireland till a comparatively late period. Why not have some similar penance or commutation for its abolition? Again, there had been as much reason for binding the laic as the ecclesiastic, because the indulgence was extended to both. Why then appoint the hour for Mass for saying the "De profundis", rather than any other time? And then, as to the argument put forward by the "Constant Reader", that he heard it from an old parish priest forty years on the mission, who heard it when young from another who had been very old. I reply, that I never heard anything of the sort, but quite different, from an old parish priest fifty years on the mission, who had conversed when young with very, very old parish priests on the discipline of the Irish Church.

In the last number of the *Record*, a writer styling himself "Dubliniensis", while helping to upset the theory put forward in July, fails to establish his own. It is that the "De profundis", after mass arose during the Cromwellian wars, and was a substitute for the burial service, perilous or impossible of performance at that time. Hence too he accounts for the "Fidelium animae" after meals. Such a prayer after meals is not confined to Ireland. By looking into the breviary, he will find that the "Fidelium animae", etc., with the "Dominus det nobis suram pacem", concludes the lengthy audible prayers prescribed for grace after meals. But referring to the burial service, if it found a commutation in the "De profundis", may we not naturally expect that it would continue only as long as the burial service was discontinued? However, such is not the case. Invariably the priest is invited to bless a handfull of earth, as a substitute for the "benedictio tumuli", or burial service.

¹ We regret our space only allows room for extracts from this letter.

Of course the "De profundis" may be and is said, but the substitute for the burial service primarily and essentially is the prayer, "quorum corpora hic sepeliuntur", etc.

Besides, the number of slain in the Cromwellian wars had been so great, as stated by "Dubliniensis", and the priests so few, and the penal laws so sharp, as to render a Mass for each deceased impossible, and very difficult even on festivals. Therefore the addition of the "De profundis" to Mass could not be so much a substitution for the burial service in each particular instance, as a comprehensive commemoration of all whose wants excited pity, or whose services gave rise to an obligation on priests. I should rather lean to the opinion that it was intended as a compensation for the loss of those offices which the difficulties of the Irish mission rendered it impossible to observe.

* * * * *

Moreover the clearest proof that a commemoration for deceased benefactors at Mass did not arise during the wars of Cromwell, is afforded by one of the canons enacted in Clonmacnoise in 1624:—"Orent parochi inter solemnia missarum pro defunctis suis parochianis maxime benefactoribus reipublicae". And that prayers were used at the end of Mass, appears from a canon passed in a Provincial Tuam Council, 1640, O'Renehan MSS.:—"Statuit quod nullus sacerdos praeter pastores locorum astantibus indicet precibus post missam aliquid addere aut diminuerere ad libitum".

* * * * *

LAONENSIS.

II

To the Editors of the Irish Ecclesiastical Record

GENTLEMEN,

After the publication of the *Appendix ad Rituale Romanum*, I expected that some one of your many clerical readers would have suggested the propriety of having our present Ritual corrected and enlarged, but in that expectation I was disappointed. The Ritual in common use amongst the clergy is that published by Coyne, and approved by Dr. Troy six-and-forty years ago. In this are certain typographical errors which should be corrected. For instance, in the formula for baptism we have at the touching of the ears with the saliva the word "adaperi" for "adaperire". In the part on Extreme Unction we have in the seventh unction, "per lumborum *delectionem*", instead of "*delectationem*". Again, in the "ordo ad faciendam aquam be-

nedictam", we find in the exorcism of the salt, "careat omni munditia", instead of "*immunditia*".

It may be said that these are unimportant mistakes, inasmuch as nothing essential is vitiated; but it seems to me that in matters pertaining to the sacraments, everything, no matter how trifling, is important, and should be given with accuracy.

A new edition of the Ritual would not be a difficult task for some one of the learned bodies about Dublin, and in that edition some things could with great advantage be introduced, which would not inconveniently swell the size of the book, and which are much wanted in the present edition.

Missionary priests are often asked when attending the sick to invest them with the scapular of our Lady of Mount Carmel. Now if the formula for investing with this scapular were given in the Ritual, it would be very convenient for them, as they are not likely to have any other book at hand containing the approved form.

Again, a priest may at times require to bless a stole or some other part of the sacred vestments, or a new tabernacle or pix. This he cannot at present do, except he has a Missal or the Roman Ritual at hand. If, then, we had the "*benedictio sacerdotalium indumentorum*", the "*benedictio tabernaculi*", and a few more such, inserted in our rituals, it would be the greatest possible convenience and advantage to us.

I am sure that others of your readers could suggest various corrections as needful, and additions as useful, as those I have referred to, and I trust that some one may think the subject worthy of attention, and bring out a more correct and satisfactory edition of the Ritual than that now in use.

I have the honour to be, Gentlemen,

Very sincerely yours,

DERRIENSIS.

September 10th, 1866.

III.

To the Editors of the Irish Ecclesiastical Record.

A correspondent writes as follows:—

"There prevails in some places the custom of interrogating sponsors in baptism, and of receiving answers to the interrogations in the vernacular tongue during the administration of the sacrament. I wish to know can this be looked on as a departure from Roman ritual; and if not, how is it to be reconciled

with the decisions of the Sacred Congregation? One in 1854, and another given in the year 1857, run as follows:

“In administratione baptismi interrogationes quibus respondere debet pater infantis vel catechumenus baptizandus, fieri debent ne in lingua vulgari, prout Rituale innuere videtur ubi de baptismo adultorum”. Resp. Negative.

“An in collatione baptismi interrogationes possint fieri vernacule, vel saltem vernacule iterari, postquam Latine factae fuerint? Respondit, quoad interrogationes quae baptismi ordinem praecedunt vel sequuntur, ac pro quibus Rituale nullam exhibet formam, affirmative; quoad interrogationes quae in ipsomet baptismi ordine occurrunt ac pro quibus formulae in Rituale existunt, negative ad utramque partem”.

[The following extracts from the decrees of the Councils of Baltimore, will enable our respected correspondent to form an opinion for himself on the subject concerning which he writes:

“*Decreta Concilii Baltimor. i. No. 20.*

“Statuimus, juxta Ritualis Romani praescriptum, in sacramentis administrandis, et in defunctorum sepultura, Sacerdotes omnino teneri ad adhibendam linguam Latinam: et si censuerint expedire, explanationis causa, eorum quae recitant adjungere versionem lingua vernacula, eam tantum versionem adhibendam esse, quae fuerit ab ordinario sancita. Ubicunque autem consuetudo aliqua invaluerit huic decreto adversa, eam quamprimum abrogandam statuimus”.

“*Concil. Baltimor. iv. Cong. v^a.*

“Primo Concilio Baltimorensi inhaerentes censuerunt Patres, in Ritualis editione, interrogationum et precum quarundam, archiepiscopi judicio, versionem lingua vernacula, ad paginae calcem inserendam, ut adhiberi possit quandocumque videatur expedire in Fidelium aedificationem, Latina formula precum nunquam omissa.

“Rogarunt Patres Illustrissimum Archiepiscopum ut editionem minorem Ritualis typis edi curaret in commodum missionariorum”.

In the *Compendium Ritualis Romani* (Baltimore, 1843), published with the approbation of Pope Gregory the Sixteenth, under the heading *De Sacramento Baptismi*, we find at the foot of the page an English translation of the Creed, of the Lord's Prayer, of the interrogations, “*Abrenuntias Satanae*”, etc., “*Credis in Deum*”, etc.

From these documents we may infer, 1° that the Latin is never to be omitted; 2° that the Holy See has *de facto* allowed the interrogations to be printed in English for the use of the clergy of the United States. It is probable that a similar concession was procured when the edition of the Ritual at present in use in Ireland was prepared under the care of Dr. Troy.

That prelate was most attentive to the rules of the Church in the matter of administration of the sacraments. It is not for us, however, to pronounce any judgment on a matter of such importance.]

IV.

To the Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

In the number for July of that excellent Catholic periodical, the *Month*, there occurs (page 70) this strange phrase:—"Wurtzburg, where our *English* Saint Killian died".

I have always believed that St. Killian was an Irishman, who, having been Abbot of Hy, became the apostle of Franconia, and whose relics are (or used to be) preserved in the treasury of the Dukes of Brunswick. Will you kindly inform me if I am wrong? Can it be that the writer in the *Month* confounded St. Killian with St. Burchard, who was appointed to the see of Wurtzburg by St. Boniface, a century later, and who first collected the relics and established the *cultus* of his martyred predecessor?

I am, Gentlemen,

With great respect, yours,

β.

[We are much obliged to our correspondent for calling attention to St. Killian, and we promise very soon a paper on the life of that great Irish saint. We fear, however, that the *confusion* of our excellent contemporary the *Month* has been in part communicated to our esteemed correspondent. We would be obliged to him indeed if he produced some authentic record of St. Killian having been Abbot of Hy: for, our antiquaries have as yet been unable to discover it. As regards the relics of St. Killian and his companions, they are, at present preserved with religious veneration in the cathedral of Wurtzburg. St. Burchard, too, we are happy to inform our correspondent, was not an Englishman, but a *Scotus ex Hibernia*, as the ancient records of Wurtzburg prove; and it is now pretty well established that the invaluable Irish glosses on St. Paul's Epistles, so ably illustrated by Zeuss, are from the pen of this Irishman, first Bishop of Wurtzburg.]

NOTICES OF BOOKS.

The Witch of Rosenberg, by his Eminence Cardinal Wiseman.
Richardson, 1866.

This beautiful little drama, which has just been published for the first time, was composed a little before his death, by the late lamented Cardinal Archbishop of Westminster, for the children of the Convent of the Sisters of Mercy in Carlow. We need only say of it that it breathes all the tenderness of sentiment, and presents the same eloquence of diction and the same religious refinement of taste, which characterize the other moral writings of His Eminence. The following is the opening chorus of the drama:

"CHORUS OF CHILDREN.

I.

"Joyfully Mary's glories singing,
Joyfully, oh! joyfully, oh!
Come we loving tribute bringing,
Joyfully, oh! joyfully, oh!
Mist-clad echoes wake on the mountain,
Drown the roaring dash from the fountain:
With her name above them ringing,
Joyfully, oh! joyfully, oh!"

II.

"Lovingly on her footsteps pressing,
Lovingly, oh! lovingly, oh!
Let us gain her love and blessing,
Lovingly, oh! lovingly, oh!
Mary, be the star on us shining,
Whether life be fresh or declining,
Her sweet smile our hearts caressing,
Lovingly, oh! lovingly, oh!"

III.

"Happily around her image closing,
Happily, oh! happily, oh!
Round her feet our gifts disposing,
Happily, oh! happily, oh!
Nothing shall on earth our hearts sever:
Mary's children, be sisters ever!
On her tender heart reposing,
Happily, oh! happily, oh!"

THE IRISH ECCLESIASTICAL RECORD.

NOVEMBER, 1866.

Elphinstone 1558

ARCHDEACON LEE ON THE PROTESTANT EPISCOPAL SUCCESSION IN IRELAND.

1. During the past three months public attention has been much engaged by the question of episcopal succession in the Protestant Church of this island during the reign of Elizabeth. Dr. Brady, in an able pamphlet, undertook to unmask the historical fallacies which, fostered by the prejudices of three hundred years, had grown up around this question. Innumerable tracts at once appeared in reply. Protestant bishops, in their periodical "charges", repudiated his statements; learned archdeacons stated in full the historical grounds of their episcopal succession: and minor writers, of every grade, repeated day after day that Dr. Brady was a Papist in disguise, or a traitor to the Protestant cause, and endeavoured, if not by argument, at least by bold assertion, to persuade their readers that the Protestant Church of to-day hands down to its members in an unbroken episcopal succession the faith and the hallowed traditions of the Church of our fathers.

2. For Protestants this question is indeed one of vital importance, and the adoption of the Reformed tenets by the bishops of our island on the accession of Elizabeth is one of the main principles on which rests the Church Establishment of this country. For Catholics it is solely a question of historical interest. We repudiate the idea of episcopal succession in the Protestant Church on higher and holier grounds. In the first place, the *form* for conferring orders which was used in the

Protestant Church of this country from 1560 to 1662 was wholly invalid: it was as applicable to the primary sacrament of confirmation as to the sacrament of orders. Again, episcopal succession, to bear with it the stamp and character of apostolical authority, must proceed from a legitimate source; and we reckon that the mere civil power to which alone the Protestant episcopate owes its origin is not that legitimate source. The civil government may indeed attach its standard to the tree of life, but it does not become a branch of that sacred tree: it is not quickened by the vivifying principle of divine grace, and it yields no fruits of heavenly blessings to the faithful. Heresy too is of itself sufficient to dry up the stream of apostolical succession; and we learn from the early Church, that Nestorius and his successors, by adopting heretical tenets, forfeited their episcopal rights, and ceased to be regarded as heirs to the apostolical succession. Were some future ruler of this kingdom to revive the Arian tenets, and to appoint an Arian archbishop for Dublin, surely Archdeacon Lee would not revere that prelate as successor and spiritual heir of St. Laurence O'Toole.

3. We do not fear, however, to examine the question on its historical grounds. At the same time we do not wish to identify ourselves with all the details of the arguments advanced by Dr. Brady. We have already expressed our dissent from some of his statements.¹ We candidly admit, however, that we admire the historical impartiality which he displays, and the firmness of principle which guides him through his whole pamphlet. We sincerely thank him for his invaluable contribution to our scanty stock of historical essays on the Irish Church, and seeing his learning, and candour, and unflinching firmness of principle, we cannot but address him in the words of a great saint of the early Church: "*Talis cum sis, utinam esses noster*".

4. To guide us in this discussion, we shall take as our text the statements made in his recent pamphlet² by the learned Dr. Lee, Protestant Archdeacon of Dublin, and Professor of Divinity in Trinity College, and we shall merely inquire, are his statements conformable to historic truth? are they supported by the contemporary records of the period to which they refer? The following are the leading assertions made by Archdeacon Lee:—

On the accession of Queen Elizabeth, two bishops, viz., Walsh of Meath, and Leverous of Kildare, refused to take the oath of supremacy, and were forthwith deprived of their sees. Hence, bearing in

¹ *Irish Eccl. Record*, vol. ii., pag. 588.

² "Some strictures on Dr. Brady's pamphlet, in which he denies the descent of the hierarchy of the present Church of Ireland from the ancient Irish Church". A letter to his Grace the Archbishop of Dublin, by W. Lee, D.D., Archdeacon of Dublin, 1866.

mind the tone and character of Elizabeth's rule, it is an immediate inference that the other bishops in possession of the different sees accepted the English Reformation (page 10).

The record from the Rolls' Office published in the *Tracts relating to Ireland* by the I. A. Society, gives the names of twenty bishops present in the Irish Parliament of 1560. This is a *prima facie* proof that these bishops conformed to the Protestant tenets (pag. 16).

The twenty-six bishops who were in possession of the Irish sees in 1558 accepted the Queen's supremacy, and actually performed every official act which their position as bishops of the Reformed Church required (pag. 17).

This especially holds good of the archiepiscopal sees, which were filled under legal appointment from the crown before the Pope attempted to make any provision (appendix, pag. 41).

These principles justify the succession of bishops of the Reformed Church of Ireland, and these alone retain the apostolical succession (pag. 29).

We shall briefly test in detail the truth of these statements.

5. And first we contend that the fact of the bishops being allowed by the government of Elizabeth to continue in their sees, is no proof of such bishops having adopted the Reformed tenets. It only proves that the government had not the power to deprive them of their sees; or where it had the power, deemed it more expedient for its political schemes to be content with their civil allegiance. Hence, as late as 1576, as appears from the report of his government drawn up by Sir H. Sydney, addressed to Sir Francis Walsingham, *three or four Bishops of the provinces of Cashel and Tuam* were admitted to allegiance, *albeit they were Papists*, and although they insisted on having inserted in the act of their submission the clause of *salvo suo ordine*. The historian Froude, who surely will not be accused of prejudice in favour of the Catholics of Ireland, gives another instance which serves to illustrate this point:

"Dr. Mant discovers", he thus writes, "that the Bishop of Kildare and the Bishop of Meath were deprived for refusing the oath of supremacy. The rest he infers must have taken the oath, because they remained in their places. The English government, unfortunately for themselves, had no such opportunity, as Dr. Mant's argument supposes, for the exercise of their authority. The Archbishop of Dublin, the Bishops of Meath and Kildare, were alone under English jurisdiction. When Adam Loftus was made Archbishop of Armagh, the primacy became titularly Protestant, but Loftus resided in Dublin, the see was governed by a bishop in communion with the Pope, *and the latter and not the former was regarded in Ireland, even by the correspondents of the English government, as the lawful possessor of the see.* In a survey of the country supplied to Cecil in 1571 (MSS. Irel. Rolls House) after death and deprivation had enabled the govern-

ment to fill several sees with English nominees, the Archbishops of Armagh, Tuam, and Cashel, with almost every one of the bishops of the respective provinces, are described as *Catholici et confederati*. The Archbishop of Dublin, with the Bishops of Kildare, Ossory, and Ferns, are alone reckoned as *Protestantes*" (*History of England*, vol. x. pag. 481).

6. It would be easy to multiply proofs that the English government pursued this temporising policy. From Shirley's *Original Letters* (pag. 116), we learn that the deprivation of Dr. Lacy, Bishop of Limerick, was decreed as early as 3rd July, 1563: yet it was not carried into execution till 1571. In Ossory, John Thonery held the see from 1553 to 1567, yet Cecil, in his "Instructions to Sir Henry Sydney", on July 4th, 1565, speaks of the see as *long void*, and adds, regarding Limerick, "Inquisition also should be made of the bishoprick of Limerick, *whether it be void*, or that by some means some meet person be placed there"—(Shirley's *Orig. Lett.*, pag. 208). Thus, then, these bishops, though tolerated by the English government, were not bishops of the Established Church. In fact, in the reign of James the First, when a controversy arose about some deeds of Dr. Thonery of Ossory, it was ruled by the court that "*he never was a lawful bishop*".¹

7. It was not without reason that the government for some years adopted this temporizing course. Even the coast towns barely retained a nominal subjection to the crown. Before 1567, neither Waterford, nor any of the other cities, except Dublin, would admit an English garrison within their walls. When, in 1571, the newly appointed Protestant Archbishop of Cashel, emboldened by the presence of Perrott in Munster, deemed it fit to display his zeal by imprisoning some friars, and appropriating to himself the revenues of the see, a notice was served upon him by James Fitzmaurice, which cooled his ardour,² and induced him for some years to be content with the barren court title. Fitzmaurice's letter is still preserved, dated July 9th, 1571, and in it he informs the Protestant prelate that,

¹ 1 Cro. Jac. 552. See also Cox, *Hib. Anglicana*, pag. 300.

² In the sees of Meath and Kildare the Crown did not derive much benefit from the deprivation of the Catholic bishops. In Meath no Protestant successor could be appointed till 1563. In Kildare Dr. Craik, soon after his consecration, wrote to Lord Dudley in 1561, praying "to be exonerated and unburdened" of his bishopric, as there was not "a preacher to assist him in setting forth God's word, or the Queen's proceedings": and again he appeals to his lordship, "as ye were the instrument of this my continual and daily torment, I mean of my preferment into a bishoprick in such place in Ireland where neither I can preach unto the people, nor the people understand me" (Shirley, *Orig. Letters*, pag. 95). The next year he again wrote that he "had no friend in whom to repose his trust" (*ib.*, pag. 112). In 1563 his letter is addressed from the Marshalsea in which he had been for some time lodged by his creditors (*ib.*, pag. 122). He died early in 1564.

"unless the friars were released, the archbishop himself would be hanged, and that any living man who supported him, or paid him rent or cess, should have his house burnt over his head"—(*Rolls Office*, "MSS. Ireland", ap. Froude, pag. 538). The fate of the preceding Protestant archbishop, appointed in 1567, was also a warning not to be despised: he was violently seized, and carried off by the people of Cashel, and sent as a prisoner to Spain—(Letter of Dr. Lancaster of Armagh, 12th November, 1568). A petition forwarded to the Pope, and to Philip of Spain in 1568, still happily preserved in Simancas, should set at rest for ever the question as to the orthodoxy of our episcopate: it was a protest against heresy, and against Elizabeth, in the name of the whole island, and besides the barons, chiefs, etc., it bears the signatures of *three archbishops and eight bishops*—(ap. Froude, x. pag. 495). Much, however, that we will have to state hereafter, will serve to further illustrate this subject.

8. The second statement of Archdeacon Lee will not detain us long. The following is the list of names published from a parliamentary roll by the Irish Archaeological Society:

Hugo, Dublinensis.
 Rollandus, Cassiliensis.
 Christophorus, Tuamensis.
 Wilhelmus, Midensis Episcopus.
 Patricius, Waterford. et Lism. Episcopus.
 Rogerus, Corkag. et Clon. Episcopus.
 Alexander, Fernensis Episcopus.
 Thomas, Darensis Episcopus.
 Thomas, Leighlinen. Episcopus.
 Joannes, Ossorien. Episcopus.
 ——— Imolacensis Episcopus.
 Hugo, Limericen. Episcopus.
 Rollandus, Clonfert et Elphin Episcopus.
 Eugenius, Dunensis Episcopus.
 Episcopus Rossensis.
 Episcopus Laonensis.
 Episcopus Coranensis.
 Episcopus Aladensis.
 Episcopus Ardfertensis.
 Episcopus Ardacadensis.

Now, whatever may be the date of this list, or by whomsoever it may have been drawn up, it cannot be considered as a proof that any of these prelates abandoned the Catholic faith, took the oath of allegiance, or became bishops of the Established Church. Archdeacon Lee himself writes that, "on the accession of Elizabeth, the bishops of Meath and Kildare refused to

take the oath of supremacy, and were forthwith deposed" (p. 10). Now the names of these two bishops are registered in the above list, and as far as results from that list, every one of the bishops named in it may have displayed the same firmness, and repudiated with the same courage the oath of supremacy.

9. There is, however, something suspicious about the whole list, and it seems to have been drawn up by some clumsy impostor, who probably wished to secure for the parliament acts of 1560 the apparent sanction of the Irish bishops. The absence of the names of the last six bishops would suffice to awaken our suspicions. But the name, *Rogerus Corkagensis et Clonensis Episcopus*, which is inserted in it, at once betrays the hand of the impostor. This bishop, though long nominated for the see, was not yet consecrated nor even confirmed by Elizabeth as its bishop. The *congé d' elire* directed to the dean and chapter for his election, is only dated July 31st, 1562 (Cotton, pag. 222). An original memorial in the State Paper Office, represents the see of Cork as still *void* on 3rd July, 1562 (Shirley, *Orig. Lett.*, pag. 116): and on September 7th 1561, we have a patent from the Queen confirming John Miagh in the office of Economist and Proctor of the Cathedral of St. Finbar *during the vacancy of the see* (*Morrin*, i. 466.)

10. We come now to the third point, which is, indeed, the chief matter of controversy, and which is asserted in such a positive manner by the learned Archdeacon. We unhesitatingly affirm that the statement, that "the Irish Bishops (with the exception of those of Meath and Kildare), adopted the reformed tenets and became prelates of the church as by law established", is totally devoid of foundation, and is repugnant to the facts of history.

Examining the case of each diocese in detail, we have already illustrated this matter in the past numbers of the *Record*. From the documents there produced, which have been ably compendiated by Dr. Brady, it is manifest that, with the exception of Curwin, all the bishops holding our sees on the accession of Elizabeth, remained true to the faith of their fathers, and received from the Vicar of Christ successors who walked in their steps and imitated their heroism.

Take for instance the diocese of Kilmore. Its Bishop, John MacBrady, died in 1559. In the consistory of 7th February, 1560, the see is described as "vacant by the death of John MacBrady of happy memory", and Hugh O'Sheridan was appointed bishop in his stead. In 1580 Dr. O'Sheridan was summoned to his reward, and Pope Gregory the Thirteenth, in his Brief of 12th March, 1580, informs us that he "had, a short time before the death of Bishop Hugh, granted several special privileges and

faculties to him". In the Roman documents, Dr. O'Sheridan is also styled after his death, "Hugh of happy memory, Bishop of Kilmore". His successor was Richard Brady, a Franciscan, appointed in Rome on 9th of March, 1580. This bishop was delegate of the Apostolic See, and three times was arrested by the agents of the crown, and subjected to cruel treatment. He continued, however, in season and out of season to rule his spiritual children till his death in 1607. The contemporary Franciscan annalist reckons him amongst the ornaments of the order, and adds: "*vir sanctus obiit anno 1607 senio confectus*"; and Dr. Eugene Mathews, addressing the Congregation of Propaganda¹ in 1623, mentions Dr. Brady as one who strenuously laboured for the Catholic faith, and whose episcopate continued for some years during James's reign. Surely even Archdeacon Lee will not deny that this was an uninterrupted series of bishops devoted to the Catholic Church.

Now what are the claims of the Establishment to succession in this see? Harris indeed is content with the remark that this see "was much neglected by the crown of England". Sir John Perrott, in 1585, wrote to the Council in England, that the diocese of Kilmore had not been conferred on any "Englishman or Irishman by the queen or any of her progenitors within the memory of man".² Yielding to Perrott's remonstrance, the crown appointed Dr. Garvey to this see on 27th of January, 1585. However, this prelate never visited Kilmore, and three years later was translated to Armagh. Ware further tells us that from 1589, there was an interval of fourteen years, in which no Protestant Bishop was appointed to this see, until at length, in 1604, Robert Draper received it at the hands of James the First. Thus, 1. The bishop who held the see on the accession of Elizabeth *was not an Established Bishop*; 2. The Protestant Bishops *did not follow him in an unbroken succession*; and 3. at the very time when the first Protestant Bishops were appointed by the crown, the Catholic Bishops were already in possession of the see, administering by Divine authority the flock of Christ.

11. We may take another instance from the see of Achonry. Cormac O'Coyn was bishop of this diocese on the accession of Elizabeth. He died in 1561. His successor was appointed in Rome, on the 28th of January, 1562, in the person of the illustrious Eugene O'Harte, and in the consistorial entry of Dr. O'Harte's appointment, the see is described as vacant by the "death of Cormac O'Coyn, the late bishop, of happy memory". The Papal delegate then in Ireland, Father David Wolfe, writing

¹ See *Irish Ecclesiastical Record*, August, 1866, pag. 490.

² See Ware's *Bishops*, pag. 230.

to Rome in 1561, to request this appointment of Dr. O'Harte, also speaks of Achonry as "vacant since the death of Cormac O'Coyn of happy memory, of the order of St. Francis"—(*Irish Ecclesiastical Record*, vol. i. pag. 212).

Owen O'Harte was a Dominican, and Father Wolfe calls him "a great preacher, of exemplary life, and full of zeal for the glory of God". This character he retained throughout the whole of his eventful life. When in 1568 it was thought necessary that the Irish clergy coming to Rome should bring with them a testimonial of their orthodoxy, Dr. O'Harte was the person marked out by the Holy See to give such testimonials to the clergy of Ulster and Connaught. Ten years later, he is mentioned in a Vatican list as devotedly guarding the flock entrusted to his spiritual charge. In 1597, the superior of the Franciscans went to visit him, and found him still robust, though bowed down with the weight of years. Six years later, having survived Elizabeth, he yielded his soul to God, and, as Lynch, the Catholic historian, tells us, was interred in his own church, at the gospel side, not far from the altar. Such is the Catholic succession, certainly unbroken throughout the whole of Elizabeth's reign.

What about the Protestant succession? Archdeacon Cotton (vol. iv. pag. 103) writes with great caution, that, "Queen Elizabeth appears to have neglected filling up this see as well as some few others, during great part of her reign". Its first Protestant Bishop was Eugene O'Connor, who, when appointed to Killala on 1st December, 1591, received at the same time the administration of Achonry. The learned Lynch, in 1660, when commemorating this appointment, adds, that O'Connor had been in early life a school-companion of O'Harte, and hence permitted him to discharge without interruption his episcopal duties in this see, receiving from him, however, the annual sum of 180 marks. The same historian also tells us that whilst O'Harte remained true to the faith of his fathers, the established bishop abandoned the Catholic Church for the sole reason that he might thus be able the more freely to enjoy vain riches and transitory pleasures: "ideo tantum a fide discessit, ut se fluxis et caducis divitiis et voluptatibus expleret" (*Irish Ecclesiastical Record*, vol. i. pag. 217).

12. In Killala we find Raymond O'Gallagher bishop on the accession of Elizabeth. Having received his appointment from Rome, he was consecrated Bishop of the see in his twenty-seventh year, in 1549. Of his devotion to the Catholic cause during the first years of Elizabeth's reign, no doubt can be entertained, since we find him translated from Killala to Derry by the authority of the Holy See, on 22d June, 1569, being permitted at the same time to retain the priory of the Augustinian monastery

De Eachinis, in the diocese of Killala.¹ Dr. O'Gallagher adorned his new see by his virtues and heroism in defence of the Catholic faith till his death in 1601. All the contemporary writers—Mooney, The Four Masters, O'Sullivan Beare, David Roothé, Dr. Eugene Mathews, Archbishop of Dublin, etc.—commemorate the fidelity of this prelate to the Catholic cause, and reckon him among those who attained the martyr's crown, sealing with his blood the testimony of his faith. His successor in Killala was Donatus O'Gallagher, a Franciscan, who held that see till 1580. No one has questioned his orthodoxy. He took an active part in organizing the Spanish expedition in aid of the Desmond chieftains in 1579. We meet with him in Madrid, on the 4th of October, 1578, on which day the Nuncio of His Holiness ordered some funds to be supplied to him; and on 10th of November, 1579, we find Colonello Sebastiano surrendering his ship to him and to John Fleming, by order of the same Nuncio (*ex Archiv. Vatic.*). In the following year he was translated by Papal authority to Down and Connor. John Hubert was proclaimed his successor in the see of Killala, in the consistory of 19th July, 1580, and for many years continued to rule the flock entrusted to his charge. A special faculty of absolving from heresy was granted to him by the Pope's Brief of 5th September, 1583 (*ex Archiv. Sec. Brevium*).

Here we have a clear case of an uninterrupted succession of the Catholic bishops; and yet during all that time there was not a single Protestant Bishop nominated to the See of Killala. The first Protestant Bishop was Owen O'Connor, of whom we have spoken above in section 11. He was first appointed in 1585, but, as Cotton assures us, "did not receive the letters patent of his full appointment to the see until 1st of December, 1591" (vol. iv. pag. 66).

13. The see of Derry affords another striking example. Eugene (Magennis) O'Dogherty, appointed by the Holy See on 25th June, 1554, ruled this diocese till 1568. He was one of those summoned to the council held a little before his death in the province of Armagh, to promulgate the decrees of the Council of Trent, as the Vatican documents record—(*Irish Ecclesiastical Record*, vol. i. pag. 358). Dr. Raymond O'Gallagher was translated from Killala to this see as his successor, on 22nd June, 1569, and continued to administer it till the close

¹ The following is the consistoral entry: "Die 22 Junii, 1569, referenta Cardinale Morono S.S. absolvit R. P. D. Redmondum O'Gallachur, Episcopum Alladensem a vinculo quo Ecclesiae Alladensi tenebatur, et eum transtulit ad Ecclesiam Derrensem vacantem per obitum Eugenei Idhocharti ipsumque illi in Episcopum praecepit cum retentione Prioratus de Eachinis ordinis canonicorum Regul. S. Augustini cum suis annexis Alladensis Diocesis valoris xxiv. Marcharum sterlingorum". *Ex Archiv. Barberini*.

of the century. We have already spoken of this prelate: and were his orthodoxy questioned, it should suffice to mention that he received special faculties from Rome on 13th April, 1575, and again, through Cardinal Allan, in 1594—(*ibid.*, pag. 359). The Record Office, London, also preserves for us the letter of this bishop, written a little later to the Holy Father, in which he prays his Holiness to succour the Catholic chieftains still struggling in our island, and declares that Ireland retained unchanged its traditional veneration for the Vicars of Christ.¹

Now, what claims has the Protestant Church to an unbroken succession in the see of Derry? Dr. Mant candidly avows that “to the two northern sees of Raphoe and Derry Elizabeth made no collation, unless in the year 1595, when her reign was drawing towards its close”—(*Hist.*, i., 284). George Montgomery was the individual then chosen to represent the Establishment in these northern sees. His patent embraced Clogher, Derry, and Raphoe, and was dated the 13th of June, 1595. At that very time there were Catholic bishops in all three sees, risking their lives to guard their spiritual flocks: the O'Donnells and O'Kanes, moreover, had arms in their hands, and with proverbial prudence, the Scotch prelate consigned the royal patent to oblivion. Even when, in 1605, he sought for a new appointment to these sees at the hands of King James, he took care, as we learn from Mant, Ware, and other Protestant historians, *to make no allusion to the former writ which he had received in the thirty-seventh year of Queen Elizabeth.*

14. What then becomes of the unbroken Protestant succession in these sees? And yet the other sees of our Irish Church present the same features, and in all of them, Dublin alone excepted, we find the Catholic bishops handing down to worthy children, the sacred deposit of the faith.

“I have examined, I believe thoroughly”, observes Mr. Froude, “all the Irish State Papers in the Record Office during and from the time of Henry the Eighth to 1574, and it is from them, in connection with the voluminous manuscripts in Spain on the same subject, that I draw my conclusion respecting the supposed conversion of the Irish bishops and clergy to the Reformation. *I am thoroughly convinced that (with the exception of the Archbishop of Dublin) not one of Queen Mary's bishops nor any one of the clergy beyond the Pale went over to the Reformation.* Of the clergy scarcely any within the Pale went over. The English government, as their powers extended, appointed new bishops to the Irish sees, but it was not till late in the reign of Elizabeth that even this was done”.

¹ See this letter given in full, with other contemporary documents, in *Irish Ecclesiastical Record*, vol. i. page 360.

15. We shall now briefly refer to other instances, the full details of which may be seen in the past numbers of the *Record* and other Catholic works.

In Ardagh Dr. Mac Mahon held the see from 14th November, 1541 to 1576. Of his orthodoxy we have a sufficient proof in the appointment during his episcopate of an established bishop, who was consecrated on the 22nd April, 1542. This crown nominee retained the temporalities of the see till his demise in 1553. The crown took no further notice of this diocese till 1572. It is probably one of the "dyverse small busshopricks in the Irishry" (Shirley, *Orig. Lett.*, pag. 116) for which the deputy was exhorted to provide a *bishop well chosen* on July 3rd, 1562. No appointment, however, was made till the mandate was issued, on 6th November 1572, for the appointment of "Mr. Barry", as some have of late wished to interpret her majesty's letter, or rather of "Mr. Garvey", as Cotton (*Fasti*, pag. 183) assures us. Neither Barry nor Garvey, however, was consecrated bishop; and the first Protestant Bishop of Ardagh, in Elizabeth's reign, was Lisach O'Farrell, who obtained the see "*after a long vacancy*" (Cotton, *Fasti*, pag. 183) by letters patent, dated 4th November, 1583. As regards the Catholic succession, Dr. Patrick Mac Mahon had for his successor Richard Mac Brady, of the order of St. Francis, who was appointed on 16th January, 1579. This bishop was translated to Kilmore by the Holy See in 1580, and had for his successor, the same year, in Ardagh, Edward Magauran, who, seven years later, was promoted to Armagh.

In Clogher the Catholic succession is also incontrovertible. The Marian bishop died in 1559, and his successor, Cornelius Mercadell, was appointed in consistory of 29th May, 1560. When he died in 1568, another Catholic bishop was chosen, who ruled the see till the close of the century. Miler Magrath received an appointment to this see from Elizabeth on 10th of September, 1570, but was translated to Cashel on the 3rd of February following—(Cotton's *Fasti*, pag. 78). No other Protestant appointment was made for many years. Montgomery was nominated in 1595 to the three sees of Clogher, Raphoe, and Derry, but, as we have seen, he allowed that appointment to be consigned to oblivion. As regards the Catholic bishop, we have a report from Sydney to Elizabeth, November 12th, 1566—(Irish MSS. Rolls House), in which the Deputy boasts that his soldiers had preyed on the flocks of the *Bishop of Clogher*, who was "a rebel, and out in the field with Shane O'Neil"—(see Froude, vol. viii., pag. 406). Twenty-six years later we have another memorial to her majesty, dated Greenwich, 28th July, 1592, lamenting that the Bishop of Clogher "was not compelled to yield any obedience to her majesty's laws".

On the accession of Elizabeth, Clonfert¹ had for its bishop Rowland de Burgo. During Edward's reign he schismatically received the see of Elphin, but he subsequently resigned it and obtained pardon during the reign of Queen Mary. He ever after extended his spiritual care only to his own see, and he is simply styled Bishop of Clonfert by the Four Masters when commemorating his death in 1580: "Rowland, the Bishop of Clonfert, died, and the loss of this good man was the cause of great lamentation in his own country" (O'Donovan's *Annals of the Four Masters*, ad an. 1580). These words of the Franciscan annalists sufficiently prove how Dr. De Burgo was devoted to the Catholic faith. Were any other argument required, it would be found in the instructions of Elizabeth to the deputy in 1579, in which the *Bishoprick of Clonfert and Elphin* is supposed to be void, and at the disposal of the crown (Morrin's *Calendar*, ii. 22), although De Burgo was still living. De Burgo was succeeded by Thadeus O'Farrell, who died in 1602. The only Protestant bishop appointed during this interval was Stephen Kirwan, who was translated to Clonfert from Kilmacduagh in 1582.

In Clonmacnoise Peter Wall was bishop during the first ten years of Elizabeth's reign. He was appointed in consistory of 4th May, 1556. He was a Dominican and a convert to our holy faith, and, as the consistorial record remarks, was reabsolved on this occasion of his appointment to Clonmacnoise from every guilt of schism or heresy which he might have contracted in his past career. No bishop was collated to this see by the crown; but in 1568 it was by act of parliament "united and annexed" to the see of Meath. In this act of parliament the motives are assigned for such an incorporation of this see, and foremost amongst them is the startling announcement, to which certainly our opponents did not advert when they reckoned Dr. Wall as one of the first Protestant bishops, viz., that "*of long time the people have been kept in ignorance as well of their duties towards God as also towards the Queen's majesty and the commonwealth of this realm, to the great danger of their souls*".²

The united diocese of Cork and Cloyne was vacant on the accession of Elizabeth. Roger Skiddy had indeed been nominated by Queen Mary, but as yet had not been consecrated, neither

¹ Archdeacon Lee triumphantly refers to the words of David Wolfe in *Archbishops of Dublin*, pag. 85, as a proof of De Burgo's having abandoned the Catholic Church. Father Wolfe, however, merely states that De Burgo had taken the oath of allegiance to Elizabeth. Now in this there was no renunciation of the Catholic faith: and the lord deputy, as we have seen in § 5, as late as 1576, declared that several bishops had taken this oath of allegiance, though they continued to be unmitigated papists.

² This act of parliament was first published from the original in Rolls Office, Dublin, by Cotton, *Fasti*, "Ulster", pag. 133.

had he received possession of the temporalities of the see. It was only in 1562 that he was finally appointed by Elizabeth. There is no record of his having subsequently received episcopal consecration, but Cotton affirms that if he were consecrated, it must have been "according to the form in the Roman ritual". He resigned the see in 1566, and became Warden of the College of Youghal, which office was then exclusively in the hands of the Catholics. The Holy See appointed Nicholas Sanders Bishop of Cork and Cloyne on 27th February, 1568, and on his death, in 1574, Edmund Tanner was appointed bishop on 5th November the same year. He died on 4th June, 1578, and Dermitius Gragh (often written Creagh) was appointed his successor on 11th of October, 1580. This bishop, so famous in the history of the Desmond wars, ruled his flock amidst all the perils of the persecution, till 1602. The parent of the Protestant succession was Richard Dixon, who was appointed in 1570, that is two years after the see had been filled by the canonical bishop. The queen, on 17th of May, 1570, wrote to the lord deputy: "We are pleased that Richard Dixon, being by you very well commended for his learning and other qualities, shall have the bishopricks of Cork and Cloyne"—(Morris, i. 539). Nevertheless, the prelate thus warmly commended was in the following year convicted of public immorality and other crimes, for which the royal commission compelled him to perform public penance in the cathedral of Christ Church, Dublin, which penance, as the official record adds, he went through "in hypocrisy and pretence of amendment"—(Cotton, *Supplem.*, pag. 32). The letter of Adam Loftus, Protestant Archbishop of Dublin, to Lord Burghley, commemorating "the heinousness of that turpitude and sin, and the great exclamation of the whole realm against Dr. Dixon", is published by Froude (vol. x. pag. 534), who draws from it the conclusion that "the intrusive religion was not recommended by the brilliancy of its moral influences".

Down and Connor had for its bishop Eugene Magennis, who is generally supposed to have died soon after the accession of Elizabeth. The first appointment made by the crown was that of Mac Caghwell, who, however, declined the perilous post—(Shirley, *Orig. Lett.*, pag. 192). Hence, as Dr. Mant informs us, the first Protestant bishop was John Merriman (vol. i., pag. 296), who was appointed in 1568: his successor, John Allen, received the see from the crown in November, 1573, and on his translation to Ferns in 1582, no Protestant bishop was appointed till 1593: "a neglect (adds Dr. Mant) on the part of the government rather to be lamented than explained". Miler Magrath, the canonical successor of Dr. Magennis, was appointed in consistory of 12th of October, 1565, that is, three years before the

consecration of the *first Protestant bishop*. In 1579, sentence of deposition was finally carried out against Magrath by Rome, and Donatus O'Gallagher was translated to this see from Killala in 1580: on his death, Cornelius O'Devany was appointed bishop in consistory of 26th April, 1582, and continued to rule the diocese till his glorious martyrdom in 1612. Thus, then, on the reappointment of a Protestant bishop to this see in 1593, it was already held by the canonical bishop; three other Protestant bishops also passed away during his episcopate, the last of them, John Todd, being deposed, as Ware informs us, in 1611, for his immorality and other crimes, and "soon after he died in prison in London of poison, which he had prepared for himself"—(Harris's *Ware's Bishops*, pag. 207).

In Dromore, Dr. Arthur Magennis was bishop from 1540 to 1575. The fact of his being bishop is instanced by Cox (vol. i. pag. 288), as a proof that "the Reformation made small progress in Ireland". His successor was appointed in consistory of 23rd January, 1576. No Protestant appointment was made till 1606, when John Todd received it, together with Down and Connor.

Bernard O'Higgins was Bishop of Elphin on the accession of Elizabeth. He resigned the see in favour of Andrew O'Crean, of the Order of St. Dominick, who was accordingly appointed bishop in consistory of 28th January, 1562.¹ This bishop took part in the great Council of Trent, and in 1566, assisted at the provincial synod of Armagh convened for the promulgation of the decrees of that Ecumenical Council. He lived till 1594, and had for his successor Demetrius O'Healy, of the Order of St. Francis.² The first attempt at introducing a Protestant prelate into this see was made in 1583, when the Lord Deputy fulminated sentence of deposition³ against O'Crean, and chose a certain M'Keever to fill the see. Even this individual was judged to be unfit in the following year, and John Fitz-James Lynch was consecrated by royal mandate about 1584. This prelate, who was thus intruded during the episcopate of O'Crean, endeavoured, as Harris writes, to make the most of his see, "wasting and destroying it": happy for him, however, that before death he resigned his temporalities in 1611, and was reconciled to the Church of his fathers.

In Emly, Raymund de Burgh held the see from 1551 till his death in 1562. He was a Franciscan Friar, and if any proof were wanting of his orthodoxy, it would be found in his having

¹ See original commendatory letter of David Wolfe, S.J., in *Archbishops of Dublin*, pag. 418.

² See *Irish Ecclesiastical Record*, vol. ii., pag. 153 seqq.

³ MS. Hist. by Lynch, whose testimony is corroborated by the contemporary *Irish Annals*.

been interred by his brother religious in the famous convent of the order at Adare.¹ On 24th January, 1567, his successor, Moriarty O'Brien, was appointed by the Holy See, Emly being described as vacant for four years "by the demise of Raymund, of happy memory". Dr. O'Brien was martyred in 1586. No Protestant prelate was appointed for this see, and it was given in administration to the Protestant Archbishop of Cashel, whilst its Catholic bishop was living in 1568.

Ferns and Leighlin are the two sees to which the supporters of the Protestant succession most confidently appeal. Alexander Devereux had been schismatically indeed appointed in Henry's reign, and for some years copied in his episcopal appropriations the career of his royal master. However, on the accession of queen Mary, he again embraced the Catholic cause, to which he continued devoted till his death in 1566. As to Leighlin, Dr. O'Fihely, of the order of St. Augustine, was appointed by the Holy See on the deposition of Travers in 1555. He was selected together with Dr. Leverous, in the following year, to inquire into the injuries done to the parochial churches during the preceding period of schism, and in the annals of his order he is mentioned as devoted to the orthodox faith till his death in 1566. To those who reckon these prelates amongst the Protestant Bishops, we would recal to mind the letter of the Ecclesiastical Commissioners in Ireland in 1564, in which they state that there were in the whole kingdom only two good bishops, viz., those of Armagh and Meath; and they add "the rest of the bishops as we hear are all Irish; we need say no more" (Shirley, *Orig. Lett.*, pag. 143). And in the following year the Protestant Bishop of Meath writes to Sir William Cecil, that the Irish Bishops were all "*living enemies of the truth* old bottles not suited for the new wine" (*ibid.*, pag. 162).

James Fitzmaurice, appointed by the Holy See, was Bishop of Kerry, or Ardfert, during Mary's reign and during the first twenty-four years of Elizabeth. There are many proofs of his devotedness to the Catholic faith. In 1575 special faculties were granted to him by Pope Pius the Fifth (*ex Secret. Brev. Rome*): and in 1579 we find him sharing the perils of the camp of the Earl of Desmond against Elizabeth.² On his death, in 1583, he is eulogised by the Four Masters as "a vessel full of wisdom"; and even after death, he was attainted by order of the queen.³ Dr. Fitzmaurice was succeeded by Michael Fitzwalter. There was no Protestant bishop till 1588; and in the royal letter for his appointment, dated 26th June, 1588, it is supposed that the

¹ *Wadding*, xiii. page 364.

² Letter of the Spanish Nuncio in 1580, in *Archbishops of Dublin*, pag. 197.

³ *Morrin*, ii. 418.

diocese had hitherto been unenlightened by the tenets of Protestantism.

In Kildare, Thomas Leverous, the canonical bishop, was deprived of the temporalities in 1560; he nevertheless continued to rule his see till his death in 1577. Dr. Craik, a Scotchman, was appointed by the queen in 1560, and was thus confessedly an *intruder*. He held the see for three years and some months, and, as Ware informs us, "in that short time did more mischief to his see than his successors have been ever able to repair" (pag. 391).

Kilfenora had for its bishop in 1558, John O'Niallan, who lived till 1572: the Four Masters eulogise him as "a teacher of the Word of God". He was succeeded by Hugh Mac Lanchan, of the order of St. Francis. No Protestant appointment was made to this see, till it was given in *commendam* to Adams of Limerick in 1606.

In Killaloe, Terence O'Brien was bishop till 1569. He was one of those who signed the petition to the Pope and the king of Spain in 1568. His successor, Malachy O'Molony, was appointed by the Holy See on 13th January, 1571. This prelate was particularly odious to the English government, and amongst the state papers of Elizabeth, we find one excluding from pardon "Malachias O'Malone, pretending to be Bishop of Killaloe from the Pope". He was translated by Papal authority to Kilmacduagh in 1576, and had for his successor Cornelius O'Ryan, who was appointed in consistory of 6th August, 1576, and continued to hold the see till 1617. This uninterrupted Catholic succession had no counterpart in the Protestant Church. The queen indeed wrote to Sydney on 17th May, 1570, ordering him to assign the revenues of the see to Morgan MacBrien, "for his maintenance and sustentation in learning"; and some have supposed that six years later, this same Morgan was appointed bishop of the see; however, there is no record of any such appointment, nor is any other Protestant Bishop met with till John Rider was consecrated in 1613.

Kilmacduagh had for its bishop Dr. Christopher Bodkin, who was canonically appointed to this see during Henry's reign, and continued to administer it with the sanction of Cardinal Pole and David Wolf, S.J., till his death in 1572. Malachy O'Molony, Bishop of Killaloe, was translated to this see in 1576, and ruled it till his death in 1610. Stephen Kirwan was the first Protestant Bishop; and when he was translated to Clonfert, the see remained vacant till 1587.

Of the Bishop of Limerick, Dr. Lacy, we have already spoken in section 6. He ruled this see till his death, about 1580, and had Cornelius O'Neil for his successor in the follow-

ing year. The first Protestant Bishop was intruded by Elizabeth in 1571, at the time that Dr. Lacy was deprived of the temporalities of the see. The second Protestant Bishop, John Thornburgh, was appointed in 1593, when the Catholic Bishop, O'Neil, had already ruled this see for thirteen years.

Mayo never received a Protestant bishop: probably its endowments were not rich enough to attract the attention of the government. Its Catholic bishop, Dr. Mac Breohan, appointed by the Holy See in 1541, continued to rule it till his death, about 1572. Denis O'Dwyer was appointed his successor in consistory of 12th February, 1574, and on his death in the following year, Patrick O'Healy was appointed to succeed him in consistory of 4th July, 1576.

In Meath Dr. William Walsh held the see as Catholic bishop till his death in 1577. Though deprived of his temporalities in 1560, no Protestant bishop was appointed till 1563.

Of the Bishop of Ossory, Dr. Thonery, we have spoken in §. 6. Dr. Thonery had for his Catholic successor Thomas Strong, who was appointed in consistory of 29th March, 1582, and held it till 1601. As for the Protestant succession, the see was declared void during the lifetime of Dr. Thonery, and Christopher Gafney was appointed the first Protestant bishop by Elizabeth on 4th December, 1565.

In Raphoe no Protestant appointment was made till 1605; and Cotton naïvely remarks, that "the queen neglected to appoint a prelate for some years" (pag. 350). The Catholic succession continued uninterrupted. Dr. Arthur O'Gallagher, who maintained a troop of his own to fight against "the English enemy", died in 1561, and had for his successor the illustrious Donat M'Conghail, whose name is so interwoven with the acts of the Council of Trent. He passed to his reward in 1589, and was succeeded in 1591 by Niall O'Boyle, who ruled the see till his death in 1611. It was during his episcopate that the first Protestant bishop was appointed, in 1605.

The see of Ross was deprived of its Catholic bishop, O'Fihely, by demise soon after the accession of Elizabeth. His successor, Maurice O'Hea, was announced in consistory of 15th March, 1559, and was appointed bishop in the consistory of 7th April the same year, the see being described as vacant *per obitum bonae memoriae Mauritiï O'Fihil*. Dr. O'Hea ruled the see for two years, and O'Herlihy was appointed his successor in consistory of 17th December, 1561, the see being again described as vacant *per obitum bonae memoriae Mauritiï O'Hea*—(*ex Actis Consist.*). Even our Protestant essayists do not controvert the orthodoxy of these prelates,¹ and we have thus an

¹ See *Irish Ecclesiastical Record*, vol. i., pag. 108 seqq.

unbroken succession of bishops in this see, whilst no appointment was made to it by Elizabeth till 1582, when William Lyon became its first Protestant bishop.

Waterford and Lismore had for its bishop Dr. Patrick Walsh. Though schismatically appointed and guilty of many offences during Edward the Sixth's reign, he was absolved on the accession of Mary, and permitted to retain his bishopric. Lynch informs us that he entered the pulpit in the presence of the assembled faithful, and with tears exhorted them not to imitate his past sinful deeds, but to listen to his words of instruction. From Froude we further learn that Waterford was one of the cities most devoted to the Catholic cause (vol. x. pag. 482); and the fact of the Rev. Peter White having been selected for the deanery in 1566 by Dr. Walsh, is a sufficient proof that this bishop remained devoted to the Catholic cause.

These instances must surely suffice to convince every unprejudiced reader that the third statement of Archdeacon Lee is quite in contradiction with the evidence of history.

16. We now come to consider the remarkable statement made in the appendix to Archdeacon Lee's pamphlet, to the effect that in an especial manner in the archiepiscopal sees of Armagh, Cashel, and Tuam, as well as in Dublin, the Catholic Church lost the episcopal succession, whilst the Protestant Establishment preserved it in an unbroken and uninterrupted line. The same statement has since been repeated in the *Irish Ecclesiastical Gazette* of the 20th October; and yet it is so repugnant to every record of contemporary history, that it can only be palliated by the supposition that those who make such assertions are wholly unacquainted with the history of the Catholic succession in these sees. Let us take for instance the primatial see of Armagh.

It is during the reign of Henry the Eighth that the Catholics are supposed to have lost the succession in this see. On the death of Cromer we are told that Pope Paul the Third "vainly tried to force Wauchop, the blind Scotchman, into Armagh, when held by George Dowdall, who was duly consecrated by order of Henry the Eighth, November 28th, 1543. The Pope lost the succession of the Primacy of all Ireland then, and never got it since" (Arch. Lee, pag. 41).

I certainly must admire the prudence of the learned writer in not entering into further details regarding this see. The facts of the case are simply these. Dr. Cromer, Archbishop of Armagh, died on March the 16th, 1543. To use the words of Cotton, "he was a warm supporter of the Pope against King Henry the Eighth, and strenuously opposed the Reformation" (pag. 18). As early as 1540, Robert Wauchop had been appointed bishop *cum jure successionis* to the see of Armagh, and

a letter of the German theologian, Cochlaeus, is happily preserved, written in November, 1540, giving to our prelate the title of *Archbishop-elect of Armagh*. Thus, Dr. Wauchop succeeded without interruption to the see, and was already its archbishop when Dowdall schismatically received it at the hands of Henry the Eighth, on November the 28th, 1543. Even Archdeacon Cotton admits the priority of appointment in the Catholic prelate, when he writes that Dowdall "obtained possession, although another person had been advanced by the Pope". Dr. Wauchop reflected honour on the see by his ability and learning. He took an active part in the negotiations of the Irish princes with the French king: he also was present at the conferences held at Worms between the leading Protestant divines and the deputies of the Holy See; and when assisting at the Council of Trent, he was reputed one of the ablest theologians of that august assembly. He died on 10th of November, 1551.

Let us see, however, how it fared with Dr. Dowdall. Though schismatically appointed, "he became", as Cotton writes, "a bitter opponent of the Reformation". When, in 1550, Sir Anthony St. Leger intimated to the assembled bishops the pleasure of the king that the English Liturgy should be introduced into the churches in Ireland, Dr. Dowdall opposed the innovation in the strongest language, and with his suffragans quitted the assembly. From that day he was regarded as a Papist, and his doom was decreed: he was subjected to innumerable vexations, till at length in 1551 he sought a refuge on the continent. The lord deputy wrote to the king without delay soliciting the appointment of a Protestant archbishop for Armagh, stating that Dowdall "absented himself from his see, whereby the said bishoprick is void" (Shirley's *Original Letters*, pag. 50, seqq.); and though sentence of deposition was never passed against him (Harris, pag. 91), Dr. Hugh Goodacre was appointed archbishop by the crown, and was consecrated according to Edward's ritual on 2nd February, 1553. He died, however, within three months (Cotton), having never taken possession of the see, and no Protestant successor was appointed during the few months that Edward the Sixth survived.

As soon as the news of the death of Wauchop reached Rome, the friends of Ireland in that city at once solicited the Holy See to restore Dr. Dowdall to the communion of the Church, and to confer on him canonical appointment to Armagh. After some hesitation the Holy See consented, and from the Vatican Registry we learn that on 23d January, 155 $\frac{2}{3}$, he was for the first time proposed in consistory for the see of Armagh, *vacant by the death of Robert Wauchop*, "vacantem per obitum Roberti"; and he was finally appointed its archbishop in the consistory of

1st March the same year. On the accession of Mary in July, 1553, he returned to Ireland and continued to administer the see till his death on 15th August, 1558. The appointment of his successor was made in the Consistory of 7th February, 15⁵⁸/₈, of which the following is the official entry:

“Die Mercurii 7^o Februarii, 1560, referente Reverendissimo Morono, sua sanctitas providit Ecclesiae Armachanae, per obitum bonae memoriae Georgii extra Romanam curiam defuncti, vacanti, de persona D. Donati Teigii presbyteri Limericensis Diocesis. Et fuit facta gratia de expeditione”.

He was soon after consecrated, for, the pallium was granted to him on 27th March, 1560.

This archbishop continued ever present in his see to feed the flock of Christ entrusted to him, till his death in 1563. When, about 1625, some efforts were made to have English ecclesiastics nominated to the Irish sees, a memorial of the friends of Ireland, still preserved in the archives of St. Isidore's, Rome, mentions among many instances of the devotedness of the native bishops, how in the first year of Elizabeth's reign, Donatus, Archbishop of Armagh, despite the terrors of the persecution then let loose against the Irish Church, remained present in his see sharing the perils of his flock. We refer to the pages of Froude's *History*, for another instance which sufficiently proves that Archbishop Donatus not only attended to the spiritual wants, but also shared with his faithful people the toils of the Irish camp (vol. viii. pag. 22).

On the 22d March, 1564, the consistorial records mark the appointment of Dr. Richard Creagh to this see, vacant “*per obitum Donati*”. The new primate was soon after consecrated; for, as we again learn from the consistorial records, on the 12th of May he received the pallium. The history of this archbishop's episcopate is already well known, and his unflinching firmness during his long imprisonment reflected great lustre on the primatial see. More than once he received offers from the ministers of the crown to be put in possession of his see, if he would take the oath of supremacy to Elizabeth; this, however, he continually refused, and hence had the merit of laying down his life for the faith on the 14th October, 1585. Dr. Edmund MacGauran was appointed his successor, being translated from Ardagh on 1st July, 1587, and from him in an unbroken series through Lombard, MacCaghwell, Hugh O'Reilly, Edmund O'Reilly, and Oliver Plunkett, we can trace the episcopal succession in the primatial see even to the present day.

17. Let us now inquire what were the features of the Protestant succession. As we have seen, Dr. Goodacre died in April,

1553. No successor was appointed by Edward the Sixth or Mary. Even Elizabeth for four years allowed the See of Armagh to remain deprived of the services of a Protestant archbishop. The lord deputy, on December 25th, 1561, writing to Sir William Cecil, laments how he had "for three years sued for a fit man to be placed there", and nevertheless could not prevail on her majesty to make the appointment (Shirley, *Orig. Lett.*, pag. 99). In the following year, however, Elizabeth addressed a *congé d' elire* to the chapter of Armagh, to elect Adam Loftus for the Primatical See. The deputy indeed transmitted her majesty's instructions to the dean; yet no election took place, and the lord deputy wrote to her Majesty on September 2d, 1562, that the canons were all *horsemen of Shane O'Neil*, and could be *by no means assembled* (Shirley, pag. 120-1). The remedy, however, was in her Majesty's own hands, and by her sole authority, by letter of privy seal, dated 30th October, 1562, Dr. Loftus was appointed Archbishop of Armagh, and he was consecrated by Curwin in Dublin, on the 2d of March of the following year. He, however, continued to reside in Dublin, and without having ever visited or taken possession of his see, was translated to Dublin in 1567. His Protestant successor, Dr. Lancaster, was appointed in 1568, and Tirlogh Lenogh having promised him his support, the English Government fondly hoped that he at least would be able to get possession of the see. Such hopes, however, quickly vanished, and Lancaster wrote to Elizabeth on November 12th, 1568 (*Rolls Off. MSS. Ireland*), that he "mistrusted the fair speeches of Tirlogh Lenogh, and that he had reason to believe that if he ventured beyond the Pale, he would be snatched up and sent into Spain". Hence he continued to loiter in Dublin till his death in 1584.

18. As regards Cashel, no doubt is entertained of the orthodoxy of Dr. Roland Fitzgerald, who was appointed by Queen Mary in 1553, and died October 28th, 1561. Owing to the devastation of the country by the rival Ormond and Desmond families, no archbishop was appointed either by the Pope or by the crown to succeed till 1567. The Rawlinson MSS. in the Bodleian Library commemorate Maurice Mac Gibbon, Abbot of Magio, as archbishop elect of the see in May that year: he was finally confirmed in consistory of 4th of June, 1567, and was soon after consecrated, for the pallium, was granted to him in the consistory of 19th September, 1567 (*ex actis consist.*). This bishop was bearer to Spain of the Irish memorial to which we have referred in § 7, and, as an official report of the English agents declared, he was escorted to his ship with solemn pomp by James Fitzmaurice and other Irish chieftains in February, 1569. A commendatory letter in his favour written by Pope Gregory

the Thirteenth to the Duke of Alva in 1573, and another letter addressed by the archbishop himself to Rome in 1575 (*Irish Ec. Record*, vol. ii. pag. 407 seq.), sufficiently prove his devotedness to the Catholic faith. He died in May, 1578: and his successor the heroic martyr O'Hurley was appointed in 1580.

19. The first Protestant bishop, MacCaghwell, was appointed in 1567, the same year as Dr. MacGibbon, and if we were to believe Archdeacon Lee's pamphlet, was prior to the Catholic bishop. "It is clear that the succession was with MacCaghwell, who was in first, and not with MacGibbon" (Appendix, pag. 41). However, official dates are stubborn things, and unfortunately for the learned Archdeacon's theory, though several commendatory letters were issued in favour of Dr. MacCaghwell at earlier dates, *the letters patent* for his nomination to Cashel are dated 2nd of October, 1567 (Cotton, *Fasti*, i. 11, and Harris's *Ware*, p. 483), at which time the Catholic archbishop had already been consecrated and had received the sacred pallium. There was something indeed peculiarly unfortunate about MacCaghwell. He had been appointed to Down by Elizabeth in 1564, but, as the Protestant bishop of Meath wrote to her Majesty, "he durst not travel thither, through fear of bodily harm" (Shirley, *Original Letters*, pag. 192), and hence was never consecrated for that see. Soon after his appointment to Cashel, a worse fate was in store for him: for when he ventured beyond the Pale to claim his flock in the name of her Majesty, he was assailed and arrested by the people, and sent off a prisoner to Spain in the safe keeping of the kernes of Fitzmaurice. This was in 1568 (*Calendar of State Papers of Elizabeth*, pag. 394), and no further tidings of the first Protestant Archbishop of Cashel were ever after received by the English Government. Miler Magrath, nevertheless, was by royal patent translated to this see from Clogher on 3rd February, 1570, and we have already in §. 7 had occasion to commemorate the warning which this prelate received from James Fitzmaurice. Thus then, in Cashel as well as in Armagh, the legitimate succession remains in the hands of the Catholic bishops.

20. In Tuam the case is still more clear. Dr. Arthur O'Frighill (Anglicized O'Freel), a canon of Raphoe, was appointed to this see as successor of Thomas O'Mullaly in 1538, and continued its bishop till his death in 1579. His successor, Nicholas Skerrett, had studied in Rome, and was appointed in the consistory of 17th of October, 1580 (*ex actis consist.*). When he passed to his reward, towards the close of 1583, the West was so laid waste by Perrott and his associates, that no successor was appointed till the 24th March, 1586, on which day Miler O'Higgins was constituted archbishop. He, too, passed to a better world in 1591, and on 20th of March that year James

O'Healy was promoted to the see vacant "per obitum Millerii" (*ibid.*). He governed the diocese till 1597. Thus the Catholic succession continued unbroken despite all the efforts that were made for its destruction.

21. The Protestant succession claims Dr. Christopher Bodkin as its first prelate. He, however, though not canonically appointed to the see, was ardently devoted to the Catholic cause. In an official investigation held at Lambeth, on 18th September, 1555, by the Papal legate, Dr. Bodkin is styled "maximus oppug-nator et persecutor haereticorum": and it is added "that the city of Tuam was free from every taint of heresy"—(*History of the Archbishops of Dublin*, pag. 414). On account of his services to the Catholic cause, Cardinal Pole permitted him to retain the administration of the see during the life time of Dr. O'Freel, and the nuncio, David Wolfe, a few years later (October 19, 1561), again bestowed a high eulogy on this prelate, and prayed the Holy See not to disturb him in his administration of the diocese.¹ He died in 1572, and Dr. William Laly was appointed the first Protestant archbishop in the following year, at which time the Catholic and canonically appointed Dr. O'Freel was still living. The next Protestant archbishop was Nehemias Donnellan, appointed by Elizabeth in 1595. Though he held the see for ten years, it is supposed that he never received any holy orders; and in the old genealogical account of the O'Donnellans, published by O'Donovan for the Irish Archaeological Society in 1843 (pag. 171), it is expressly recorded that "*though he never was in holy orders, he was called Archbishop of Tuam*". At the time of his appointment, the see had already received its canonical archbishop: and thus we have in the diocese of Tuam another clear historic proof of the episcopal succession having been perpetuated solely in the Catholic Church.

From the foregoing remarks, it also results what judgment we should form as to the concluding statement of the learned arch-deacon. The Protestant succession, however, deserves some further consideration, which we hope to be able to devote to it in our next number.

DAIGEROUS READING.

We cannot better describe the use and the abuse of the art of printing, than by employing the language of two illustrious Roman Pontiffs, who ruled the Church, the one at the commencement of Protestantism, the other in our own day when the

¹ Lynch, in his *Alithinogia*, gives a list of the archbishops of Tuam down to his own time, and omits a mention of Dr. Bodkin, pag. 92.

deadly effects of that heresy have reached their development. Leo the Tenth, in the tenth session of the Council of Lateran, declares that the "art of printing has been happily and usefully invented for the glory of God, for the increase of the faith, and for the diffusion of the sciences".

This was in the first days of the Reformation. During the three hundred years that followed, Protestantism arrogated to itself unchecked power over the press, which it declared to be a creation peculiarly its own, and at the end of that period, Gregory the Sixteenth thus describes the result: "We are filled with horror in seeing what monstrous doctrines, or rather what prodigies of error, we are inundated with, through that deluge of books, of pamphlets, and of works of all kinds, the lamentable inroad of which has spread a curse upon the face of the earth".¹

This testimony of the Pontiff is borne out by every man who has the interests of religion and the welfare of modern society at heart. We shall mention two facts which must impress even the most careless. In France a commission appointed by the government some years ago to investigate the results of the system of book-hawking (*colportage*), in its official report addressed to the Minister of the Interior, declared that of the nine millions of works which that system scattered broad-cast among the populace, "eight-ninths, that is to say, eight millions, were books more or less immoral".²

In England we know on undisputed authority that infidel and immoral literature is a most wide spread evil. Of Combe's *Constitution of Man*, a work of materialistic tendency, and based on a denial of Providence, more than eighty thousand copies issued from the English press. The total annual issue of immoral publications amounts to twenty-nine millions. In 1851 the purely infidel press in London issued more than twelve millions of publications; the issues of avowed atheism being more than six hundred and fifty thousand. All this is exclusive of newspapers.³

Now as the literatures of France and England divide between them the attention of the entire world, this luxuriance of infidel and immoral publications in the two countries, is an argument from which we may safely conclude that the evils deplored by the Pontiff are almost coextensive with what is called modern civilization.

This multiplication of bad books is one of the most deadly plagues of modern society. Men's minds have become so fascinated by the glories of the boasted liberty of the press, so impatient

¹ Encycl. *Mirari vos*.

² *Moniteur*, 8th April, 1853.

³ *I. E. Record*, vol. ii. p. 270.

of all control, especially in the matter of reading, so negligent of the precautions suggested by the commonest prudence, that the pernicious influences exercised by this noxious literature are telling on every side. The spirit of faith is weakened; Christian purity of conscience is sullied; serious and solid studies are in no esteem: *the whole head is sick, the whole heart is sad.*

An evil so crying as this, and fraught with such consequences to the religious and social condition of our country, imperatively demands a remedy. It is not in our power to propose a remedy which should meet all the exigencies of the case; but, at least, we can remind Catholic readers of what their duty requires from them in this matter. We say to them, therefore, that they are not free to roam at will through the world of books, reading whatever they please, no matter how pernicious to their faith or morals: or on the contrary, they are bound to subject their reading to a wholesome discipline, steadfastly refusing to themselves and to those under their charge, not only such books as are positively hurtful, but even such as are dangerous.

Authority and reason unite in recommending this rule. Even Paganism in its least corrupt form felt and acknowledged this truth, that the true object of reading was to instruct, not to pervert. Their libraries bore the noble inscription of *treasure-houses of remedies for the soul*. The Jews were naturally still more jealous of all that could injure the faith or morals of God's chosen people. Eusebius tells us that the holy king Ezechias committed to the flames certain works ascribed to Solomon, fearing lest the people should, by their perusal, be seduced to idolatry. Even the Holy Scriptures themselves were not placed indiscriminately in the hands of all; young persons until they reached the age of thirty, according to St. Jerome, or twenty-five, according to St. Gregory Nazianzen, were not allowed to read Genesis, certain chapters of Ezechiel, and the Canticle of Canticles.

The early Christians were still more remarkable for the caution with which they avoided dangerous books. Of this we have a notable example recorded in the *Acts of the Apostles*,¹ how many of those who had followed curious things, brought all their books together, and burnt them before all; and so many or so valuable were the bad books thus consumed, that the price of them being computed, the money was found to be fifty thousand pieces of silver. Nor did this spirit decay as time progressed. When heretics were converted to the faith, they were not received into the Church except upon the condition of giving publicly to the flames the suspected books of which they were in possession. The general Council (second) of Constantinople,

¹ *Acts*, xix. 19.

and the general Council (second) of Nice, issued one common anathema against heretics and their books.

In the early part of the fifth century, Pope Anastasius condemned Origen, his doctrines, and his books, the reading of which he forbade to the faithful. In 446 Pope Leo the Great made search in every direction for the books of the Manichaeans, and succeeded in destroying a large quantity of them; and in the following year, the same Pontiff wrote to the Bishops of Spain, exhorting them to destroy the books of the Priscillianists. It is not necessary to dwell here upon the enactments made to the same effect on this subject by later Pontiffs; and no one can be ignorant how anxiously they have endeavoured to restrain the unbridled license of the corrupt press. Suffice it to say, that, as concerning bad books, the Catholic Church has a clearly defined policy of her own, and that it is her manifest wish that her children should reject with firmness not merely such books as are condemned by name, but also those, the tone of which is likely to injure faith or morals.

Our present purpose dispenses us from the obligation of entering upon a defence of the legislation, such as we have described it, adopted by the Church in the matter of bad books. Addressing ourselves to Catholics, we have no need to justify the principles on which that legislation is based, for no well-instructed Catholic will think of calling them in question. But herein lies the difficulty, that whereas Catholics readily admit the necessity of stringent rules in matter of such reading as really endangers faith or morals, they are not so easily convinced that in their own proper case such danger exists. Hence, professional men have little or no difficulty in taking as their instructors historians, whose books are coloured with anti-Catholic prejudices, and who give the most distorted views of the action of the Church upon the world. Hence, writers on jurisprudence, whose first principles are wholly incompatible with the very charter of the Church's existence, are allowed to form the minds of young Catholic students. In making choice of authors on mental and social philosophy especially, it appears to be quite forgotten, that the Church both possesses and exercises the right of judging philosophical systems. The writer of these lines has had an opportunity of witnessing the result of this forgetfulness. He has heard it seriously maintained by young Catholics, otherwise exemplary, that the Church not only ought never to pass judgment upon philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself; and that philosophy is to be treated of without taking any account of supernatural revelation: and yet these very propositions have been condemned [nn. xi, xiv.] in the syllabus. Besides, it very generally happens that Catholics are constant

readers of some one or other of the periodicals which judge of passing events, or of new books, from a point of view altogether anti-Catholic; and when they find these oracles, day after day, occupied in proclaiming the merits of some new work of science or of fiction, which has reached the dignity of being called *the* book of the season, they become so eagerly curious to read it as seldom to stop to consider whether they are justified in doing so or not. And thus it happens that, while in theory they rightly admit the force of the obligation which imposes caution in the choice of books, they practically disregard it, not, indeed, through contempt, but because they cannot bring themselves to believe that in their case there is any considerable danger incurred by indiscriminate reading.

This secure confidence in their own invulnerability is the source of most serious evils, and it is a confidence as rash as it is dangerous.

No doubt there are a few minds which have but little to fear from the artifices with which error seeks to recommend itself under the double attraction of specious argument and elegant style. Such minds are remarkable alike for singular vigour and for ripe judgment; thoroughly disciplined to accurate reasoning; rich in large stores of information; grounded in knowledge as well of the object as of the motives of faith; and for whom religion is a living power to control the will, as well as a system of doctrine to enlighten the intellect. Such minds as these will be able to unravel the most intricate sophism, to detect the confusion of ideas, and to correct false statements of fact; while for all the tricks of style under which the poison lies hid, they will feel but contempt or disgust. But men blessed with such minds are few indeed, and even these few may not venture with safety on the dangerous voyage through strange seas of thought. The ablest among them have acknowledged that, after reading some pages of works in which error was conveyed with treacherous skill under the most graceful forms, they were conscious of feeling ill at ease, and of a bad impression of an indefinitely unsettling character, which, if not shaken off at once by a vigorous effort, threatened to sap the foundation of their strongest convictions. If these impressions were frequently repeated, as would naturally happen in cases where such books are habitually or often read, the danger of the most alarming consequences is but too apparent.

But the great bulk of readers at present cannot lay claim to the possession of intellectual gifts of a high order. In the first place, their religious knowledge is very limited. It is astonishing to find how ignorant of the teaching of the Catholic Church on many most important points is the mass of

what is called the reading public. No doubt they are Catholics, and love and cherish their faith; but of the reasonable grounds on which that faith rests—of the solid motives that confirm it—of the harmony and symmetry of its parts, they have but scantiest knowledge. In the next place, they have had little or no training of mind, their understanding is not robust enough to deal with solid matter, nor their judgment disciplined to separate the true from the false. Again, they are incapable of serious mental exertion, and averse from all that imposes the labour of thought. They are mere passive recipients of what they read, surrendering their minds to the action of the thoughts of others, without ever challenging the claims which those others have upon them for the allegiance they are so slavishly ready to yield. Add to this, that the human mind, under any circumstances, is more tenacious of an objection than of the reply; more sensitive to a difficulty than to the solution; and that, owing to the peculiar circumstances of this country, the current literature is a very hot-bed of difficulties and objections against the Catholic faith. Every quarter, every month, every fortnight, every week brings out a crop of reviews and magazines which supply millions with matter for reading, and in these periodicals you will find the Church perpetually calumniated, her doctrines and her history falsified, her moderation irreconcilable antagonism to all that modern progress has won for humanity, qualified as her claim to control thought and science misrepresented and derided. You will find religious indifferentism praised to the skies, and the dogmatic principle condemned as tyranny. And, whoever makes a careful examination will find underlying all this, and working up through it, an erroneous philosophy, which, by its false doctrine of causes, saps the demonstration of that central truth—the existence of God.

Under conditions such as we have described, the results of indiscriminate reading cannot be other than pernicious. The weak must yield to the strong. Generally speaking, the effect of the bad impressions, reiterated again and again, upon the mind of a Catholic who habitually reads without restraint or antidote, what is called the literature of the day, will be to bring about a divorce between his faith and his reason. He will cling to his faith, but his adherence to it will be the work more of sentiment or of habit than of conviction. And when the fortunes of his life place him in occasions of temptation; when the wild strength of the passions finds no check upon them save that of a creed which is but half believed in, it requires little knowledge of man's heart to foretell the melancholy result.

But whatever we may suppose to be the probable issue of the battle, no one has the right to tempt the dangers that attend the

combat. Faith, no doubt, is a gift of God; but God exacts from us for its preservation a faithful correspondence on our part. Who can tell how far he may go without endangering that precious gift? Woe to us if by rash curiosity to know what may be urged against the doctrines of the Church, or by imprudent dallying with difficulties which we are not prepared to meet, we imperil our secure possession of that priceless blessing which ought to be dearer to us than life.

Now, from what we have said, it follows that indiscriminate reading of the books which go to make up the literature of the day, will, if practised as a habit, infallibly lead to such danger, in a greater or less degree.

We are quite prepared, however, to find that not all will agree with us on this point. It will be said that in this age of ours, a person of intelligence ought to be familiar with the arguments adduced on both sides of every important question. If not, he will speedily be left behind by the progress of the times, and be unable to keep pace with his fellow men, who read everything.

But we ask, do you really and conscientiously carry out your golden rule of studying the arguments on both sides of the question? In virtue of your rule, you have read, let us suppose, Renan's *Life of Christ*, or Barlow's *Eternal Punishment*, in order to know what is urged against Catholic doctrine on subjects of such importance. But did you read what the learned have written on the other side? Did you read, for example, the late revered Primate Dixon's *Introduction to the Holy Scriptures*, where the authenticity and veracity of the Bible is proved beyond doubt, and the ground thus cut away from beneath the feet of those unbelieving writers? Or, perhaps, you habitually read some able Protestant periodical, which deals in controversy, or occupies itself with comments on the struggle going on at home and abroad between the Church and her enemies. But do you also read the Catholic side of each of the questions under discussion? Do you make it your business to study attentively all the arguments which Catholic theologians have brought to the defence of the truth? If you do (and as a Catholic you will naturally begin with Catholic works), you will have little time and less inclination to read the opposite errors. For besides that the grace of faith will fill you with joyful confidence in the truth you possess, you will find that Catholic writers are in the habit of giving full answers to all objections. Besides, in such cases, even the material time for such studies would be wanting to you. We fear much, however, that this desire to know both sides of the question, in practice becomes little else than an excuse for reading remarkable works written to advocate what is false. And even

if you were willing to carry out conscientiously this rule, of reading books on both sides, the danger attending it would forbid its use, save under exceptional circumstances. To be for ever receiving impressions unfavourable to the Church; to be constantly reading false statements of fact concerning her doctrines and her acts; to witness the incessant sneers and derision with which her holiest things are received; to bring oneself to listen to daily charges against her as being in opposition to all that is free and generous in the modern world, and yet not to bear away any injury, is altogether morally impossible. *Gutta cavat lapidem.* It is vain to quote your past experience; how the freshness of your faith has never faded; and how whilst, as you admit, thousands fell around you on the right hand and on the left, the evil came not near unto you. The soul is not always conscious of the wounds she receives in this struggle; it is only when trial and temptation come on, and when she has to exert her best strength to repel them, that she finds to her cost how, like Sampson, she has been robbed of her vigour while she slept.

Thus far we have spoken only of dangers to faith; but there is another and universal danger to be feared from indiscriminate reading: we mean dangers to good morals. There are books which, with shameless audacity, describe in plain language the most infamous scenes of vice; there are others which, with greater refinement, but not less malice, paint them half disguised in the most attractive colours. But in either case, their universal theme is the exaltation of the worst passions of the heart of man, at the expense of virtue and modesty and Christian self-denial. There can surely be no doubt, but that literature such as this should be abhorred by every one. We cannot neglect, however, to say one word concerning that passion for works of fiction, even though not in themselves objectionable, which has seized upon the world, and which has struck roots far and wide among the young. It must not be thought that we condemn works of imagination as such. The mind has its flower garden as well as its corn fields to be cultivated, and the best and holiest have not been indifferent to the charms of literature. What we condemn is the habit of giving oneself up to the reading of books of this class exclusively, or almost to the exclusion of more serious studies. Such a habit exercises the worst effects on the heart and upon the mind. The constant perusal of works of fiction unduly develops the imagination at the expense of the reasoning powers, thus disturbing that order of the faculties which nature has established. Besides, it extinguishes all taste for serious studies, especially for the study of history, and where laborious habits of patient and steady work are thus neglected, the mind loses

its vigour, and the whole character, dwarfed by the want of healthy exercise, becomes puerile and feeble. The same disastrous effects, though in a minor degree, are the result of newspaper reading, when carried to the excess for which our age is so remarkable. How many are there, both young and old, whose reading alternates between novels and newspapers, newspapers and novels! And what can be expected from minds fed upon such garbage! The best faculties of the understanding—judgment, attention, memory, comprehension—become so depressed and weakened by this desultory reading of trifles, that they are no longer able to brace themselves to any high effort worthy of the rational soul of man.

From what we have said, it is evidently the duty of all to exercise great prudence in the choice of books. Two practical rules of great importance may be laid down to guide us in this matter. First, the necessary should go before the useful, the useful before the amusing. Second, we should deny ourselves all such books as are noxious or dangerous, and we should exercise great restraint on ourselves with regard to such as, though indifferent in themselves, are nevertheless easily abused. We should have moral strength enough to resist the tide of public opinion, when it would draw us to read some new book remarkable for its novel theories against faith or sound philosophy, or famous for the enchanting pictures it gives of a life forbidden to Christian souls. Nor should we fail to express, in presence of others, our feelings on such a subject. One quiet display of contempt against the idol of the perverse fashion of the day, may be the means of freeing others, especially the young, from a thralldom as dangerous as it is unreasonable.¹

VENICE.

“There is a glorious City in the Sea.
The Sea is in the broad, the narrow streets,
Ebbing and flowing; and the salt seaweed
Clings to the marble of her palaces.
No track of man, no footsteps to and fro,
Lead to her gates. The path lies o’er the Sea,
Invisible; and from the land we went,
As to a floating City—steering in,
And gliding up her streets as in a dream,
So smoothly, silently”.—ROGERS’ *Italy*.

So was it ages ago, and so we found it to be not many months since, when the panting train hurried us in from Padua, and dashing along the seawall which now joins Venice to the mainland, safely deposited us at the railway terminus.

¹ On this whole subject see Zaccaria, *Storia polemica delle proibizioni dei libri*; and an excellent article in the July number of the *Etudes*,

We had, for a time at least, bidden adieu to such modern inventions, when, having crossed the Po at Lago Scuro, near Ferrara, in a venerable old ferry boat, we took our seats in the Austrian diligence, and journeyed pleasantly and leisurely enough, as in good old times, through Rovigo to Padua, admiring the strong and seemingly impregnable fortresses which Austria had planted along the way which led through her Italian territory to the famed city whither we were tending. But at Padua these old-world habits were to be again laid aside, and once more we found ourselves in a railway station awaiting the train for Venice!

Needs must we confess that we had misgivings under such incongruous circumstances, and we thought with a sigh of the times passed, when a sail down the Brenta was well nigh the only approach to Venice in this direction. However, we took our seats in the train which came in from Milan, and reconciled ourselves to the unromantic rail by the thought that we should any how reach Venice before nightfall. And so, as we said, we dashed along the noble sea wall which stretches from the mainland into the "City in the Sea", and found ourselves at the Venice railway terminus. Within, all was railway-like and so unromantic enough; porters were hastening with luggage, bells were ringing, and anxious travellers were rushing about with that superabundant and quite unnecessary energy which generally characterises such a scene. But once outside the station, and all was changed. There was the Venice of one's earliest and brightest dreams; the Grand Canal, than which no spot on earth has been made more familiar, washes the marble steps at our feet, and those Gondolas, whose quaint form and funereal trappings we had so often wondered at and speculated upon, are there awaiting us, just as we had times innumerable longed half despairingly to see. Entering a small one with a single gondolier, we push off from the quay, and at once realize the picture which Rogers has so vividly painted in the lines we have put at the head of our paper.

Fortunately the hotel we had selected, the Danieli—of which we have very pleasant recollections, and which can hardly be surpassed for position, arrangement, or palatial grandeur—was far removed from our point of starting; and thus we plunged at once into Venetian life, and "swam in a gondola" rapidly along the Grand Canal, catching glimpses of renowned and familiar spots; recognizing, as we dashed beneath it, the Bridge of the Rialto; anon turning swiftly, seemingly rather by an act of volition than by any physical effort on the part of our gondolier, into a narrow passage, and from that through a maze of streets into another part of the broader stream, where, close to S. Marco

and its glorious surroundings, we pass the front of our hotel and turn abruptly beneath an arched way into a watery side street, and our gondola glides beside the marble steps which land us in the noble hall of what was once a splendid Palace, and which now retains much of its ancient glories with modern comforts superadded.

We hasten to our rooms, throw open the wide windows, and look out upon the scene: it seems like a dream, so strange and yet so familiar; we knew beforehand what it must be, for had we not seen it represented by painters innumerable, from Canaletti to Turner? and yet when it is there before our eyes, it seems almost less real than when sketched by the painter's hand. There is just light enough to show the outlines of a few leading features of the scene; and now gondolas glide silently along, their lights flashing in the rapid course and pouring tiny streams of brilliancy upon the waters around. As the stroke of the gondolier is ever beneath the water, there is no splash of oars; so that the movement of the boat as it rushes past, and the shrill yet mournful cry of the rower as he turns a corner and warns any other boat of his approach, are the only sounds which greet the ear, save the murmur of the never quiet tide which beats unceasingly against the buildings which hedge it in.

Fain would we linger, for there is wondrous fascination in the spot, and memory is busy in peopling the scene with characters that men of highest genius have invented and placed here, or which history has supplied from out the records of the chivalric city; but the fever of novelty is upon us, and we hasten out, and as it were by instinct, find ourselves quickly in the very spot where Venice culminates in architectural splendour and historic renown. What scenes are these that greet us! A few yards from our hotel we cross the first of the innumerable bridges which meet us on every side and at every turn, and, as we pause on its centre, what stands before us spanning the dark stream like a flying buttress, and joining in its stern embrace the Palace and the Prison? There is no need to ask: surely it is the Bridge of Sighs: here is the Doge's Palace; and there stand the Columns of St. Mark. We seem to know every inch of the ground: we are on the Piazzetta, and have only to turn to the left away from the Grand Canal, and we are at once close upon the church of S. Marco and the Piazza that faces it.

Three sides are brilliantly lighted under the arcades, and a gay crowd is enjoying the cheerful scene. The remaining side is dark, but from that darkness looms out some of the chief features of the most gorgeous church in western Europe, and from deep recesses flash back many of the rays which fall upon it from the bright scene beyond, telling of the rich ground of molten

gold which holds the mosaics that robe even the exterior of St. Mark's.

For a while we mingle with the cheerful throng, scanning the glittering stores of the jewellers, so rich in that gold filigree work which here finds its perfection in chains of wondrous minuteness and intricacy, as at Genoa it diverges into all varieties of design. Here too are photographs of great brilliancy and marvellous cheapness, tempting the traveller to carry home memorials of scenes which even photography, with all its power over detail, cannot fully realize. And interspersed amid the varied shops of a thronged and flourishing city are bright Cafés, which, common enough in France, are almost a rarity, at least in their more brilliant form, in Italy. To lounge in the brilliancy of these arcades which surround three sides of the great Piazza, or to separate oneself from the throng by passing into the solitude of the vast centre, and looking upon the fringe of gay and motley life which edges it, is to learn something of the Venice of to-day; but move we a few paces further, and we face the glorious past, which tells, even from out the dimness of the night, its history in the west Front of the grand Cathedral.

There is an especial attraction in any building of great historic name when we see it for the first time in the uncertain light of evening, when, as the dim light fades away and details pass with it into the gloom of night, we linger on as though spell bound, and let imagination assist memory in filling up what is thus vanishing. How we strain our eyes to decipher tracery, and vex our minds in vain efforts to account for what darkness is making immeasurable. Why is this? To-morrow's light will make all plain; cannot we wait till then? Is not therein the explanation? is it not that we prefer what is not all plain, that we love to have, as it were, our own share in the work before us, and prefer that fancy should have range in the picture which the mind is laying up for future enjoyment? Be this as it may, the memory of that dim mysterious church, thus seen on our first night in Venice, in the fickle light which fell upon its marble columns and lost itself amid the deep recesses—here shot across the Piazza from the gay scene beyond, and there falling from the lamp which hung high in a niche before an image of our Lady of special devotion—that memory lives among the most enduring of those which Venice has given so bountifully in return for our loving veneration.

It was early next morning—so early indeed that a fellow countryman who slept in the next room complained at dinner of our having disturbed his rest some hours before his usual time of rising by our noisy exclamations—that we awoke and found ourselves really in Venice. It was not a dream, then, that “swim in

the gondola", that dim view of San Marco, and that lounge in the Piazza. We listen: scarce a sound is to be heard out of doors, at least none of those which usually mark a great city; no noise of wheels, no tread of horses, nothing but the rippling of the tide, and it may be the cry *Ah! stah* of the gondolier. Truly it is Venice by these peculiar tokens. We rise and throw open our windows; and there, sure enough, glide the waters of the Adriatic, bright and fresh with a seagreen freshness. We look out into what we must call a bye street, yet is it every inch a river, spanned at intervals by small bridges wherever an opening between the houses shows a land passage. Life is active, but it is a strange aquatic life. The cart with goods stands at a neighbouring door, but it is a boat moored to an archway; acquaintances meet, but it is as one passes in his gondola beneath a bridge the other is crossing. There is a stoppage in the street, but it is one vessel entangled with another, and between them both a gondolier twines his long, thin boat, as skilfully and as neatly as a London cabman drives through a confusion of wagons in Fleet Street or Cheapside. Our own cabs are waiting at the side door, but they are grim gondolas floating at the water-gate.

Our hotel stands upon the Ripa dei Schiavoni, a broad quay which leads to the Piazzetta of San Marco, and along it we renew our walk of the previous night, past the Bridge of Sighs to San Marco itself. We stay not now to examine the western front—that obviously will require time and leisure—but enter at once through one of the deeply recessed doorways into what, compared with the outer light, seems well nigh darkness. The first impression is one of deep awe and reverence; a feeling which no subsequent visits, no critical scrutiny can shake off. Visit San Marco as often as you will—and certainly we missed no opportunity during our stay in Venice whenever our rambles brought us within the reach of its attractive influence—you will learn to love it more, to scan more closely its well nigh exhaustless wealth, to appreciate better the marvellous effects of light and shade with which it abounds, and to study more completely its quaint decorations and its bewildering vistas; but never will you grow familiar with it, never will you for a moment forget that it is God's tabernacle, never will you speak above a whisper within its solemn precincts, never will you be tempted to the slightest levity within its hallowed walls. The first, the last, the all pervading thought herein is prayer;

"The heart bows down before the knees can bend".

Surely, if ever work of man proclaimed the purpose for which it was designed, and fulfilled therein its highest mission, San

Marco is that building. And if this is so, it of necessity follows that its architecture is most perfect, since it is hereby submitted to the severest test, and sustains it triumphantly. It is some time before the eyes grow accustomed to the dim light, for the richly stained windows would, without the aid of altar candles and devotional lamps, almost leave the church in darkness; while the atmosphere, heavily laden with incense, seems to dim and obscure the uncertain light which flickers from different points and flashes back from the gold which forms the background to the innumerable mosaics that cover the walls. But in time the shape and design make themselves felt, not all at once, nor ever completely, but fitfully, and as it were by chance. Obviously there is the Greek cross formed by nave, choir, and transepts, and crowned with its five domes; there too is the chancel screen and roodloft, with the High Altar standing on its flight of steps; and again beyond, in the far distance, the Altar of the Blessed Sacrament rising to a still greater height: there, too, is the triforium running behind its arcadings around the whole church, and forming vistas of intersecting arches of endless variety, and combinations from which, as some suppose, the pointed arch has been learned and turned elsewhere to such good account, though of course here its form is not to be found.

These are simple elements out of which churches innumerable have been formed, but perhaps no where else have they been so gorgeously arrayed. For here the material is of the choicest kind, and over all has been spread a mantle of such surpassing splendour and richness, that the sense aches under its weight. From the heights of the many cupolas above, to the very pavement beneath our feet (itself a very maze of rich tessellated work of strange designs), nearly all is inwrought with costly mosaics; and thus from every wall surface, and from each nook and corner loom out those quaint, but awe-inspiring forms, whose stately outlines make up in majesty for what they want in grace; while their mystic surroundings, symbols which Christianity adopted or invented in the earliest ages of the Church, proclaim the antiquity of designs which time and Faith have combined to render still more venerable. Doubtless these mosaics are of various dates, as a closer inspection will show, but the unity of design which this style of decoration almost necessitates, is wrought into unity of effect by the means which the original architect resorted to in order to attain his end. The gold tesserae which form the background of all the mosaics, were wrought into the original building over all the spaces which afterwards were to be thus decorated: so that when mosaics were subsequently prepared, the necessary quantity were picked out, and the design inserted in coloured tesserae in their place:

and as these colours never alter in time, the same effect is produced as if the whole work had been completed at once.

The rest of the church is in rich harmony with this mosaic vestment. The grand marble screen surmounted by its fourteen statues of Pisan workmanship, in the centre of which towers the Holy Rood; the Baldacchino over the high altar, wrought with quaint designs of Greek sculpture around its four sustaining columns, beneath which glitters the celebrated Pala d'Oro of silver gilt, set with gems and enamels; the altar of the Blessed Sacrament, with its bassi-relievi by Sansovino, and Baldacchino upheld by those four fluted spiral columns of translucent alabaster, which, beside their own beauty, claim reverent recognition as having once adorned the Temple at Jerusalem; these are but specimens of what San Marco contains, but these will suffice to show the spirit in which the great design has been carried out, and how each adds fresh beauty to the whole, while it, in turn, receives new dignity from what surrounds it.

Those who built San Marco knew how to complete what they began; they understood not only the beauty of proportion, but the harmony of colour; and so they were not content, as too many are now-a-days, to insert rich windows in cold, colourless walls, or to decorate the walls, and leave the windows plain: they lavished their rich marbles and gorgeous mosaics upon the outer walls beyond what men had done before, but they wrought with as generous a hand within the architectural gem they had erected; and thus we find San Marco a finished work, a promise made to God in its beginnings, and kept, and more than kept, in its completion.

Need we to add that the spirit which designed and wrought out this noble cathedral still dwells therein; that the Venetians of to-day show themselves herein the worthy children of the great men who first made this offering to God? As we linger around the various altars so rich in sacred relics and in shrines well nigh worthy of what they contain; or as we glide silently and softly along the triforium which enables us to look down unobserved upon the throng below, there is one thing that strikes us more even than the wondrous temple itself, and that is the devotion of the people. Groups around the shrines, single forms in dim recesses, everywhere are those who are absorbed in silent prayer. San Marco is no museum, but in the highest and truest sense a house of prayer. Venice has done a great work for God, so we need not wonder that it should have an abiding reward. She won trophies in many a land and from many a foe, and chiefly in the sacred East and from the infidel; and when her sons returned home, she received at their hands the spoils their arms had taken, and placed them here, raising out of them this

glorious cathedral to their great patron Saint Mark. Thus is the church at once a monument of the nation's glory and of its religious zeal, and thither it is but natural the people should fly for comfort in affliction and for guidance in times of danger.

But if the interior of the church testifies in many ways to the inspirations which it drew from the East, still more emphatically is this shown by the exterior. If within we have the form of the Greek cross, the Byzantine cupolas and mosaics, without we have the very materials which the East has yielded up as spoils to Venetian conquerors.

In the West Front alone there are no less than five hundred columns of precious marbles thus brought; some even inscribed with Armenian and Syrian inscriptions, all resplendent with gorgeous colours, green, purple, and orange; amidst which are inserted pieces of ancient sculpture so strange in design that they have proved enigmas to successive generations and even now are not clearly understood.

These oriental treasures wrought into (not added to) the original design, give an additional interest and significance to the magnificent façade, which in itself deserves and will well repay the closest and most minute investigation.

No language which we can command can do justice to the exterior of St. Mark's: we must borrow the words of one who had an eye to recognize, a taste and skill to appreciate, and a pen to describe what he saw and understood. Ruskin, in his *Stones of Venice* (vol. ii. cap. 4), gives us this exquisite word-picture:

"Beyond those troops of ordered arches (of the Piazza) there rises a vision out of the earth—a multitude of pillars and white domes, clustered into a long low pyramid of coloured light; a treasure-heap it seems, partly of gold, and partly of opal and mother-of-pearl, hollowed beneath into five great vaulted porches, ceiled with fair mosaic, and beset with sculpture in alabaster, clear as amber, and delicate as ivory—sculpture fantastic and involved, of palm leaves and lilies, of grapes and pomegranates, and birds clinging and fluttering among the branches, all twined together into an endless network of buds and plumes; and, in the midst of it, the solemn forms of angels, sceptred, and robed to the feet, and leaning to each other across the gates, their figures indistinct among the gleaming of the golden ground through the leaves beside them, interrupted and dim, like the morning light as it faded back among the branches of Eden, when first its gates were angel-guarded long ago. And round the walls of the porches there are set pillars of variegated stones, jasper and porphyry, and deep green serpentine spotted with flakes of snow; their capitals rich with interwoven tracery, rooted knots of herbage, and drifting leaves of acanthus and vine, and mythical signs, all beginning and ending in the Cross; and above them, in the broad archivolts, a continuous chain of language and of life—angels, and the signs of heaven and

the labours of men, each in its appointed season on the earth; and above these another range of glittering pinnacles, mixed with white arches edged with scarlet flowers,—a confusion of delight, amid which the breasts of the Greek horses are seen blazing in their breadth of golden strength, and the St. Mark's Lion, lifted on a blue field covered with stars, until at last, as if in ecstasy, the crests of the arches break into a marble foam, and toss themselves far into the blue sky in flashes and wreaths of sculptured spray, as if the breakers on the Lido shore had been frost-bound before they fell, and the sea-nymphs had inlaid them with coral and amethyst".¹

It is one of the peculiarities of Venice that its chief features are well known to all travellers beforehand. Of other cities we doubtless know something before we enter them, and out of those materials, more or less scanty, we form in our minds some sort of picture, which, in the generality of cases, turns out to be anything but accurate. But we come to Venice with a tolerably correct idea of what it is, and find ourselves at once at home in that sea-city: we have little or nothing to correct, though of course much to fill in and to colour. Whether this is an advantage may be questioned; familiarity indeed in this case can never breed contempt, but the charm of surprise is lost, and much of the enjoyment of the first impression is weakened, if not destroyed. The result, moreover, is somewhat perplexing: after a while we confuse what we have seen in pictures with what we have ourselves investigated. The sensation is analogous to what every one at times experiences, of something beginning to occur again which we have passed through at some former time, either in reality or in dreams; we at once recognize it and know beforehand what will follow and the order in which those circumstances will occur. It gives us a peculiar shock; and this we must look to experience in Venice.

No part of Venice is thus known better than the neighbourhood of St. Mark's. The granite columns in the Piazzetta, one surmounted by the winged Lion of St. Mark, and the other by St. Theodore, the Patron of the city before the relics of the Evangelist were brought from Alexandria, are so identified with Venice, that they may be found represented on her coins and erected in copy in some of the tributary cities. One we remem-

¹ It is amusing to contrast with this elaborate description, the few lines which the "classical" Eustace devotes to the same subject. "The Church of St. Mark", says this exquisite critic, "occupies one end of the square, and terminates it with a sort of gloomy barbaric magnificence. In fact, the five domes that swell from its roof, and the paltry decorations which cover and encumber its porticos, give it externally the appearance of an Eastern pagoda; while formed within on the plan of the Greek churches, and adorned with clumsy mosaics, it is dark, heavy, and sepulchral"—*Classical Tour*, vol. i. p. 92. It is humiliating to think that the writer who could examine St. Mark's and then pen these lines, was once considered an authority in matters of taste!

ber seeing in the market place of Verona. Finely do they stand on the Molo or seaside of the Piazzetta, and well do they harmonize with those architectural triumphs, the Doge's Palace on the right, and the Biblioteca Antica and Zecca, or Mint, on the left: for they seem to combine the two very different styles of building by partaking in a measure of each.

Sansovino, who has been called the Titian of architecture, has wrought with much boldness and originality in his combination of the Doric and Ionic orders in this library, and rejecting the ordinary laws of proportion, has produced a result which at once astonishes and satisfies. But what can be said of Calendario's triumph, the Doge's Palace? An enormous building, placed, not upon a solid foundation, but upon double ranges of arches, which again are themselves supported by other open arches below them. Nothing can be imagined more light and graceful than the upper range or Loggia, nothing more quaint than the lower one, which sustains the Loggia and the palace above. These latter suffer somewhat by their accidental dwarfing, the pavement having been raised around them to preserve the Molo and Piazzetta from inundations; but a far greater injury has been done to the general effect by the closing of one side of the openings in both loggie which were once open, not only to the Piazzetta and Molo, but also internally to the Cortile. Wonderfully light must have been the appearance of the palace when thus laid open on all sides. What vistas, what perspective revelations have been lost we may somewhat imagine when we contemplate the beauty and lightness which yet remain.

The upper part of the Palace, or what we may call the Palace itself, which stands upon this strangely beautiful columnar base, is of a reddish colour, of small stones wrought into regular diaper patterns and crowned with a quaint Saracenic cresting, harmonizing with the arches and pierced quarterfoils of the upper Loggia. In the centre of each of the two sides, facing respectively the Molo and the Piazzetta, is a highly elaborated window, if window it can be called, while in truth it is a deeply recessed and far projecting balcony, crowned with a sort of triumphal arch which reaches in stages of niched figures and bassi-relievi to the roof, where it terminates in a gigantic statue.

At one of these windows sat the Doge in state on great festivals, as may be seen recorded in several of the historical pictures which adorn the halls of the Palace.

The great court is entered by the Porta della Carta, adjoining the south transept of San Marco, which overhangs one side of the interior quadrangle, and forms a leading feature in a scene which is perplexingly rich in architectural beauties. Before you, as you enter, is the exquisite Giant staircase (*Scala dei*

Giganti). The giants being Sansovino's colossal statues of Mars and Neptune, which stand at the head of the staircase, where it leads to the upper Loggia. The whole is of marble, the steps being inlaid with *niello*. Noble, indeed, is the loggia which runs round the court, and beautiful are the pictures into which the different features of the scene group themselves as you pass along, with the open arches as framework. Busts of great men are ranged throughout, and ere you descend the renowned Giant Staircase, you may visit scenes wherein Venetian history is written in its brightest and darkest colours.

Passing along the Loggia, we found the guide who led us through a narrow passage to a trap door which opened upon a dark well-like staircase, down which we were led to an arched passage dimly lighted by some strongly barred windows: it was the Bridge of Sighs. State prisoners crossed that bridge, our venerable guide told us, but those who had committed great crimes, never returned that way; there was another bridge below the waters communicating with the terrible cells beneath; would we descend? Charity to the tottering old man suggested that we should urge him no further, and perhaps a thought that his light, well nigh as feeble as himself, might fail, and leave us unwitting tenants of the Venetian prison. However, curiosity, the travellers' spur and strength, overruled all other considerations, and down we went. Narrow winding stairs, and gloomy passages, at length brought us into a chill, damp region. Our guide paused and bid us listen; what is it, but the onward movement of the waters over head? we are beneath the Adriatic, and here are the terrible cells.

A narrow passage, with a light fixed in the wall, for what? to light us on our way? not so, but to give light to the dungeons beside us. Where are they? A heavy but small door leads us into one, where high in the wall is a little opening through which some stray rays from the faint lamp without may flicker into the cell, and make at most but darkness visible. To sit down even for a few minutes in that place, till the eye grows accustomed to the darkness and can recognize that there is a light beyond, while we listen to the muffled sound of that unceasing flow of the waters overhead, chills the blood, and strangely affects the mind. What must it have been to have sat there in days when Venice was a power, when her dungeons were not a show, nor her judgments a tale of other days? How many a noble heart may have worn itself out, or dashed its energies to death against those prison walls? how many a sinner may have wrought out his salvation in the silent communing with his own conscience and with God, which that dark solitude forced upon him?

Let us leave these gloomy precincts, and visit those renowned

council chambers where the Ten, or the more terrible Three, sat in judgment, and filled these dungeons with men to whom the only outlet was death itself.

H. B.

(*To be continued.*)

DR. WHATELY AND THE NATIONAL SYSTEM OF EDUCATION IN IRELAND.

1. We do not undertake in this paper to set before our readers a complete portrait of the late Protestant Archbishop of Dublin. Of his private life, described as by his latest biographer,¹ and of his peculiar place in the literature of the age, we shall say nothing in this place. "As to Dr. Whately", writes Dr. Newman in the *Apologia*, "I owe him a great deal. He was a man of generous and warm heart. He was particularly loyal to his friends". On the whole, he was a man of more than ordinary powers, and the circumstances of the time furnished him with peculiar opportunities of employing those powers on matters very closely connected with the interests of Ireland. The Protestant Archbishop of Dublin, ordinarily speaking, is little able to influence the march of public events; he must be satisfied with "wearing lawn sleeves, and being called your Grace", being conscious, at the same time, that the Catholic archbishop is looked upon as the real ruler of the people. But Dr. Whately's connection with the National Board of Education, and the office assigned to him of composing the books which were to form the minds of the youth of the country at a very critical period, invest his history with particular importance. What manner of man was this, who assumed to himself the grave responsibility of writing the books that were to instruct a nation? What use did he make of the boundless influence thus placed in his hands? What result did he propose to himself to achieve? In the case of any country this would form an interesting subject of inquiry, but to Irish Catholics, it is one of the last importance. For, should it appear on examination that the object of his labours was to imbue with his own errors the tender Catholic minds which had been given to him in charge; should it appear that, under pretence of being educated, the youth of Ireland were to be weaned from the Catholic religion, then the Catholics of Ireland have a right to feel indignant that they should have been thus wantonly betrayed. Such a discovery would also justify them in their distrust of any

¹ *Life and Correspondence of R. Whately, D.D.*, by E. Jane Whately: two volumes. London, 1866.

fresh plan of education proceeding from a similar source, and in their demands for such safeguards as should render it impossible for the Education System ever again to become an instrument of proselytism.

2. In a pastoral published in the year 1853, on occasion of the threatened legislation against convents, which legislation was recommended by Dr. Whately, Cardinal Cullen used these words:—

“We can now form a just estimate of the character of a man who for many years has been insidiously at work to have the management of the education of the country in his hands; we can understand with what feelings he dictated the works that were destined to form the minds of our children. Had he been able to form the National system to the image and likeness of his own works, and to infuse into it the spirit that pervades them, without suspecting his intentions, we may say, that scepticism, rationalism, and infidelity, would have been the poisoned fruits we should have gathered from it. Time will tell whether any seeds of these baneful productions have been cast into the soil. But, as far as we can see, though there is much to be regretted, we have reason to be thankful to a bountiful Providence for having preserved the germ of faith uninjured amongst us; and we cannot but feel grateful to all those who, whether officially connected or not with the Protestant dignitary just mentioned, in the management of the education of the country, have laboured to keep things in their proper channel, and, as far as in them lay—for their position must have been one of great difficulty, having to contend with a personage whose authority was of great weight until his opinions became known—to give fair play to all, and not to allow any one to invade the just rights of others”—pages 22, 23.

These grave charges were much commented on at the time they were uttered, and since, and were ascribed by many to a spirit of narrow-minded and uncharitable bigotry. Confident in the truth of his assertions, the Cardinal appealed to the verdict of time to tell whether or not the attempt had been made to use the National System of Education as a means of sowing in the virgin soil of the youthful Catholic intellect of Ireland the seeds of pernicious doctrines. That verdict has now been delivered. The charges alleged by Cardinal Cullen against Dr. Whately in connection with the National System have been fully confirmed, and confirmed by Dr. Whately himself. The documents contained in the recent biography of the late Protestant Archbishop of Dublin, published by one to whom his honour and fame are naturally most dear, are such as to throw a new light upon the history of the National System, and to help Catholics to a right appreciation of its character. One and all, these documents constitute a signal justification of the action taken by the

Catholic bishops in this most important matter. That action was the natural result of their conviction of the truth of the accusations contained in the pastoral mentioned above, and these accusations have now been substantiated by the guilty person himself. *Habemus confitentem reum.*

3. If it be true, first, that Dr. Whately was aware from the very beginning that the National System was founded to supply secular instruction only, without any Scriptural instruction; that, secondly, notwithstanding this, he succeeded in having himself constituted the source from which Scriptural instruction was to be dispensed throughout all Ireland; and if, thirdly, he deliberately and advisedly framed that Scriptural instruction in such a way as that it would destroy the Catholic religion in the minds of the scholars, then it must be admitted that the pastoral, far from being narrow-minded, was most sagacious; far from being uncharitable, was strictly just. Now, it is remarkable, that each of these three points is abundantly proved from Dr. Whately's own letters, and from the testimony of his own most intimate friends.

4. And, first of all, Dr. Whately was well aware that Lord Stanley, in founding the National, did not intend to offer to the Irish people any education beyond a secular one. "Six years ago or more", he writes in 1838 to Dr. Arnold, who had written to ask some questions in reference to the then newly-founded London University, "I should have been rather inclined to doubt the possibility of having any instruction, or any examination in Christian Scriptures, that all various denominations might possibly partake of. *When Lord Stanley formed the Education Board, he had no such thought.* . . . But had the plan gone no further than Lord Stanley at first proposed and expected, I should not have considered it as furnishing education, but only a portion of education; and I should have been glad to furnish even a small part of that portion, if no more could have been admitted"—(vol. i. p. 408, 410).

5. Upon a board founded to give a secular education exclusively, and accepted by Catholic Ireland only on that understanding, Dr. Whately accepted a place. Did he, in his new position, loyally carry out Lord Stanley's express intentions as to the exclusively secular character of the training? or did he work for years to have the management of the education in his own hands, so that he might to the secular add scriptural instruction? His daughter tells us that he entered on the undertaking with the most earnest desire of extending the blessings, at least, of civilization and intellectual culture, and, as far as he thought practicable, *Scriptural Knowledge* likewise, among his adopted countrymen of all creeds. It was mainly through his instrumentality

that a considerable portion of the Scriptures—a work of his own on the Evidences of Christianity, and a volume of Sacred Poetry—were introduced. For years he laboured diligently to carry out the system in its integrity; and it was only when, as it appeared to him, the system had been infringed by the withdrawal of those books, that he withdrew from a work he could no longer conscientiously carry on (pag. 138-139, vol. i.).

In the letter to Dr. Arnold from which we have quoted above, he thus describes the issue of his exertions:—

“The result, however, was complete success. All the efforts to raise jealousy in reference to the Scripture extracts have, within the schools themselves, totally failed. They are read with delight and profit by almost all the children; and I and other Protestants, as Bishop Stanley knows, have examined children of all denominations, without knowing to which each child belonged, raising no jealousy, and finding them better taught in Scripture than most gentlefolks’ children” (vol. i. p. 401).

Nothing could exceed the solicitude with which he laboured at this task. The *Easy Lessons on Christian Evidences* was the darling of Dr. Whately’s heart. The allusions made to it in his papers are remarkably numerous. In 1837 he mentions with great exultation that a great number of Roman Catholics are now beginning to read the *Evidences*. In 1839 he transmitted the sum of twenty-one pounds to the Pastor Fabre, at Lausanne, whose wife had translated the work into French, and remarks that his own daughter had begun a translation of the text into French and also into Italian. He himself, he writes, laboured more at the style of that little tract than at that of any volume he ever published. The whole was subjected to the most careful revision of friends, and written over three or four times. In 1840, in a letter to the Bishop of Norwich, he again alludes to the French and Italian versions, and adds, “perhaps your son can learn whether any could be usefully conveyed to the Greek islands”. In 1845, writing to Bishop Copleston, he speaks of a proposed Welsh translation, and of one in Romaic, which had lately been forwarded to him from Smyrna. He lived to see the work translated into fourteen or fifteen languages.

6. We now come to the third point, which is the most important of all. With what feelings did he dictate the works that were destined to form the minds of the Catholic children of Ireland? We reply that he deliberately intended, under the excuse of educating them, to destroy their belief in the doctrines of the Catholic Church.

Among Dr. Whately’s friends, no one was more valued by him than William Nassau Senior. Whenever Mr. Senior was

away from home, he was accustomed to keep a journal, and to this habit we are indebted for the preservation of some interesting conversations between Dr. Whately and himself on occasion of a visit he paid the archbishop at Redesdale in the autumn of 1852. He had asked Dr. Whately's opinion of the causes that had wrought so many conversions, as they were called, to Protestantism at that period. Among other things, which we may afterwards refer to, his friend replied :

"The great instrument of conversion, however, is the diffusion of Scriptural education. Archbishop Murray and I agreed in desiring large portions of the Bible to be read in our National Schools ; but we agreed in this, because we disagreed as to its probable results. He believed that they would be favourable to Romanism, I believed that they would be favourable to Protestantism ; and I feel confident that I was right.

"For twenty years, large extracts from the New Testament have been read in the majority of the National Schools, far more diligently than that book is read in ordinary Protestant places of education.

"The Irish, too, are more anxious to obtain knowledge than the English. When, on the Queen's visit, she asked for a holiday in the National Schools, the children submitted to that compliment being paid to her, but they considered themselves as making a sacrifice. The consequence is, that the majority of the Irish people, between the ages of twenty and thirty, are better acquainted with the New Testament, than the majority of the English are.

"Though the priest may still, perhaps, denounce the Bible collectively, as a book dangerous to the laity, he cannot safely object to the Scripture extracts which are read to children with the sanction of the prelates of his own Church. . . . But those extracts contain so much that is inconsistent with the whole spirit of Romanism, that it is difficult to suppose that a person well acquainted with them can be a thorough-going Roman Catholic. The principle on which that Church is constructed, the duty of uninquiring, unreasoning submission to its authority, renders any doubt fatal. A man who is commanded not to think for himself, if he finds that he cannot avoid doing so, is unavoidably led to question the reasonableness of the command. And when he finds that the Church, which claims a right to think for him, has preached doctrines, some of which are inconsistent, and others are opposed to what he has read in the Gospels, his trust in its infallibility, the foundation on which its whole system of faith is built, is at an end.

"Such I believe to be the process by which the minds of a large portion of the Roman Catholics have been prepared, and are now being prepared, for the reception of Protestant doctrines. The education supplied by the National Board is gradually undermining the vast fabric of the Irish Roman Catholic Church.

"Two things are necessary on the part of the government. One is, that it adhere resolutely, not only in its measures, but in its

appointments, in the selection of bishops, as well as in making parliamentary grants to the system of mixed education. The other is, that it afford to the converts the legal protection to which every subject of the Queen is entitled, but which all her subjects do not obtain in Ireland: some of the persecutions to which they are exposed are beyond the reach of the law.

And on another day during the same visit he said, on the subject of the Education Board:

"I believe, as I said the other day, that mixed education is gradually enlightening the mass of the people, and that, if we give it up, we give up the only hope of weaning the Irish from the abuses of Popery. But I cannot venture openly to profess this opinion. I cannot openly support the Education Board as an instrument of conversion. I have to fight its battle with one hand, and that my best, tied behind me."

"One of the difficulties", he continued, "in working the mixed system arises from the difference in character of the parties who have to work it. Much is necessarily left to their honour. If the patron or the master choose to violate the rules of the Board, he may often do so without detection. Our inspectors are too few to exercise more than a partial superintendence, and too ill-paid to be always trustworthy. Now, I must say that the Protestants more strongly feel, or at least observe more faithfully, the obligation of honour and of promises, than the Roman Catholics. The more zealous Protestants keep aloof from the system of mixed education, because it ties their hands. They cannot, without a breach of faith, teach in our schools their own peculiar doctrines; or rather, they can teach them only at particular times and to particular classes; they naturally wish to make them a part of the ordinary instruction; they support, therefore, only schools of their own, where their hands are free.

"The zealous Roman Catholics are less scrupulous: their hands are free everywhere. With all its defects, however—and many of those defects would be remedied by a grant not so grossly inadequate as that which it now receives—we must adhere to the system of mixed education.

"The control which it gives to us is not perfect, but it is very great. It secures the diffusion of an amount of secular and religious instruction such as Ireland never enjoyed before its institution, and certainly would not enjoy if it were to be overthrown; and it prevents the diffusion of an amount of superstition, bigotry, intolerance, and religious animosity, I really believe, more extensive and more furious than any that we have yet encountered".

And in a letter to Mr. Lewis, dated September 20th, 1853:

"Those who regard man as a very consistent being, and accordingly look on any instance to the contrary as a kind of prodigy, may well wonder at a Roman Catholic sanctioning a work on evidences. . . . But when you talk of wonders, what more strange than to find men of mature age, and who were supposed to possess common sense

and common honesty, and to have some regard for their character, talking about the fitness or unfitness of such and such a book for Roman Catholics, as if that had anything to do with the question. The book was (whether wisely or unwisely) deliberately sanctioned for fifteen years by the highest Roman Catholic authorities; and to say that now they have changed their minds, and may fairly prohibit that book, and that whole course of study, to those who do not object to it, and many of whom were invited and induced by the bait of such books to place schools under the Board—this is like saying that if a man thinks he has made an imprudent marriage, he is entitled to a divorce" (vol. ii. pag. 292).

From these extracts it plainly follows, that Dr. Whately deliberately and with forethought availed himself of the National system, as an engine to pervert the religious belief of the poor children who were handed over to his care, and that he did this not openly or avowedly, but, to use the Cardinal's language, "insidiously". What can be more insidious than to say, "I cannot openly support the Board as an instrument of conversion, but I will do my utmost to make it such, while I recommend it on other grounds to the too credulous Irish Catholics"?

7. And here we must notice a painful inconsistency between the public reasons assigned by Dr. Whately for his retirement from the Board, and his private principles as described by himself. For above twenty-one years did he manage to conduct the National Education on the plan above described. But in 1853 his *Lessons on the Evidences*, the object of his most tender solicitude—the work which he had caused to be translated into some fourteen languages—and which had cost him more labour than his most voluminous works, was rejected by those ungrateful Irish Catholic children for whose enlightenment it had been composed. His retirement from the Education Board followed quickly upon the resolution passed by that body to the effect that the *Scripture Lessons* and the *Evidences of Christianity* were to be no longer used in the National Schools. The motives which Dr. Whately assigned for the step he took in withdrawing from the Board have been long before the public, and especially with that portion of it which had been induced to adhere to the National System of Education by the bait of such books as were just condemned. But until to-day the public had not the opportunity of comparing Dr. Whately's dignified protest against breaking faith with others, with Dr. Whately's candid admission to Mr. Senior, that secretly he used "the Education Board as an instrument of conversion", although "he could not openly support it as such". As far back as 1853¹ the public heard him say:

¹ Letter to Lord Lieutenant, July 26, 1853, p. 284.

"I fully concur in the general proposition, that the Commissioners are not wrong in prohibiting the use, at the time of combined instruction, of a religious book which Roman Catholics believe to be inconsistent with the doctrines of their church".

But till to-day the public has not had an opportunity of comparing that statement with the following:

"I believe that mixed education is gradually enlightening the mass of the people, and that if we give it up, we give up the only hope of weaning the Irish from the abuses of Popery"—(pag. 266, vol. ii.).

A man whose public and private utterances are thus contradictory, ought surely to be the last to censure others for a breach of good faith.

8. Besides, his arguments as against the Board which excluded his books, can be most effectively retorted against himself. Dr. Whately, according to an admirer,¹ was pre-eminently a man of "major premises", and where his readers dissent from his conclusions, it is, in the majority of cases, in the *minor* premise that the difference will be found. In words that non-logicians will understand, his general principle is almost always true, while in his application of it to particular cases, there may be now and then something to question. This criticism is not unjust, and we shall avail ourselves of it in the matter on hand of Dr. Whately's. The major premise indictment against the Commissioners runs thus:—

"When some books or some rules have been deliberately sanctioned by the unanimous voice of the Commissioners, and have been for many years appealed to in vindication of the system, and as a ground on which coöperation was invited and obtained, if, afterwards, the decision is reversed and this sanction withdrawn, such a gross breach of faith could not fail to deprive for ever the Commissioners, and all other public men who may be parties to it, of all public confidence and of all just claim to it".²

This general principle is true and very accurately stated by the Archbishop; but, as Mr. Dickinson warns us, in the application of it to the particular case, there is much to question. The minor premise, which contains the application, is this:

"The Board has passed a measure (*i.e.* the prohibition of the archbishop's books) which I have protested against as an unjustifiable breach of faith with the public;³ and, moreover, it is a gross injustice towards the many hundred patrons of schools who were invited and induced to place them under the Board, on the strength of an implied

¹ Rev. Hercules Dickinson, vol. ii. appendix, p. 433.

² Letter to the Lord Lieutenant, July 5th, 1853.

³ Letter to the Lord Lieutenant, July 21st, 1853.

promise, fully understood by all parties, and acted on for twenty-one years".¹

Instead of Dr. Whately's minor premise, let us substitute one from Cardinal Cullen's letter of 15th December, 1860.²

"When Lord Stanley first proposed the mixed system, Catholics were solemnly assured that under it their children would be free from the remotest danger of proselytism, and it was understood that the action of the government should be restricted to the giving of aid to schools, and to inspection as to the application of the funds and the literary progress of the children. But those flattering promises have not been realized. The safeguards laid down by Lord Stanley have been gradually withdrawn; Catholic children are now publicly receiving religious instruction from Protestant teachers; books replete with an anti-Catholic spirit, and compiled from Protestant sources, under the direction of a dignitary of the Protestant establishment, the author of a work entitled *Errors of Romanism*, have been published at the public expense, and introduced into the schools for the use of Catholic children".

Every single statement contained in this minor premise has been endorsed by Dr. Whately himself, as we have seen above.³ He admits Lord Stanley's original plan to have been such as the Cardinal describes it; he admits that this plan has not been realized;⁴ he admits that Catholic children received religious instruction from Protestant teachers;⁵ he admits that the books composed by himself for the use of Catholic children, were replete with anti-Catholic spirit.⁶ The conclusion may be drawn in his own words: therefore "this gross breach of faith cannot fail to deprive the Commissioners and all other public men who may be parties to it, of all public confidence and of all just claim to it". Since, then, Dr. Whately, as his daughter assures us, was "mainly instrumental" in engrafting religious instruction upon a system which had been founded and accepted on the very condition that it should give none other than secular instruction, Dr. Whately, by his own principles, was justly deprived of all public confidence and of all reasonable claim to it; and the act of the Commissioners, so far from being a breach of public faith, was in some degree an act of reparation of a breach of public faith.

9. The following extracts furnish the reader with some account of his feelings towards Catholics, and especially towards the Catholic clergy. His explanation of the so-called Irish conversions is thus given in Mr. Senior's diary:—

¹ Letter to the Lord Lieutenant, July 26th, 1853.

² Mr. Fitzpatrick's *Memoirs of Archbishop Whately*, vol. ii. p. 174.

³ See above § 4.

⁴ § 4.

⁵ See above § 5.

⁶ § 6.

"The Archbishop is president of the Society for Protecting the Rights of Conscience. For some time a considerable conversion to Protestantism has been going on in Ireland. The converts are to be numbered by thousands, not by hundreds.

"I asked to what these conversions were to be attributed? What were the causes which had suddenly opened men's minds to arguments which had been addressed to them for years without success?

"'The causes', said the Archbishop, 'must be numerous; it is not probable that I am acquainted with them all, or that I assign to those which occur to me their relative importance; . . . but I will tell you all that I know or conjecture, and I will also tell you what opinions are current. Many persons think that it is owing to the general diffusion of Bibles, Testaments, and prayer books, by the societies instituted for those purposes. But those societies have been at work for many years, and the conversions on the present scale are recent. Others believe, or profess to believe, that the conversions are purchased. This is the explanation given by the Roman Catholics. An old woman went to one of my clergy, and said: 'I am come to surrender to your reverence, and I want the leg of mutton and the blanket'.

"'What leg of mutton and blanket?' said the clergyman; 'I have scarcely enough of either for myself and my family, and certainly none to give. Who could have put such nonsense into your head?'

"'Why, sir', she said, 'Father Sullivan told us that the converts got each a leg of mutton and a blanket, and as I am famished and starving with cold, I thought that God would forgive me for getting them'.

"But our society has for months been challenging those who spread this calumny, to prove it. We circulate queries, asking for evidence, that rewards or inducements have been held out, directly or indirectly, to persons who prove themselves converts. Not only has no case been substantiated, no case has been even brought forward. Instead of being bribed, the converts, until they are numerous enough in any district to protect one another, are oppressed by all the persecution that can be inflicted in a lawless country by an unscrupulous priesthood, hounding on a ferocious peasantry. Another explanation is, that it is owing to the conduct of the priests during the O'Brien rebellion. The priests, it is said, lost their popularity by exciting the people and then deserting them. The fact is true, but it is not enough to account for conversions in many parts of Ireland which were not agitated by that movement.

"Another theory is, that it is mainly owing to the different conduct of the Protestant and Roman Catholic clergy during the famine.¹ The Protestant clergy literally shared their bread, or rather their

¹ To appreciate better the injustice of this account of the Catholic clergy, the reader ought to call to mind that Dr. Whately publicly announced to his clergy that, lest they should carry "the infection to their own families, they were under no obligation to attend persons dying of contagious diseases".

meal, with their parishioners, without the least sectarian distinction—they devoted all their time, all their energy, all their health, and all that the Poor Law left them of their small revenues, to those who were starving around them. Their wives and daughters passed their days in soup kitchens and meal rations.

“The Roman Catholic clergy were not sparing of their persons—they lived, and a great many of them died, among the sick; but the habit of that clergy is never to give; there is a division of labour between them and the laity—they take faith, and the laity good works, at least as far as almsgiving is a good work. A great part of them, indeed, during the famine, had nothing to give; they starved with their flocks, when their flocks ceased to pay dues. But others had means of their own, and many of those who took part in the distribution of the government money or of the English subscriptions, helped themselves out of the funds which passed through their hands to what they considered to be the amount due to them from the people. But no part of their revenues, however obtained, found its way to the poor. Their incomes were spent during the famine, as they were spent before it, and as they are now spent—on themselves, or hoarded till they could be employed in large subscriptions to chapels or convents. And this was not the worst. In many cases they refused to those who could not or who would not pay for them, the sacraments of their Church. In ordinary times this may be excusable; a clergy unendowed and unsalaried must be supported by voluntary contributions or by dues. In so poor a country as Ireland voluntary contributions cannot be relied on. The priest might often starve if he did not exact his dues, and as he has no legal rights, his only mode of exacting them is to make their payment the condition on which his ministrations are performed. But during the famine, payment was obviously impossible. When, under such circumstances, the sacraments which the priest affirmed to be necessary passports to heaven were refused, the people could not avoid inferring either that the priest let men sink into eternal torment to avoid a little trouble to himself, or that absolution or extreme unction could not be essential to salvation’.

“‘I believe that this explanation is not without its truth, and that the influence of the Roman Catholic clergy has been weakened by the contrast of their conduct to that of ours. But I am inclined to attach more importance to the acquisition by the Protestant clergy of the Irish language. Until within a few years Protestant doctrines had never been preached in Irish. The rude inhabitants of the remote districts in Munster and Connaught believed that English was the language of heretics, and Irish that of saints. The devil, they said, cannot speak Irish.

“‘About ten years ago, on my first visitation, after the province of Cashel had been put under my care, I asked all the clergy what proportion of their parishioners spoke nothing but Irish. In many cases the proportion was very large. ‘And do you speak Irish?’ I asked. ‘No, my lord’. ‘I am very sorry to hear it’, I replied. ‘Oh!’ the clergyman always said, ‘all the Protestants speak English’.

‘That is just what I should have expected’, I replied; ‘under the circumstances of the case, it would be strange indeed if any who speak only Irish were Protestants’. This sort of dialogue became much rarer on my second triennial visitation, and at my last there was scarcely any occasion for it. There are now very few of my clergy who cannot make themselves understood by all their parishioners, and I am told that the effect of this vernacular preaching is very great”.

His own theory was, that the conversions were the work of the National system of Education. We have given his words above in n. 6.

HIS OPINION ABOUT MAYNOOTH.

“‘Would you support’, I asked, ‘Maynooth?’

“‘I am not sure’, answered the Archbishop, ‘that its original institution was wise. Mr. Pitt thought that the young priests were taught disaffection and anti-Anglicism at Douai, and he created for their education the most disaffected and the most anti-English establishment in Europe; but having got it, we must keep it. While the grant was annual, it might have been discontinued; now that it is permanent, to withdraw or even to diminish it would be spoliation. It would be gross abuse of the preponderance in Parliament of the British members. We have no more right to deprive the Irish Roman Catholics, against their will, of the provision which we have made for the education of their clergy, than they would have, if they were numerically superior, to pass an act for the sale of the colleges and the estates of Oxford and Cambridge, and the application of the produce in the reduction of the National Debt’.

“‘And yet’, I said, ‘you concurred in wishing the act to be extended to Ireland’.

“‘What I concurred in’, said the Archbishop, ‘was not in wishing that such an act should be passed for the British Islands, for I utterly disapprove of it, but in wishing that it should not be passed for England alone. I believed the act, if general, to be a great evil, but a still greater evil if confined to England. It was saying to the English Roman Catholics: You are weak and loyal; therefore we trample on you: to the Irish: You are strong and rebellious; therefore we leave you alone’.

HIS OPINION OF IRISH MEDICAL MEN.

“‘You remember’, said the archbishop, ‘our concocting a paper on the Trades’ Unions, which have destroyed the commerce, and the principal manufactures and handicrafts of Dublin, and force us to import almost everything, except poplins and porter—which drive ships from Dublin Bay to be repaired in Liverpool, and have rendered our canals useless’.

“Well, the medical men of Dublin are almost outdoing in narrow-mindedness, selfishness, and tyranny, the ignorant weavers and carpenters. They have made an ordinance that no fellow or licentiate of the Royal College of Surgeons shall pretend, or profess, to cure

diseases by the deception called 'homoeopathy', or the practice called 'mesmerism', or by any other form of 'quackery', and that no fellow or licentiate of the college shall consult with, meet, advise, direct, or assist any such person engaged in such deceptions or practices, or in any system of practice considered derogatory or dishonourable by the physicians or surgeons. In the spirit of this ordinance, a surgeon refused to attend me, unless I would promise to give up homoeopathy"—vol. ii. 405.

LITURGICAL QUESTIONS.

1° There are two offices in the breviary for the following days:

Feria 6^a post Dom^m 1^{am} Quadragesimae, *De Corona Spinea*.

Feria 6^a post Dom^{am} 2^{dam} Quadragesimae, *De Lancea et Clavis*.

Feria 6^a post Oct^m Corporis Christi, *De SS. Corde Jesu*.

Will the obligation be fulfilled by the reading of either?
both are approved of by Pope Pius the Seventh.

2° What lessons should be read in the third nocturn of the octave day of St. John the Baptist, and the octave day of the dedication of a church? The breviary gives one rubric, the ordo another.

1. One of the offices is approved of for Ireland, as indicated in the directory, and that one must be said. In other countries a different form of the same office is granted, and in those countries the recital of the form thus approved is of obligation.

2. On the octave day of St. John Baptist, the lessons of the third nocturn are to be taken from the second day within the octave, which day was hindered by the concurrence of the feast of St. William, Ab. In the breviary published at Rome, 1843, these lessons are placed on the octave day; and although on the octave day of St. John the Baptist, and that of the dedication of a church, the lessons of the third nocturn are assigned as on the festival day, this is to be understood of the case in which all the homily lessons throughout the octave shall have been read. But whenever, on account of feasts occurring *infra octavam*, the homily lessons have not been read, on the octave day those lessons are to be read which belonged to first of the days hindered after the feast itself.

3. To a question concerning certain masses for the dead in connection with the month of November, we reply that the masses in question enjoy no privilege. Other questions are held over for want of space.

1. Is it lawful for the celebrant to use a stole at vespers?

2. Is it lawful to place the pyx on the palla and not on the corporal, when distributing Holy Communion "extra missam"?

3. Does the decree given in the *Record*, February, 1865, p. 250, "Dum celebrans", in any way prohibit the custom, not uncommon in many parts of Ireland, of having the Blessed Sacrament accompanied by one or more acolyths bearing candles, when the priest is obliged to pass down the church to a communion rail distinct from that around the altar?

1. We find by the decrees of the Sacred Congregation, that whenever this question was proposed for solution, the one answer was invariably returned. Our correspondent tells us that in some places the custom is considered a sufficient authority for using the stole whilst vespers is being sung. We subjoin a few of many decisions, from which we may conclude that the use of the stole is altogether prohibited. And first we have the following:

DECRETUM GENERALE.

"Sacra Congregatio declaravit: 'Stolam non esse adhibendam, praeterquam in collatione, et confectione sacramentorum, ideoque consuetudinem in contrarium esse abusum per locorum Ordinarios omnino eliminandum'".¹

Again:

"Utrum Hebdomadarius debet semper in Choro uti stola, vel absque ea peragere sua officia? Resp. *Non debet uti stola*".²

And to a similar question proposed by the Archdeacon and Vicar-Capitular of Bitonto, in the kingdom of Naples, we find the answer:

"Negative, et servetur decretum in Alexanen diei 7 Sept. 1658, et in una Dalmatiarum diei 7 Aug. 1663".³

We have, if possible, a still more positive decision, in the form of a letter sent by the Sacred Congregation to the Bishop of Rieti:

"Per recursum apud Sac. Rit. Congregationem nuperrime habitum a sacerdotibus una et Canonicis Collegiatae Ecclesiae oppidi Francavilla nuncupati eidem innotuit Archipresbyterum, vel ejus substitutos in Choro tempore Divini Officii uti stola quod maxime vetitum est ne fiat a Decretis ejusdem Sac. Cong., praesertim in Generali diei 7 mense Septembri anno 1816 lato, atque a sa: me: Pio Papa VII. sua auctoritate, et confirmatione roborato, quo mandatur omnibus Hebdomadariis, Archipresbyteris aliisque ne possint uti stola in canendis Divinis Officiis, sed tantum in Sacramentorum confectione, et administratione, et contraria consuetudo declaratur abusum per Locorum Ordinario omnino eliminanda: item

¹ Gard., 4524.

² Gard. 2241, ad 3 Man. Dec. 474.

³ Gard. 4698. Man. Dec. 551.

. proposito sequenti dubio : 'An decreta prohibentia delationem stolae ab Hebdomadario assistente Horis Canonicis comprehendat etiam Tertiam et *Vesperas solemnes*?' Sac. Cong. rescripsit : 'Serventur Decreta, ac praesertim Generale novissimum diei 7 mensis Sept. anni 1816, in quo comprehenditur etiam casus propositus' : ea propter Sac. Cong. satius duxit mandare, ut amplitudini Tuae scriberetur, et significaretur hoc non licere juxta alias decreta ac provideret ne in Choro deferatur stola ab Archipresbytero recensito, aut aliis quibuscumque Ne ulterius itaque transgressioni legis aditus pataet curet Amplitudo Tua ad tramites Dec. Generalis, quod *omnes indiscriminatim adstringit*, mandare ut in Choro tempore Divini Officii stola amplius non appareat, neque *ab ullo sub quovis praetextu* deferatur".¹

However, perhaps, our correspondent may consider that the following decree bears more directly on *his* question :

"Num celebrans ubi non est obligatio chori in Vesperis festivis, vel votivis possit stolam induere, quum sit veluti praeeminentiae signum in Choro, maxime in Ecclesiis ruralibus? Resp. *Negative juxta alias decreta*".²

We may also refer to the "Manual"³ edited by Monsignor Martinucci, for several other decrees on the subject. We may therefore conclude from the general decree given above, and from the very many particular decisions adduced, that the stole cannot be worn by the celebrant at vespers.

2. It seems at first sight to be a matter of small moment whether a clergyman should use the pall or corporal in giving Holy Communion "extra Missam", since very many state that the "pall" was originally a portion of the corporal. We, however, consider that the "corporal" alone should be used.

In the first place, the Roman Ritual prescribes :

"Sacerdos extrahit pyxidem, et illam super corporale depositam, discooperit".⁴

There can be no doubt then that it is the "corporal" the rubric prescribes. However, all doubt is removed by the decree of the Sacred Congregation of Rites, dated 27th February, 1847 :

"An semper adhibenda sit bursa cum corporale supra quod reponenda sit sacra pyxis toties quoties administratur COMMUNIO FIDELIBUS EXTRA MISSAM? Resp. *Affirmative juxta rituale*".⁵

"An Rituale Romanum prout in casu, intelligendum sit, quod assumi debeat bursa cum corporali tantum quando sacrum Viaticum defertur ad infirmos, an toties quoties 'extra Missam' sacra praebetur Synaxis? Resp. *In administranda Eucharistia intelligendum*".⁶

¹ Gard. 5027.

² Gard. 5111, ad 5.

³ Man. Dec. 568, 805.

⁴ Ordo Administrandi Sacram Communionem.

⁵ Man. Dec. 236. Gardellini, 5068 ad 1.

⁶ Ibid

"An rubrica Ritualis Romani sit prout in casu praeceptiva vel tantum directiva, et ad libitum. Resp. *Praeceptivam esse*".¹

"Quum expletur Communio 'extra Missam', quaeritur an tolerari debeat consuetudo utendi palla qua calix tegitur in Missae sacrificio, semper super altaris mensa ante tabernaculum manente? Resp. *Jam provisum in superioribus*".²

Wherefore we conclude that the use of the corporal is rigorously prescribed in the distribution of Holy Communion.

3. It will not be out of place to insert the decree to which reference is here made, as some of our readers may not find it convenient to procure the earlier numbers of the *Record*:

"Dum celebrans administrat sacram Communionem in Missa privata minister *non* debet eum comitari cum cereo accenso; sed quum purificationem utpote quae pro populo non est in usu, non praebeat, nec mappam Communionis, utpote cancellis affixam, ante communicantes sustineat, tunc debet manere genuflexus in latere epistolae, 12 Aug. 1854, ad 72 (Annal. II. p. 2188)".

In answer, then, to the question, we think this decree is directly against the custom alluded to. We merely give an opinion, as we are not aware of any other decision bearing on the subject. In the first place, we consider, that if an exception is to be made, it should be supported by some valid reasons. The only reasons we have heard are—firstly, the distance between the altar and the Communion rails, and, consequently, the apparent want of respect in carrying the Blessed Sacrament without lights. The next is, the danger arising from allowing the celebrant to pass alone in the midst of the congregation.

We do not consider the first of these reasons of sufficient weight for acting in opposition to the decree. We know that in the church of St. Peter's at Rome, it is customary for the Pope when celebrating High Mass, to consume the sacred species at the throne, and not at the altar. Now, the distance between the throne and High Altar in the aforesaid church, is much greater than that between the altar and Communion rails in any of our Irish churches; and still the cardinal deacon conveys the sacred species from the altar to the throne without any acolyth. Neither can we discover in the practice any irreverence, inasmuch as the rails are always morally united with the altar.

Regarding the second reason, we must confess that, whatever may be the utility or necessity of having an attendant to precede the priest, we can see no necessity for the acolyth bearing a lighted torch, and therefore think such an usage contrary to the abovementioned decree.

¹ Man. Dec. 236. Gardellini, 5068 ad 1.

² Ibid.

DOCUMENTS.

I.

ADDRESS OF THE CLERGY OF THE DIOCESE OF DOWN
AND CONNOR TO HIS EMINENCE CARDINAL CULLEN,
WITH HIS EMINENCE'S REPLY.¹

MAY IT PLEASE YOUR EMINENCE,—We, the clergy of the diocese of Down and Connor, gladly avail ourselves of the present opportunity of conveying to your Eminence the great satisfaction we feel in consequence of your deserved promotion to the exalted dignity of the Cardinalate. This satisfaction is increased in no small degree, when we call to mind that the venerable pontiff who presides over the destinies of the Church, though surrounded by unscrupulous enemies, has, notwithstanding all his troubles, turned his eyes towards our afflicted country, and given us in your exaltation an unmistakable proof of the parental kindness that animates his heart. Apart, however, from this consideration, your presence to-day in Ireland's commercial capital has for us a peculiar and affecting interest. It not merely demonstrates the lively interest your Eminence takes in all that concerns the progress of our holy religion, but it also recalls vividly to our minds the time when, towards the close of the twelfth century, Cardinal Vivien, a prince like you of the Holy Roman Church, visited this diocese and translated to a magnificent shrine the relics of Ireland's apostle, conveying on the same occasion a portion to the Eternal City, from whence our late venerable bishop was privileged, through the condescension of His Holiness, to receive a most valuable relic. Since that time persecution swept the land from end to end with a violence all but unparalleled—ecclesiastical property was confiscated, churches in which once were offered up the adorable mysteries of the altar, were desecrated, while the ministers of religion were obliged to take refuge in the mountain fastnesses, or, in imitation of their Divine Master, seal with their blood the doctrines they taught. And if to-day, well nigh a century has elapsed since our country passed through this dreadful ordeal, the faith of her sons unscathed, it is not because all her enemies have relaxed their efforts, or relinquished even for a moment their unholy warfare. On the contrary, under pretence of healing the wounds inflicted by years of misrule, efforts are being made by a system of collegiate education, to which no conscientious Catholic can give an interior assent, to flood the land, first with indifferentism, and then, when Catholic feeling has been accustomed to this enlightenment, with open infidelity. We congratulate your Eminence on the success with which you, more than any living man, have exposed the hollowness of this system, so exceptional as regards British subjects, so unjust towards a country, the bones of whose sons have blanched many a hard-fought battle-field, and so

¹ This address was presented in Belfast, October 15th, 1866.

diametrically opposed to all that is sacred and venerable in our holy religion, ignoring, as it does, those heaven-born principles that teach us to love not only our God, but our "neighbour as ourselves". Far, however, from resting satisfied with mere condemnation, one of the most prominent acts of your laborious life has been the establishment, in conjunction with your brother prelates, of a National University, in which, under professors of acknowledged ability, is imparted not only a knowledge of the arts and sciences, but of those great Catholic dogmas, which, while making us better Christians, make us better citizens, and ennoble civilization itself. In thus publicly endorsing the course pursued by your Eminence, no man, we trust, can impute to us the charge of interfering with our countrymen of different religious denominations in the character of the education which they may feel themselves called upon in conscience to impart to their children. Undoubtedly, too, it was mainly through your influence that His Holiness has been induced to exhort all Christendom to aid in rescuing a faithful people from this anomalous position, in which upwards of 4,000,000 of loyal subjects, not exempt from any tax, are placed by a government that has provided university education for almost every form of religious belief, save that of the nation itself. True, the injustice has been acknowledged by some of England's greatest statesmen, but the man, we regret to add, has not yet appeared, who is gifted with courage enough to withstand intolerance and rectify the error. At the same time, as public opinion is steadily advancing, the day cannot, we feel, be far distant when the grievance must of necessity be abolished.

Before closing, we cannot but express our admiration of the fearlessness with which you have raised your voice against the enormities that have been perpetrated in southern Italy under the sacred name of liberty—and that too, when a so-called liberal press was hounding on rebellion, and Englishmen were supplying the means, without which revolution might never have succeeded. Some, indeed, whose sympathies render their testimony invaluable, have had the honesty to acknowledge their error, openly declaring even in the British Senate, that Italy was never thoroughly enslaved till after she was made "free", and that now there is security for neither life nor property, while whole districts of the country are, we learn, in open revolt. Such instances, however, are as rare as they are noble, and if they do not dispel falsehood, should unquestionably induce us to rally round the throne of the successor of Peter with a cordiality of feeling which would reflect the enlightened sense of justice that animates the breast of your Eminence, who has again and again protested against the sacrilegious usurpation to which the dominions of His Holiness have been subjected.

While humbly begging your Eminence's blessing, we pray God that He may grant you many long and happy years, and that occasions may frequently arise when your presence amongst us will give *eclat* to our proceedings, and shed a halo of glory around the Church of our country.

REPLY.

I accept with pleasure the address which you have so kindly presented to me in the name of the clergy of Down and Connor, and I sincerely thank you for the warm welcome which it conveys. Your diocese has many claims to the esteem and affection of our faithful people, and its sanctuaries and hallowed memories are dear to the heart of every Irish Catholic. It was here that our apostle was prepared by Providence, amidst the trials and privations of captivity, for the Apostolate of Ireland; here he poured forth his soul in prayer, and in the silence and solitude of your mountains he enriched his soul with those virtues which subsequently gave such glory to Heaven, and rendered fruitful his missionary labours. "I was frequent in prayer", he tells us, "and the love of God, and His fear and faith and spirit grew more and more within me, so that in a single day I would offer up one hundred prayers, and in the night almost as many; and also when I was in the woods and mountains, I arose to prayer before daylight, in snow and frost and rain, and I felt no evil, nor was there any remissness in me, as I now experience, for the spirit was glowing within me". It was also in this district that the apostle reaped the first fruits of his mission; and as he loved to dwell in it during life, so, too, he rested here in death. The sacred seed of faith which his toils and labours had so abundantly sown, here sent forth its richest harvest, and the monasteries and schools of Down and Connor, the abodes of piety and learning, reëchoed by day and by night the praises of God, at the same time dispensing to the faithful the blessings of Heaven. One of these great monuments of our country's fame, the neighbouring monastery of Bangor, had for its panegyrist St. Bernard, the illustrious doctor of the Church in the twelfth century. "In this place", he says, "there existed under the rule of its founder, St. Congall, a most noble institution, the parent of many thousand monks, the head of many monasteries. A place it was, truly sacred, the nursery of saints, who brought forth fruit most abundantly to the glory of God". . . . So widely did its branches extend through Ireland and Scotland that these times appear to have been specially foreshadowed in the verse of David: "Thou visitest the earth and waterest it. Thou greatly enrichest it; the river of God is filled with water. Thou preparest their corn, Thou makest it soft with showers; Thou blessest the springing thereof". "Nor was it", continues the saint, "only into the countries I have mentioned, but even into distant lands, that crowds of saints flowed like an inundation from Bangor". Thus writes St. Bernard, and he subsequently commemorates St. Columbanus, who with St. Gall and the other companions, was also trained in this great school of sanctity and science, and who, whilst he rendered the name of Ireland dear to the Catholics of France, Switzerland, and Italy, glowed with the fulness of Irish affection and devotedness to the Vicar of Christ in Rome, which has always been preserved in this diocese. Addressing the then Pontiff, Columbanus cries out, "None of us has been a heretic, none a Jew, none a schismatic, but the faith just as it was delivered to us by you, the succes-

sors of the holy Apostles, is held unshaken. . . . We are bound to the Church of St. Peter. For although Rome is great and illustrious, yet it is only through the Chair of St. Peter that she is great and renowned among us".

Inheritor of the same faith and the same sanctity, St. Malachy at a later period again rendered our country illustrious by his vigour in gathering together the scattered stones of the sanctuary, and in restoring religious discipline throughout all Ireland. When the storm of religious persecution commenced to rage against our Church, the clergy and bishops of Down and Connor were prominent in their defence of the sacred deposit of the faith, and the names of O'Devany, O'Dungan, and Heber M'Mahon, will long hold a prominent place in the annals of our Church.

You have referred to the struggle for free education, in which the Catholics of this country have been long engaged, and to the humble part which I have taken in upholding the cause of truth and justice. Upon this head, so manifestly just are our claims, that it is difficult to understand how any enlightened government can reject them. We do not interfere with others; we do not ask that they may be deprived of their just rights. We only demand for ourselves what has been granted to every denomination of her Majesty's subjects in Ireland, Catholics alone excepted, and what in England and in the colonies has long since been granted to our Catholic brethren. We only ask for what the most eminent statesmen and the most illustrious orators have often declared to be due to us. Indeed our cause is so clearly founded on reason, that it must eventually triumph, and if, united among ourselves, we continue with firmness and moderation to demand our rights, we must soon obtain them.

Let me add, that I have always been opposed to the system of mixed education, and that I think that the scenes lately witnessed at a convocation held last week in Dublin Castle, ought to open the eyes of every thinking Irishman to the dangers with which that system threatens not only the religion, but the good name of our dear country.

Like devoted children of the Apostolic See, you raise your voices against the enormities lately perpetrated in Italy under the sacred name of liberty, and against the outrages with which the Vicar of Christ has been assailed. Such an expression of feeling is but natural in the heirs of the faith and devotedness of St. Columbanus and St. Malachy. The present occupant of the chair of St. Peter has elicited the admiration of the whole civilised world by his unflinching firmness in the support of the principles of justice and religion against anarchy and infidelity. His enemies, though wearing the mask of liberty, are the enemies of true freedom, and only seek to throw back society into that demoralized state of brute force from which Christianity in past times rescued the world. Many of them have already cast away the sheep's clothing, and openly proclaimed themselves the enemies of the priesthood of Christ and of all religion; but we have no fear for our Holy Church. Though its course is on the earth, it rests not on the support of earthly wisdom or earthly power. Despite

all the storms of this world, it shall always continue to reflect the rays of Divine wisdom and heavenly truth.

Should that small Principality, which our forefathers in the faith assigned for the free and uncontrolled maintenance of the Holy See, be now finally and sacrilegiously wrested from our Holy Father, the same Divine Providence that watched over his predecessors in the Catacombs, and in successive eras of persecution, will not now be wanting to give to him all the assistance of which he may stand in need, and to endow him with strength and courage to emulate the virtues and heroism of the many holy men who sat before him in the chair of Peter. As Catholics, we are devoted to the present great Pontiff, and revere his decisions as those of Christ: as Irishmen, we cling with filial affection and devotedness to his sacred throne; and, having been ourselves children of persecution, and tried in the furnace of affliction, we cannot but sincerely sympathise with one who, whilst walking in the footsteps of his Divine Master, has, like Him, been made the mark of hypocrisy and bigotry, and assailed by all the virulence of socialism and irreligion, and by all the wicked acts with which the spirits of darkness endeavour to overthrow the cause of truth and justice.

But though so many enemies thus rage around the Supreme Pontiff, we have no alarm for our holy faith. The Bark of Peter has already braved many storms during the last eighteen hundred years, and the Vicars of Christ have not ceased to rule the Church of God, even though exiles in the first centuries in the Chersonesus, during the middle ages in Avignon, or, in our time, at Fontainebleau or Gaeta.

I cannot conclude without adding that I am sincerely grateful to your revered bishop for having given me an opportunity of taking part in your festival of yesterday. At each past era of the Irish Church the bishops, and clergy, and faithful of Down and Connor were destined by Providence to hold a prominent place; and the beautiful church of St. Peter, in which we were assembled on yesterday, and the imposing ceremony which we witnessed, as well as the many other monuments of your zeal and piety which are springing up on every side, are an assuring guarantee that, in the present period of reconstruction and comparative peace, when the wounds of religious dissensions have begun to heal, and the persecutions of an intolerant bigotry have been diminished, your diocese is again marked out for its traditional exalted and important position.

II.

DECREE CONCERNING APOCRYPHAL INDULGENCES.

Decretum Urbis et Orbis. Ex audientia Sanctissimi die 14 Aprilis 1856.

Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae, quae iuxta institutionem a S. M. Clemente PP. IX. peractam Consti-

tutione quae incipit: "In ipsis Pontificatus primordiis", sub die 6 Iulii 1669, facultate instructa est "omnem difficultatem ac dubietatem in Sanctorum Reliquiis, aut Indulgentiis emergentem expediendi; ac si qui abusus in eis irreperierint, illos corrigendi, et emendandi; . . . falsas, apocryphas indiscretasque Indulgentias typis imprimi vetandi; impressas recognoscendi, et examinandi, ac ubi Romano Pontifici retulerit, illius auctoritate reiiciendi", pluries Indulgentiae typis impressae delatae sunt, quae licet falsae omnino, apocryphae et indiscretae, attamen huc illuc, sive hominum malitia, sive incuria, et absque ulla prorsus auctoritate typis mandantur et circumferuntur. Unde illud haud parum detrimenti provenit, quod et in errorem inducantur Christifideles, et apud S. M. Ecclesiae hostes Indulgentiae ipsae irrisionibus pateant.

Quapropter S. Congregatio, in generalibus Comitibus in Palatio Apostolico Vaticano die 31 Martii proxime elapsi habitis, plures huiusmodi Indulgentias typis excusas tamquam apocryphas, nullas et indiscretas habendas esse declaravit, et locorum Ordinariis, per quorum Dioeceses Indulgentiae eiusmodi circumferuntur, commendandum censuit, ut S. Congregationis Decreta in hanc rem edita omni studio observari curent.

Quum vero incongruum prorsus sit omnia semper summaria, libellos, folia etc. persequi, quae indiscretas, falsas apocryphasque Indulgentias descriptas continent, et qualibet vice prodierint specialibus decretis eliminare, SS. D. N. PP. IX., in audientia diei 14 Aprilis 1856, praemissam Emorum. Patrum sententiam auctoritate sua Apostolica adprobando, cupiens insuper, ut ad "inaestimabilem" Indulgentiarum "thesaurum" quod attinet, omnia pie, sancte et "incorrupte fiant", mandavit ut hoc Decreto omnes per orbem Ordinarii hortentur, ut pro ea qua pollent, et qua uti debent sollicitudine in Dominici gregis bonum usque procurandum, invigilent non modo uti eiusmodi Indulgentiae falsae et apocryphae, quantum fieri potest, minime circumferantur, easque e fidelium manibus removeant, verum etiam satagant, ut Decreta a S. Congregatione salubriter edita, ac praesertim super earumdem Indulgentiarum publicatione et impressione observentur, in primis vero Decretum sub die 19 Ianuarii 1756 latum, et a S. M. Benedicto PP. XIV. die 28 eiusdem mensis adprobatum, quod ita se habet: "Cum experientia quotidie comperiatur, complures Indulgentiarum concessioniones generales expediri inscia ipsa Sacra Congregatione, ex quo multi promanant abusus ac confusiones, re mature perpensa, praesenti Decreto declaravit, impetrantes posthac huiusmodi generales concessioniones, teneri, sub nullitatis poena gratiae obtentae, exemplar earumdem concessionum ad Secretariam eiusdem S. Congregationis deferre".

Caeterum ad falsas apocryphasque Indulgentias a veris et genuinis haud difficili negotio internoscendas, ea etiam recolere locorum Ordinarios iuverit, quae sapienter, de more, et hac in re idem fel. memorat. Pontifex Benedictus XIV. in opere de Synodo Dioecesana edocuit. Et si praeterea aliquibus in rerum adiunctis super Indulgentiarum authenticitate ac genuinitate dubii haerent, ad Sac. Con-

gregationem recurrant, ut inde opportunam dubiorum resolutionem assequantur.

Datum Romae ex Secretaria S. Congregationis Indulgentiarum.

Loco ✠ Sigilli.

F. Card. ASQUINIUS Praefectus.

A. Colombo Secretarius.

DECRETUM.

Etsi a S. Congregatione Indulgentiis, Sacrisque Reliquiis praeposita, cui demandata est cura circa rectam, et prudentem Indulgentiarum administrationem, plura saluberrima prodierint Decreta, et praesertim super earundem Indulgentiarum publicatione, et impressione; cum tamen, sive hominum malitia, sive incuria nuper nonnulli abusus irrepserint, inhaerendo Decretis alias editis eadem Sacra Congregatio, die 19 Januarii 1756, censuit illa esse confirmanda, et innovanda, prout praesenti Decreto confirmat, et innovat.

Praeterea, quum experientia quotidie comperiat, complures Indulgentiarum concessionem generales expediri inscia ipsa Sacra Congregatione, ex quo multi promanant abusus ac confusiones, re mature perpensa, praesenti itidem Decreto declaravit, impetrantes posthac huiusmodi generales concessionem, teneri, sub nullitatis poena gratiae obtentae, exemplar earundem concessionum ad Secretariam eiusdem S. Congregationis deferre.

De quibus facta per me infrascriptum secretarium Sanctissimo Domino nostro relatione die 28 eiusdem mensis, Sanctitas Sua votum Sacrae Congregationis approbando, omnia confirmavit, publicarique mandavit.

Loco ✠ Sigilli.

Fr. I. PORTOCARRERO Praefectus.

A. E. Vicecomes Sacr. Congr. Indulg. Secret.

III.

SOCIETY OF B. JOHN BERCHMANS.

Pia Sodalitas Ecclesiis Inservientium.

P. Vincentius Basile e Societate Iesu, Missionarius Apostolicus Slavorum Meridionalium Sanctissimo humiliter supplicavit, ut adprobare et aliquo spirituali thesauro ditare dignaretur Piam Societatem eorum omnium, qui ecclesiarum servitio dant operam,¹ sub protectione Beati Ioannis Berchmans Societatis Iesu Confessoris institutam, quae eo consilio dirigitur, ut tam praeclaro officio, ea qua par est devotione, et religione fungantur.

Pro eadem igitur societate Missionarius Orator sequentia postulavit:

I. "Indulgentiam plenariam, quae Defunctorum animabus possit applicari die cooptationis in ipsam societatem, et die anniversaria Festi Beati Ioannis Berchmans.

¹ Non tantum in hanc piam sodalitatem cooptari possunt, qui templis ministrandis ex officio addicti sunt, ut sacristae, et clerici ministri; sed etiam extranei sive clerici sive laici, qui eandem operam in ecclesiarum servitio sponte conferunt.

II. "Indulgentiam plenariam, quae item applicari Defunctis possit quinque illis Dominicis diebus, qui Festum B. Ioannis Berchmans praecedunt, in memoriam annorum quinque, quibus in religioso Ordine vixit.

III. "Indulgentiam centum dierum item Defunctis etiam applicabilem, quotiescumque sodales vel devote sacro inserviunt, vel qua par est reverentia genua flectunt, vel in templo modeste se gerunt.

IV. "Indulgentiam septem annorum quae applicari defunctis ut supra possit, iis sodalibus, qui quinque preces eidem B. Ioanni obsecrando conscriptas recitaverint.

V. "Ut haec pia sodalitas, cum assensu Ordinarii, erigi ubicumque possit et a quocumque Sacerdote saeculari vel regulari".

Ex audientia Sanctissimi habita die 21 Septembris, 1866.

"Sanctissimus Dominus Noster Pius Divina Providentia Papa IX., referente me infrascripto S. Congr. de Propaganda Fide Card. Praefecto benigne probavit piam sodalitatem, de qua in precibus, instituendam tamen de consensu Ordinariorum; et quoad 1^{am} et secundam petitionem annuit pro gratia iuxta petita, servatis de iure servandis; quoad vero 3^{am} et 5^{am} pariter annuit pro gratia iuxta preces; et ad 4^{am} iuxta petita, dummodo per authenticam auctoritatem probata fuerint: praesenti valituro in perpetuum absque ulla Brevis expeditione, exhibendo tamen in actis S. Congr. Indulgentiarum.

Datum Romae ex Aedibus S. Congr. de Propaganda Fide die et anno ut supra.

AL. Card. BARNABO Praef."

Praesens Rescriptum exhibitum fuit in Secretaria S. Congr. Indulgentiarum die 30 Septembris 1865 ad formam decreti eiusdem S. Congr. diei 14 Aprilis 1866.

In quorum fidem etc.

Datum Romae ex eadem Secretaria die anno et supra.

PHILIPPUS Can. COSSA Substitutus.

REGULAE HUIUS PIAE SODALITATIS.¹

1. Huius sodalitatis fratres curare imprimis debent, ut in templis reverentia ac modestia maxime laudentur. Itaque a futilibus sermonationibus maximopere abstineant; genua devote submittant, dum Eucharistiae sacramentum praetereunt; caeremonias vel in Missa, vel in ceteris sacris religiose servant; illud etiam vitent, ne caput hac, illac circumvolvunt, praesertim dum sanctis altaribus ministrant.

2. Curent probe addiscere verba et versiculos, quos vicissim cum Sacerdote efferre debent inter sacrificium, aliaque sacra; et dum, verba proferunt, illa, qua par est, gravitate ac religione utantur.

3. Dum delata sibi ministeria in templis subeunt, id prae oculis saepe habeant, se in terris angelica ministeria exercere, dum Maestati divinae coram deserviunt: eumque sibi scopum etiam praefigant,

¹ Eiusmodi regulae post obtentum Apostolicum rescriptum quod supra retulimus pag. 690 fuerunt ab eodem Missionario oratore italice concinnatae et typis traditae cum reliquis quae sequuntur, et approbatione Eminentissimi Urbis Vicarii communatae. Quinque autem preces iuxta iniunctionem in Rescripto expressam, approbatae fuerunt ab Illustrissimo et Reverendissimo Laurentio Salvati S. R. C. Assessore, easque in latinum idioma vertimus.

ut, quidquid offensarum Christo inferunt iniqui, suis obsequiis propulsent.

4. In Sacrario a sermonibus vel tantulum inhonestis praeprimis abhorreant: si vero illas serere auderent alii, eos debito animo reprehendant, moneantque ea de re Superiores, ut e sanctissimo loco quaelibet foeditas amandetur.

5. Sacra de altari libent post quindecim minimum dies: eoque die, quo B. Ioannis festum peragitur, ne a suscipienda Eucharistia abstineant. Quinimo novendiales preces huic festo praemittere par esset.

6. Singulis mensibus, eo die, ea hora quae accomodatior censeatur, adeant suum Parochum, vel alium quempiam a Parocho praestitutum, ut de aliquo christiani moris capite doceantur, vel de ceremoniis quae in ecclesiasticis sacris adhibendae sunt.

7. Quotidie haec recitetur.

Oratio.

B. Ioannes, qui puritate et modestia, qui reverentia in templis et religione erga Eucharistiae mysteria, et B. Virginem et S. Aloisium adeo enituiti, obtine nobis gratiam tui in his virtutibus imitandi, ut qui nos in templo conspiciant, te conspiciere arbitrentur, et Deo referant et tibi meritos honores . . . *Pater, Ave, et Gloria.*

Quinque preces ad B. Ioannem Berchmans, ad recolendos quinque eos annos quibus religiosam vitam professus est.

I. Innocentissime B. Ioannes, te precor, ob singularem cordis puritatem, ut gratiam mihi impetres te imitandi in hac praeclara virtute, numquam permittendo ut eam ego amittam, extremumque mihi odium insinues in eas culpas, quae maculare illam quocumque modo possint. *Pater, Ave, Gloria.*

II. Modestissime B. Ioannes, ob eam sensuum tuorum solertissimam custodiam, quae te adeo mirabilem mundo effecit, te precor, ut gratiam mihi obtineas cohibendi ita sensus meos, ut numquam per eos maledicti venena peccati in cor meum insinuentur. *Pater, Ave, Gloria.*

III. Religiosissime B. Ioannes, ob diligentissimam eam curam in Regulis Ordinis tui servandis, te precor, ut gratiam mihi impetres, qua sancta Dei mandata perfecte exsequar, evangelica vero consilia saltem magni faciam, et multum reverear. *Pater, Ave, Gloria.*

IV. Devotissime B. Ioannes, ob eum amorem, quo S. Aloisium Gonzagam, ut fratrem amasti, Sanctissimam vero Virginem ut matrem, te precor, ut efficias me quoque habere Aloisium singularis patroni atque exemplaris loco, Virginem vero tam devoto colere affectu, ut tecum mihi clamandum semper sit: numquam quiescam donec obtinero tenerum amorem erga matrem meam Mariam. *Pater, Ave, Gloria.*

V. Ferventissime B. Ioannes, ob mirabilem pietatem tuam erga adorabile altaris mysterium et Christum crucifixum, te demum precor, ut magnum erga Iesum amorem ac reverentiam mihi impetres, ut nullo in loco, praesertim vero in templis, deficiam a reverentia in Sacramentum Amoris sui; et semper et ubique glorier in Cruce illius,

ut, postquam eum secutus sum in terris fidelis discipulus, merear eo tecum aeternaliter frui in coelis. *Pater, Ave, Gloria.*

Oratio.

Beatissime Ioannes, qui moriens voluisti Crucifixum et Rosarium et tuas Regulas in manibus tuis versari, dicens: Haec tria carissima tibi semper fuisse, ea tibi esse in hostem validissima arma, et, illa coactrectantem, te libenter mori; a te per Iesu Christi sanguinem peto, ut impetres mihi tantam reverentiam erga sancta Evangelii mandata, tantam in Sanctissimam Virginem pietatem, tantumque amorem erga Iesum amore mei crucifixum; ut tres isti affectus, futura sint mihi arma, quibus omnem diaboli impetum devincam: ita ut in illa extrema hora, ipse quoque, compunctione simul et fiducia plenus, iterare tuo exemplo possim, haec tria in vita carissima semper mihi fuere; cum ipsis, in corde libenter moriar. Amen.

¶ Ora pro nobis B. Ioannes.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, qui mirabilem B. Ioannis Confessoris tui sanctitatem in perfecta regularis disciplinae custodia et vitae innocentia constituisti; eius meritis et precibus concede, ut legis tuae mandata fideliter exsequentes puritatem mentis et corporis assequamur. Per Christum Dominum Nostrum. Amen.

Monita ad instituendam in parocciis istam piam sodalitatem.

1. Director aut Parochus sit, aut alius a Parocho approbatus Sacerdos, aut ab eo qui templi curam gerit.

2. Habeat director catalogum in quo nomen, cognomen aetas et domus sodalium omnium designata sint: et optimi consilii esset, si B. Ioannis Berchmans prostaret in sacrario effigies, addito indulgentiarum syllabo, quas S. P. Pius IX. concessit, et nomine, cognomineque omnium sodalium.

3. Subscribat etiam pagellas sive Aggregationis libellos, adiecto sub finem adscripti nomine ac cognomine, et die, annoque aggregationis, cum templi sigillo.

4. Si, qui cooptantur, ex illis sunt qui in suo templo ministrant, animadvertat qua cura cunctas pii sodalitiū regulas observent: ita tamen, ut quae monenda erunt (nisi necessitas urgeat) ad mensiles adhortationes reiiciat.

5. Si vero alibi ministrant, vel in eorum sunt numero qui, devotionis causa, sacrificiis inservire libere solent, sive in suo, sive in alieno templo, tum pagellam vel libellum tantum signabit, adiecto templi sigillo.

6. Singulis mensibus convocabit et illos qui in suo templo ministrant, et quoscumque alios sodales. Spirituali lectione peracta, recitet *Actiones, nostras, etc.* cumque regulas pii sodalitiū et indulgentias legendas curarit, precemque illam subiceret: "*B. Ioannes, qui puritate, etc.*", cum adiectis *Pater, Ave, et Gloria*, brevem habeat sermonem, quo vel aliquam e Regulis explanet, vel monita tradet, vel ali-

quid pertractet sive de christianis moribus, sive de coeremoniis, quae in ecclesiasticis sacris servandae sunt, praecipue vero in Missa: in iisque eos identidem exerceat, spectantibus omnibus. Peracta autem adhortatione, finis imponetur per Preces ad B. Ioannem et Litanias lauretanas. Ista omnia horae unius spatium non excedant.

7. Quo vero convenire possint omnes eo die, quo id exercitium habebitur, septem diebus antequam conveniant, publice ante fores Sacriarii diem et horam conventus praescribat; curetque de coetus frequentia. Invitatio huiusmodi esse queat: "*Pia sodalitas B. Ioannis Berchmans. Conventus habebitur die . . . hora . . . ante merid: post merid.*"

8. Moneat quando quinque dominicae dies initium habebunt ut cuncti, illas concelebantes, indulgentias sibi comparare possint: item admoneat de initio dierum novendialium aut tridui ante festum eius. Porro triduum commune esse possit, considerationem quotidie proponendo, sacramque synaxim celebrando in die festo.

9. Si quis vero, agendo de iis qui in suo templo ministrant, aliquid aliud, quod utile ad finem piae Sodalitatis esse videretur, adiciere velit, nil per haec monita prohibetur. Hoc igitur pacto omnia ordine suo procedent, ad gloriam Dei D. N. et servi eius B. Ioannis Berchmans.

THE BISHOPS OF FRANCE AND THE CATHOLIC UNIVERSITY OF IRELAND.

We have been requested by the Rector of the Catholic University to publish the following documents, which will, we trust, be found interesting by every one of our readers. The first is an authorization from the Cardinal Prefect of the Propaganda of a general collection for the institution. His Eminence declares the great interest taken by our Holy Father the Pope in the success of our University, and the special blessing which he has invoked upon the efforts of our country in the cause of Catholic Education.

The other documents are letters from some of the most distinguished prelates of France to the Rector, in answer to a statement of the position of the Catholics of Ireland with respect to University Education, which he addressed to their Lordships a few weeks ago. The letters which we publish are selected from a number received by the Rector, and will be found to contain valuable testimony of the great advantage, or rather necessity, of a Catholic University for a Catholic people like ours:

I.

Alexander Tituli Sanctae Susannae S. R. Ecclesiae Presbyter Cardinalis Barnabè, Sacrae Congregationis de Propaganda Fide Praefectus.

Universis et singulis praesentes nostras inspecturis fidem facimus ac testamur R. D. . . . sacerdotem esse honestate vitae, atque ecclesiasticis moribus apprime laudabilem, ideoque dignum cui plena fides adhibeatur. Cum vero de consensu Eminentissimi ac Reveren-

dissimi D. Pauli Cullen Archiepiscopi Dublinensis, atque Hiberniae Primatis in diversas regiones proficiscatur, ut pecuniaria subsidia a fidelibus obtineat ad Universitatem Cath. Dublini existentem coadjuvandam ac promovendam, idcirco eundem Ecclesiasticum virum Episcoporum pariter ac fidelium charitati etiam atque etiam commendamus in Domino, ut ipsum benigne excipiant, eique ad intentum finem, quem SS. D. N. Pius PP. IX. speciali Benedictione Apostolica prosecutus est, in quantum poterunt opitulentur.

Datum Romae ex Aed. dict. S. C. de P. F. die 14, Julii, anno 1866.

AL. CARD. BARNABO, *Praef.*

H. CAFALTI, *Sec.*

II.

From Cardinal Donnet, Archbishop of Bordeaux.

Bordeaux, le 13 Septembre, 1866.

MONSIEUR LE RECTEUR,

J'ai reçu, avec la lettre que vous m'avez écrite le 7 de ce mois, une notice pleine d'intérêt sur l'Université Catholique d'Irlande.

Cette institution n'est pas seulement utile et précieuse. Les besoins de la foi dans la Catholique Irlande la rendent absolument nécessaire. Il faut donc applaudir aux efforts généreux qui ont procuré cette grande oeuvre et aux premiers succès qu'elle a obtenus. Ils présagent pour l'avenir le plus précieux résultats, alors surtout qu'on aura pu dominer l'opposition injuste du Protestantisme et du gouvernement.

Il faut que cette institution soit soutenue et encouragée. Vous faites dans ce but, Monsieur le Recteur, un appel auquel je m'empresse de répondre en vous priant de recevoir la modeste offrande qui accompagne cette lettre et que je regrette de ne pouvoir porter dans ce moment à une somme plus élevée. Veuillez agréer mes vœux et mes espérances pour la prospérité d'une oeuvre qui est pour l'Irlande une consolation précieuse et une gloire de plus.

Recevez, Monsieur le Recteur, l'assurance de mes sentiments profondément dévoués.

✠ FERDINAND CARD. DONNET,
Archevêque de Bordeaux.

A M. Bartholomew Woodlock, Recteur de l'Université Catholique d'Irlande.

III.

From Mgr. Dupanloup, Bishop of Orleans.

Meuthon, Haute Savoie, 22 Septembre, 1866.

MONSIEUR LE RECTEUR,

Je reçois tardivement, loin d'Orléans, la lettre que vous voulez bien m'écrire pour me demander de recommander l'oeuvre de l'Université Catholique de Dublin, fondé depuis 1834.

Je veux croire que la conscience publique en Angleterre finira par sentir la monstrueuse injustice faite à la jeunesse Catholique de l'Ir-

lande, à laquelle on offre une riche Université Protestante, en refusant tous droits égaux à l'Université Catholique, dans un pays qui ne compte pas dix protestans sur cent habitans.

Jusqu'à ce que justice soit faite, c'est le devoir de tous les Catholiques d'aider leurs frères d'Irlande à développer leur instruction en sauvant leur foi.

Je connais, Monsieur le Recteur, votre mérite personnel et vos efforts, et si ma recommandation peut vous aider à réunir quelques ressources pour l'Université Catholique de Dublin, je remercierai Dieu de m' avoir donné une occasion nouvelle de prouver à l'Irlande ma profonde sympathie.

Agréer, Monsieur le Recteur, l'assurance de mon dévouement en N. S.

✠ F. EV. d'ORLEANS.

IV.

From the Bishop of Langres.

Langres, le 17 Septembre, 1866.

MONSIEUR L'ABBE,

C'est une oeuvre bien belle en elle-même, bien utile à l'Eglise, bien précieuse pour votre malheureuse patrie, que celle que vous avez entreprise sous les auspices de votre révérendissime et illustrissime Archevêque, Monsigneur Cullen, et pour le succès de laquelle vous vous dévouez avec tant de zèle.

Patronée et bénie par le S. Père, destinée à faire tant de bien dans votre pays, comment cette oeuvre n'aurait elle pas les sympathies de la France, et surtout de l'Episcopat Français ! Nous ne pouvons que féliciter notre soeur l'Irlande de ce qu'elle va être dotée d'une Université Catholique. C'est une gloire et un bien fait qui nous manquent à nous-mêmes, et que nous vous envierons.

Oh ! que je voudrais être assez riche pour vous fournir, Monsieur l'abbé, un secours abondant ! Mais puisque cette consolation m'est refusée, veuillez du moins accepter l'offrande, bien modique, que je puis vous faire, et me tenir compte de ma bonne volonté. Je voudrais pouvoir centupler cette petite somme. Ce que je ne puis, d'autres le feront, je l'espère.

Veuillez, Monsieur l'abbé, agréer l'hommage de mes sentiments respectueux et dévoués.

✠ JEAN, EVEQUE DE LANGRES.

V.

From the Bishop of Autun.

Autun, le 15 Septembre, 1866.

MONSIEUR LE RECTEUR,

La grande et belle oeuvre à laquelle vous vous consacrez avec tant de zèle ne saurait manquer d'être sympathique en coeur d'un Evêque puisque, c'est tout à la foi un oeuvre de préservation et d'apostolat. Je fais donc des vœux ardents pour que l'Université Catholique d'Irlande prospère et se développe, qu'elle conserve et pro-

page dans votre chère patrie ces traditions de science et d'attachement inébranlable à la sainte Eglise et à son auguste Chef que toutes les habiletés de l'herésie n'ont pu même entamer, et qu'elles n'entameront jamais, il faut bien l'espérer. Je suis heureux d'avoir cette occasion de manifester hautement mes sympathies pour une nation démeurée malgré tout si fidèlement attachée à la foi de ses pères, et vous me permettrez de vous envoyer mon humble obole pour aider le développement d'une entreprise destinée à exercer sur l'avenir religieux de l'Irlande une grande et salutaire influence.

Veillez agréer, Monsieur le Recteur, l'assurance de mes sentiments respectueux et dévoués en N. S.

✠ FREDERIC EV. D'AUTUN.

VI.

From the Bishop of Carcassonne.

Cassonne, le 29 Septembre, 1866.

MONSIEUR LE RECTEUR,

J'ai lu, avec le plus vif intérêt, le mémoire que vous avez bien voulu m'adresser sur l'Université Catholique d'Irlande, et j'applaudis à vos nobles efforts pour doter votre pays de cette belle institution. La plus précieuse liberté de l'Eglise est celle de l'enseignement, parce que enseigner est son premier devoir: *ite docete*; et que là où elle enseigne, elle fera bientôt triompher sa foi. Aussi le plus cruel supplice que la tyrannie de tous les temps ait imaginé contre l'Eglise a été de lui interdire l'enseignement. Comment l'infortunée Irlande n'aurait elle pas eu à subir ce martyre? Il lui a été imposé; et le mémoire que vous avez eu la bonté de me communiquer, Monsieur le Recteur, fournit à cet égard de douloureux détails: mais en même temps, il donne lieu d'espérer que votre patrie verra bientôt de meilleurs jours. Je fais des vœux ardents pour que l'établissement que vous avez en vue obtienne un plein succès. Puisse l'Irlande qui, sous le joug d'une odieuse tyrannie a si bien su porter la croix de la persécution, recevoir enfin l'unique récompense qui soit digne d'elle et de son patient courage—la liberté de parler et d'enseigner la vérité!

Agreez Monsieur le Recteur l'expression de mes plus sympathiques et distingués hommages.

✠ FRANCOIS EV. DE CARCASSONE.

NOTICES OF BOOKS.

Catechism, Doctrinal and Moral: or the General Catechism familiarly explained, by Rev. Patrick Power. New edition, in two volumes. Dublin, 1865.

We welcome this new and cheap edition of Father Power's invaluable work. On its first appearance it was sanctioned by the Cardinal Archbishop of this diocese, and several other Prelates of

our Church, all of whom earnestly recommended it to both clergy and laity: and this edition having been quickly exhausted, it was a holy thought of the worthy writer to present it in a cheaper and more compact form, that thus a wider circulation might be secured for it amongst the poorer classes.

The *General Catechism* forms the text of the work: and the order of the lessons, questions, and answers of the Catechism is preserved throughout. Hence the present work may be regarded as a commentary or familiar explanation of all the doctrines and practices of our holy religion. Each chapter contains two or three, or more questions and answers of the *General Catechism*, and to each of these are appended such instructions as may be sufficient to convey a full knowledge of the subject embraced in the questions and answers. The style of these instructions is clear and simple, and adapted to the comprehension even of the young. At the end of each chapter, two or three select and historical facts are given to illustrate and inculcate more and more the preceding points of instruction. Next is inserted a series of questions, intended to test the amount of benefit derived by the children from the instruction which had just been imparted, and this is followed by a practical recapitulation and an appropriate prayer.

The many commendatory letters addressed to the author by several bishops and other learned men sufficiently prove what advantages may be derived from the perusal and careful study of this work. We recommend it especially to the various religious confraternities and to the heads of families, and indeed to all whose duty it is to teach or explain the truths of religion; and we assure our readers that it will be useful to every one into whose hands it may fall, and that it is well calculated to attain the end proposed to himself by the learned author, viz.: "to make known more generally the doctrines and practices of the Catholic Church".

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1866.

GEOLOGY AND REVELATION.

NO. I.

Geology and Revelation are two studies which occupy a very important place in the vast field of knowledge. Each has an interest peculiar to itself: the one is chiefly concerned about the world in which we are living; the other, about the world to which we are hastening. Geology leads us down into the depths of the earth, and there unfolds to view a long series of strange unwritten records, which have been impressed on lasting monuments by the hand of Nature; and then it proceeds to interpret these records, and to trace back the wonderful history of our globe through myriads of ages into the distant past. Revelation, on the other hand, comes down to us from above; and setting before us the yet more wonderful records of God's dealings with man, holds forth the hope of another world, "everlasting in the heavens",¹ which shall still remain, when this earth and all the works that are therein shall have melted away with fervent heat.²

But it may be asked, why should two such incongruous subjects be set up for consideration side by side? To answer this question, we need but explain the object we propose to ourselves, in setting about a series of papers on Geology and Revelation. We do not pretend to furnish our readers with a manual of Geology; nor do we mean to write a treatise on Revelation. Such books already exist in abundance; and they have been pro-

¹ II. *Cor.*, v. 1.

² II. *Pet.*, iii. 10.

duced by the most able and accomplished advocates of Science, on the one hand, and of Theology on the other. It is our purpose rather to consider these two studies, not so much in themselves, as in the relations they bear to each other; to compare the conclusions of Geology with the simple statements of Revelation; and to discuss the interesting and important question, if it be possible to accept the one, and yet not to abandon the other.

The historical narrative of the Pentateuch lies at the very foundation of all revealed religion. Now there has long prevailed an uneasy apprehension on the part of many Christians, and a declared conviction on the part of many unbelievers, that the discoveries of Geology are at variance with the statements of that venerable Book. Hence Geology has come to be looked on with suspicion by the simple-minded faithful, and to be hailed with joy, as a new and powerful auxiliary, by that infidel party which, in these latter days, has assumed a position so bold and defiant. It is now confidently asserted, that we cannot uphold the truth of the Mosaic history unless we shut our eyes to the evidence which Geology sets before us; and that we cannot devote ourselves to the study of Geology if we are not prepared to renounce our belief in the historical accuracy of the Bible.

Yet, surely, this cannot be. Truth cannot be at variance with truth. And, therefore, if God has recorded the history of our globe, as geologists maintain, on imperishable monuments within the crust of the earth, we may be quite sure He has not contradicted that record in His Written Word. There may be for a time, indeed, a conflict between the student of Nature and the student of Revelation: for each is liable to error when he undertakes to interpret the record which is placed in his hands. Many a brilliant theory of the Geologist, which won for a time the admiration of men, has crumbled to pieces even within the life-time of its author; and, on the other hand, it cannot be denied that Theologians have sometimes imputed to the Bible that which the Bible does not teach. At one time many learned and pious men—Protestants and Catholics alike—believed that, according to the book of Josue, the sun goes round the earth: whereas it is now commonly held that the book of Josue, properly understood, teaches nothing of the kind; that the Inspired Writer, in describing a wonderful phenomenon of Nature, simply employs the language of men according to the established usage of the time. We need not wonder, therefore, if a conflict of opinion should often arise between the Geologist and the Theologian: but a conflict there cannot be between the story which God has inscribed on His works, and the story He has recorded in His Written Word.

Though we come forward, therefore, among those whose duty

and whose glory it is to uphold Revelation in all its integrity, yet we are by no means jealous of the wonderful ardour, and, we may add, the wonderful success, with which the study of geology has been lately pursued. We have too much confidence in the truth of our cause to fear that it can suffer anything from the progress of natural science. On the contrary, we are quite certain that the more thoroughly the works of Nature are understood, the more perfectly will they be found to harmonize with the truths of Revelation. Setting out with this conviction, we need not hesitate to venture into the realms of Geology, and to come face to face with its discoveries. Too long perhaps has this interesting and popular science been neglected by those who are ranged under the banner of Revelation. Let it be ours to show that the pursuit of Geology is not incompatible with the belief of a Christian; that it is quite possible to investigate the ancient history of the world we inhabit, without forfeiting our right to a better.

It may be stated in a summary way, that the points of contact between Geology and Revelation are chiefly these two;—first, the Antiquity of the Earth; and secondly, the Antiquity of the Human Race. Geologists maintain that the crust of the earth has been formed by a succession of changes that would require hundreds of thousands of years for their accomplishment; whereas the Bible narrative seems to allow but six or seven thousand years from the creation of the world to the present time. Again, according to the Bible, all men are sprung from Adam; but geologists undertake to produce evidence that the earth was inhabited by man long before the age in which Adam is said to have been created.

On the first point, we are not unwilling to admit, in general terms, the conclusions of Geology as to the extreme Antiquity of our planet. But we deny that this Antiquity is at variance with the history of the Bible; for the Bible does not fix the Antiquity of the Earth. As regards the human race, we maintain that Geology affords no satisfactory proof of a higher Antiquity than the Bible allows,—that is about six thousand years. The arguments which are adduced to the contrary by some Geologists, involve, no doubt, many interesting researches and much ingenious reasoning. But when they are subjected to a close analysis, it soon appears that a great deal of what is set forth as certain, is scarcely more than probable; that conjecture is sometimes put in the place of fact; and that many a theory is adopted merely because it is plausible;—not because there is proof that it is true, but simply because there is no proof that it is false. In a word, the arguments are attractive and ingenious, but they are not conclusive.

This is a brief summary of the views which, we hope, in the

course of these papers, to develop and defend. For this purpose it will be necessary to convey to our readers some general notions of Geology, keeping chiefly before us the relations which it bears to the historical narrative of Moses, first, as regards the Antiquity of the Earth, and secondly, as regards the Antiquity of Man. Our plan will naturally lead us to discuss some of the most important conclusions which are commonly accepted by the Geologists of the present day, and to examine the interesting and wonderful phenomena on which these theories are founded. Such an investigation, while it bears directly on the subject in hand, cannot fail, at the same time, to unfold to the thoughtful mind new views of God's unbounded power and most admirable providence.

GEOLOGY DEFINED.—The object of Geology is to examine and record the appearances presented by the Crust of the Earth, and then, by the aid of these appearances, to trace the long series of events by which it has been brought into its present condition. It appears, therefore, that, like all other natural sciences, Geology is made up partly of fact, and partly of theory. It belongs to the Geologist, first to investigate the phenomena which the crust of the earth exhibits to the eye. For this purpose he descends into the mine and the quarry, and he visits the lofty cliff on the sea-shore, and the deep ravine of the mountain, and even the cutting of a railway; in a word, every spot where a section of the Earth's Crust is exposed to view, either by the action of Nature or the hand of man. Next, he retires, with his note book and his specimens, into the silence of his closet, and there, having arranged and classified the various phenomena which he had before examined with his eyes, he proceeds to make his deductions, and to build up his theory: he seeks to explain how all these materials, so diverse in their composition, have come to be piled up together, with such admirable order, and yet with such endless variety; and how they have come to possess such a vast and miscellaneous collection of bones, and shells, and trees, and plants, which seem, as it were, to start up from the graves in which they had been entombed for ages, and to tell strange stories of a by-gone world.

FACTS AND THEORIES.—In the early days of Geology there were comparatively few who devoted themselves with patient industry to the collection and classification of facts; while the number was legion of those who, with a very meagre knowledge of facts, set themselves to build up systems. Hence, in a very short time, Geology brought forth a vast multitude of different and conflicting theories. These theories, resting on no solid foundation, could not long hold their ground against the advanc-

ing tide of new discoveries. They flourished for a short time, and then gave place to others scarcely more substantial, which were destined, in their turn, to be likewise rejected and forgotten. Thus it came to pass, from the manifest instability of its principles and conclusions, that Geology was long held in light repute, and practical men set little store by its boasted discoveries and startling revelations. Nevertheless, amidst the confused mass of conflicting arguments and opinions, the seeds of a new science were germinating. New facts were daily brought to light from the vast storehouse of Nature; and though theories passed away, yet the facts remained. In course of time this gradual accumulation of facts became broad and deep and solid enough to form a sound basis for inductive reasoning: and so, almost within our own days, Geology may be fairly said to have been admitted to an honoured place among the Natural Sciences.

RECENT PROGRESS OF GEOLOGY.—During the last few years it has been studied with a more ardent enthusiasm than, perhaps, any other science, in England, in France, in Germany, and in America. It has been studied, too, upon better principles than before: less attention has been paid to the building up of theories, and far more pains and labour have been expended on the careful investigation of natural phenomena. There are still, no doubt, different schools of Geologists who are divided among themselves as regards many important details of theory; but there are some general conclusions upon which all Geologists are substantially agreed, and which, they assure us, are established by evidence that is absolutely irresistible. It is to these conclusions we are now about to invite the attention of our readers; for they bear very closely on the question of the Antiquity of the Earth.

STRATIFICATION OF ROCKS.—Geologists tell us then that the materials of which the Earth's Crust is composed, are not heaped together in a confused mass, but are disposed with evident marks of definite and systematic arrangement. This is an important truth, of which many examples are familiar to us all, though perhaps we do not all attend to their significance. Thus in a quarry, how often do we see first a bed of limestone, then above that a bed of gravel, and higher still a bed of clay: and even the limestone itself is not usually a compact mass, but is arranged in successive layers, something like the successive courses of masonry in a building. Now it appears that a very large proportion of the Earth's Crust is made up in this way of successive layers, or *strata*, as they are called by Geologists. These *strata* are composed of various substances, such as clay, and chalk, and sand, and lime, and coal; and they present every where the same general appearances. They

are known under the common name of Aqueous Rocks,¹ because it is believed that they were originally formed under water: and here it is that the professors of Geology first come into collision with the popular notions that formerly prevailed.

AQUEOUS ROCKS,—MECHANICALLY FORMED.—They hold that these stratified rocks were not arranged as we see them now, when the Earth first came from the hands of its Creator, but have been formed, during the lapse of unnumbered ages, by the operation of natural causes. Nay more, they have divided the rocks into sundry classes, and they undertake to explain the particular process by which each several variety has been produced. First in order and importance are those which derive their existence from the *mechanical* force of moving water. The materials of which they are composed first existed in the form of minute particles, which were transported by the action of water from one place to another; then they were spread out or *strewn* over a given surface, just as we now see layers of sand, or mud, or gravel, deposited near the mouths of rivers, or in the estuaries of the sea, or even upon the land itself during temporary inundations. Lastly, after a long interval came the slow but certain process of consolidation. The soft mud was compressed and hardened, and so was converted into *shale*, or slate clay: the fine sand was cemented together, and became sandstone: and the loose gravel, by a similar process, was formed into a compact mass, known by the name of *conglomerate*, or *pudding stone*. And thus from age to age Nature was ever building up new strata, and consolidating the old.

AQUEOUS ROCKS,—CHEMICALLY FORMED.—Next in order are the Aqueous Rocks which owe their origin to the agency of *chemical* laws. To this class belong many of our limestone formations. Large quantities of carbonate of lime are held in solution by water charged with carbonic acid gas; afterwards the carbonic acid passes off by evaporation; the water then can no longer hold the carbonate of lime in solution, and it is precipitated in a solid form to the bottom. In this manner was formed that peculiar

¹ It may be useful to inform the reader that the term *Rock* is employed by Geologists in a technical sense. It is applied to every large mass of mineral matter that goes to form the crust of the Earth, whether it be hard and strong, or soft and plastic. Thus, for example, gravel and clay, coal and slate, are called *Rocks*, just as well as limestone and granite. "Our older writers endeavoured to avoid offering such violence to our language, by speaking of the component materials of the Earth as consisting of rocks and *souls*. But there is often so insensible a passage from a soft and incoherent state to that of stone, that Geologists of all countries have found it indispensable to have one technical term to include both, and in this sense we find *roche* applied in French, *rocca* in Italian, and *felsart* in German. The beginner, however, must constantly bear in mind, that the term rock by no means implies that a mineral mass is in an indurated or stony condition".—*Elements of Geology*, by Sir Charles Lyell, Bart., F. R. S.: sixth edition. London: Murray, 1866.

kind of limestone called Travertine, which abounds in Italy, and which is well known to all who have visited Rome, as the stone of which the Coliseum was built. A still more familiar example, on a small scale, is seen in the case of *stalactites* and *stalagmites*. Water saturated with carbonic acid trickles down the sides, or drops from the roof, of a limestone cavern. In its course it dissolves carbonate of lime, and holds it in solution; afterwards, reaching the floor of the cavern, it slowly evaporates and leaves behind it a thin sheet of limestone which is called a *stalagmite*; while on the other hand, the icicle-like pendants that are formed by a similar process, and are left hanging from the roof of the cavern, are called *stalactites*.

AQUEOUS ROCKS,—ORGANICALLY FORMED.—There is a third class of Aqueous Rocks of *organic* origin, which are composed almost exclusively of the fragmentary remains of plants and animals. The well-known coral reefs, so dreaded by the sailor in the tropical seas, are believed to be nothing more than a mass of stony skeletons belonging to the minute marine animalcules known among zoologists as *polyps* or *zoophytes*. These little creatures, existing together in countless multitudes, extract carbonate of lime from the waters of the ocean in which they dwell, and by the action of a living organism, convert it into a solid frame or skeleton, which is called a coral. From generation to generation the same process has been going on during the long succession of Geological ages; and huge masses of coral rock, hundreds of miles in length, have thus been slowly built up from fathomless depths of the ocean to within a few feet of its surface. Our vast coal formations, on the other hand, afford a ready example of rocks which are chiefly composed of vegetable remains.

IGNEOUS ROCKS,—PLUTONIC AND VOLCANIC.—So much for the Aqueous Rocks. Geology next brings before us another and a very different group, of which the origin is ascribed to fire, and which are therefore called the Igneous Rocks. In their general appearance they are chiefly distinguished from the former by the absence of regular stratification: but they are, nevertheless, intersected by numerous planes of division, or *joints*, as they are called, and thus divided into blocks of various size and form. Geologists believe that these rocks were at one time reduced to a molten state by the action of intense heat, and afterwards allowed slowly to cool and to crystallize. They are divided into two classes, the *Plutonic* and the *Volcanic*. The Plutonic rocks are chiefly granite of some species or another; and, though they now appear sometimes at the surface, they are supposed to have been produced originally at a considerable depth within the crust of the Earth, "or sometimes, perhaps, under a certain weight of in-

cumbent ocean".¹ The Volcanic rocks have been formed at or near the surface of the Earth, and, as the name implies, they are usually ejected, in a state of fusion, from the fissures of an active volcano; though not unfrequently they assume the more imposing form of basaltic columns, as at the Giant's Causeway in Ireland, or on the island of Staffa, near the coast of Argyleshire, in Scotland.

METAMORPHIC ROCKS.—One group of rocks yet remains to be noticed. They have been called by various names at different times, but are now generally designated by the term *metamorphic*. In some respects they resemble the Aqueous Rocks, while, in others, they are more nearly allied to the Igneous. Like the former, they are stratified in their outward arrangement; like the latter, they are more or less crystalline in their internal texture. As to their origin, we are told that they were first deposited under water like the Aqueous Rocks, and that afterwards their internal structure was altered by the agency of subterranean heat. Hence the name Metamorphic, first suggested by Sir Charles Lyell, which conveys the idea that these rocks have undergone a *change of form*. To this group belong many varieties of slate, and also the far-famed statuary marble of Italy.

SUMMARY OF THE ROCKS THAT MAKE UP THE CRUST OF THE EARTH.—Our readers will perceive from this brief outline that, if we follow the theory of Geologists, the rocks which compose the crust of the Earth may be conveniently divided, according to their origin, into three leading groups—the Aqueous, the Igneous, and the Metamorphic. The Aqueous are formed under water, either by the mechanical force of the water itself when in motion, or by the agency of chemical laws, or by the intervention of organic life. Hence they are naturally subdivided into three classes, the Mechanical, the Chemical, the Organic. The Igneous Rocks are produced by heat, being first melted and then allowed to cool. When this process takes place under great pressure in the depths of the Earth, the result is granite; and the granite rocks are called Plutonic; when near the surface, through the agency of a volcano, the rocks so formed are called Volcanic. Lastly, the *Metamorphic* rocks are nothing else than Aqueous rocks, of which the texture has been altered by the action of intense heat.

RELATIVE ORDER OF POSITION.—As regards the relative order of position amongst these various classes of rocks, the lowest place seems uniformly to belong to the granitic or Plutonic group. It is true that the granite will often appear at the surface of the Earth; but wherever there is a series of rocks piled one above the other, the granite will always be the lowest. This assertion is

¹ Sir Charles Lyell, *Principles*, p. 4.

based on two broad facts: first, whenever we get to the bottom of the other rocks, they are always found to rest on granite; and secondly, no other rock has ever yet been found beneath it. From this circumstance granite is conceived to be the solid foundation of the Earth's crust, and so is often called *fundamental* granite. Above the granite the Aqueous Rocks have been slowly spread out layer by layer during the long lapse of ages, now in this part of the world, now in that, according as each in its turn was exposed to the action of water. The Volcanic rocks do not occur in any very fixed order of succession. They are distributed irregularly over almost every country of the globe, occurring sometimes in the form of cone-shaped mountains, sometimes in the form of stately pillars, and sometimes in the form of massive solid walls, called *dykes*, forced right through the softer Aqueous Rocks, which were deposited on the surface of the Earth before the eruption. As to the Metamorphic Rocks, which are supposed to owe their peculiar character to the contact of molten mineral matter, wherever they occur, they are found in the immediate neighbourhood of some Igneous Rock.

INTERNAL CONDITION OF THE GLOBE.—The condition of the Earth beneath its thin external crust has never been the subject of direct observation; for Geologists have never yet been able to penetrate below the granite rocks. Nevertheless, this subject has been often discussed, and has offered a wide field for philosophical speculation. Upon one point all are agreed—that within the Crust of the Earth a very intense heat every where prevails—a heat so intense that it would be quite sufficient, acting under ordinary circumstances, to reduce all known rocks to a state of igneous fusion. Hence it was a common opinion among the older Geologists that the condition of our globe is that of a vast central nucleus composed of molten mineral, and covered over with a comparatively thin external shell of solid rock. The most eminent Geologists, however, of the present day, hesitate to accept this opinion. They observe: 1° That we have not yet learned what the material is of which the interior of the Earth is composed; therefore we cannot tell for certain what degree of heat is sufficient to reduce that material to a liquid state. 2° It is uncertain how far the immense pressure at great depths may operate to keep matter in a solid state, even when raised to a very high degree of temperature. 3° There are certain astronomical and physical difficulties involved in this theory, which have not yet been fully cleared up. Modern Geologists, therefore, proceeding with more caution than their predecessors, while they regard the opinion as probable, refuse to set it down as conclusively demonstrated. But, that a very high temperature prevails in the interior of our globe, is a conclusion, they say, which is estab-

lished by abundant evidence, and which may be regarded as morally certain.

ELEVATIONS AND DEPRESSIONS OF THE EARTH'S CRUST.—It may be asked how the various strata of Aqueous Rocks, which constitute the chief portion of the Earth's Crust, have been lifted up above the level of the sea; for, according to our theory, they were all first deposited under water. This is a question that must inevitably occur to the mind of every reader, and Geologists are ready with an answer. They tell us that from the earliest ages the Crust of the Earth has been subject to disturbance and dislocation. At various times and in various places it was upheaved, and what had been before the bed of the ocean became dry land; again it sunk below its former level, and what had been before dry land became the bed of the ocean. Thus, in the former case a new stratum which had thus been deposited at the bottom of the sea, with all its varied remains of a bygone age, was converted for a season into the surface of the Earth, and became the theatre of animal and vegetable life: while, in the latter case, the old surface of the Earth, with its countless tribes of plants and animals,—its *fauna* and *flora* as they are called,—was submerged beneath the waters, there to receive in its turn the broken up fragments of a former world, deposited in the form of mud, or sand, or pebbles, or minute particles of lime. Nor is this all; it is but a single link in the chain of Geological chronology. We are asked to believe that, in many parts of the globe, this upward and downward movement has been going on alternately for unnumbered ages; so that the very same spot which was first the bed of the ocean, was afterwards dry land, then the bottom of an estuary or inland lake, then perhaps once again the floor of the sea, and last of all dry land: and furthermore we are assured that, while it remained in each one of these conditions, thousands and thousands of years may have rolled away.

INTERNAL DISTURBING FORCE.—But from what source does that mighty power come which can thus upheave the solid Earth, and banish the ocean from its bed? We are told in reply that this giant power dwells in the interior of the Earth itself, and is no other than that great central heat of which we have already spoken. This vast internal fire acts with an equal force upon different parts of the shell or crust of the Earth, uplifting it in one place, and in another allowing it to subside. Now it is violent in its character, and, by a sudden convulsion, it bursts asunder the solid rocks; again it is gradual and almost imperceptible, and yet it moves vast continents. So it has been from the beginning, and so it is found to be even now, in this last age of the Geological scale: for even within historic times mountains have been suddenly upheaved from the level plain; and many parts

of the Earth's crust have been subject to a slow undulating movement, rising here and subsiding there, at the rate of perhaps a few feet in a century; sometimes, too, the fiery liquid itself has burst its barriers, and poured its destructive streams far down into the peaceful, smiling valleys.

UPLIFTING AND BENDING OF STRATA.—This theory of an internal disturbing force, which from time to time produces elevations and depressions of the Earth's Crust, serves to explain another phenomenon, that cannot fail to have struck even the least observant eye. The Aqueous Rocks of mechanical formation are said to have been composed of minute fragments, which were first held suspended in water, and afterwards fell to the bottom. If this be true, it follows that these rocks, in the first period of their existence, must have been arranged in beds parallel to the horizon, or nearly so. But we now find them, as everybody knows, in a great variety of positions: sometimes they are parallel to the horizon, sometimes inclined to it, sometimes at right angles to it; sometimes, too, they are broken right across, sometimes curved and twisted after a very fantastic fashion. Now, all these appearances are the natural results of an upheaving force acting irregularly from below on the solid shell of the Earth. When the subterranean fire is brought to bear equally at the same time on a broad extent of surface, then the overlying strata are bodily lifted up, and preserve their horizontal position. But when the whole force acts with local intensity on a very contracted area, then, at that particular spot, the rocks above will be tilted up, and their position entirely changed; sometimes they will be only bent and crushed together, sometimes dislocated and turned over, sometimes, perhaps, a mountain will be formed, and the rocks before parallel to the horizon, will afterwards remain parallel to the slopes of the mountain.

DENUDATION.—There is another process known by the name of *Denudation*, which we cannot pass over in silence, for it occupies a very important place in the Natural History of our globe. Since time first began, Denudation has been ever going on at the surface of the Earth, and it has left its mark more or less distinctly upon every group of rocks, from the lowest to the highest. It includes all the various operations by which the old existing rocks are broken up into fragments, or ground into powder, or worn away by friction, or dissolved by chemical action, and then transported from their former site to become the elements of new strata. Hence the name *Denudation*; since by these operations the former surface of the Earth is carried away and a new surface is *laid bare*. The amount of destruction effected by this process in each successive age is always equal to the bulk of Aqueous Rocks formed within the same time. This will be at once un-

derstood when we remember that the Aqueous Rocks are produced, for the most part, by the deposition of sediment; and sediment is nothing else than the fragments, more or less minute, of pre-existing rocks. What is deposited on the bed of the ocean has been taken from the surface of the land; and the new strata are built up from the ruins of the old. When we see a great building of stone towering aloft to the sky, we are certain that somewhere else on the Earth a quarry has been opened, and that the amount of excavation in the quarry is exactly represented by the bulk of solid masonry in the building. Just in the same way, the mass of Aqueous Rocks is at once the monument and the measure of previous Denudation.

CAUSES OF DENUDATION.—The process of Denudation is the work of many and various natural causes. Heat and cold, rain and hail and snow, chemical affinities, the atmosphere itself, all have a share in it; but the largest share belongs to the mechanical action of moving water. Every little rill that flows down the mountain side is charged with finely-powdered sediment, which it is ever wearing away from the surface of its own bed. Every great stream, besides the immense quantities of mud and sand which in times of flood it carries along in its turbulent course, has its channel strewn over with pebbles at which it never ceases to work, rounding off the angles and polishing the surfaces; and these pebbles, what are they but the fragments of old rocks and the elements of new,—the rubble-stone of Nature's edifice on its way from the quarry to the building? Then there are those mighty rivers, such as the Amazon, the Orinoco, the Mississippi, the Nile, the Ganges, discharging into the sea day by day their vast freight of mineral matter, millions of cubical feet in bulk, and thousands upon thousands of tons in weight. Often this ponderous volume of mud or sand is carried far out to sea by the action of currents, but sometimes it is deposited near the shore, forming what is called a *delta*, and exhibiting an admirable example of stratified rock in the earliest stage of its existence. Lastly we have to notice the giant power of the great ocean itself, acting with untiring energies on the coasts of continents and islands all over the world, excavating and undermining cliffs, rolling huge rocks hither and thither, and spreading out the divided fragments in a new order at the bottom of the sea. To apprehend fully the magnitude of the effects which may fairly be ascribed to this last mentioned power, we must remember that, according to Geological theory, almost every portion of the Earth's crust has been more than once lifted up above the surface of the ocean, and afterwards depressed below it. It is believed that this alternate rising and sinking was effected very often, perhaps most commonly, not by sudden convulsions, but

rather by slow and gradual movements. Now, during this process, as the land was emerging from the waters or sinking beneath them, new surfaces would be presented in each succeeding century to the force of the ocean currents and the erosive action of the breakers: and it is not difficult to conceive that the accumulated ruins produced, in a long lapse of time, by destructive agents so powerful, so untiring, so universal, may have readily furnished the materials for a very large proportion of the Aqueous Rocks now in existence.

THE CRUST OF THE EARTH A SEPULCHRE OF THE DEAD.—Hitherto we have considered the Crust of the Earth as a great structure slowly reared up by the hand of Nature; we have spoken of the rocks that compose it, of their origin and history, of the order in which they are disposed, and of the various agencies that have been at work to mould them into their present form and feature. We have now to contemplate this marvellous structure under a new aspect; for we are told by Geologists that it is a vast sepulchre, within which lie entombed the remains of life that has long since passed away. Each series of strata is but a new range of tombs; and each tomb has a story of its own. Here a gigantic monster is disclosed to view, compared to which the largest beast that now roams through the forest is puny in form and contemptible in strength: there, within a narrow space, millions of minute animal frames are found closely compacted together, each so small that its existence can be detected only by the aid of a powerful microscope. In one place whole skeletons are found almost entire, imbedded in the bosom of the solid rock; in another, we have a boundless profusion of bones and shells; and again in another, neither the skeleton itself appears, nor yet its scattered bones, but simply the imprint of footsteps once left upon the sandy beach, and still remaining even now when the fine sand has been compressed and cemented into solid stone. There is no scarcity of relics in this wonderful charnel-house of Nature. For half a century the work of plunder has been going on without relaxation or remorse; the tombs have been yielding up their dead; every city in the civilized world has filled its museums, and the cabinets of private collectors are overflowing: but the spoils that have hitherto been carried away seem to bear a very small proportion to those which yet remain behind.

GEOLOGICAL VALUE OF FOSSIL REMAINS.—These remains of animals and plants imbedded in the crust of the Earth are called *fossils*; and Geologists maintain that the fossils preserved in each group of strata represent the animals and plants that flourished on the surface of the Earth, or in the waters of the ocean, when that group of strata was in process of formation. There they

lived, and there they died, and there they were buried, in the sand, or the shingle, or the mud that came down from the waters above. Their descendants, however, still lived on, and new forms of life were called into being by the voice of the Omnipotent Creator, making, as it were, a connecting link between the new age of the world that was coming in and the old one that was passing away. But they too died, and they too found a tomb beneath the waters; for Nature, with unexhausted energies, was still busy collecting materials from the old rocks, and building up the new. And so that age, too, passed away, and another came, each stratum, in its turn, being covered over with a new deposit: and the tombs were all sealed up, with their countless legions of dead, and their massive monuments of stone, and their strange hieroglyphic inscriptions. And now, at length, in this last stage of the world's history, man appears upon the scene, and it is his privilege to descend into this wonderful sepulchre, and to wander about amidst the monuments, and to strive to read the inscriptions. In our own days more especially, eager and enthusiastic students are abroad over the whole face of the globe, and are gathering together from every country the fossil remains of extinct worlds: nay, they are able in most cases, by the aid of Natural History, to assign to each its own proper place in the ranks of creation; to trace the rise, the progress, and the extinction, of every species in its turn, and even to describe the nature and the character of all the various forms of life that have dwelt upon the Earth from the beginning.

Such is Geology, as it is expounded at the present day by its most able and popular advocates. We have passed over the minor details of theory, that we might not weary our readers, and we have kept aloof from disputed points, that we might not get entangled in controversy. Our chief object has been to present a faithful outline of that strange and, as it would almost seem, fanciful vision of the past, which Geology has disclosed to view. It must be remembered, therefore, that we have not been expressing views of our own, nor have we attempted to defend the views of others. We have rather looked at the science of Geology as an existing fact, which is too palpable to be ignored, and too important to be lightly set aside: and we have attempted to gather together into a systematic form those conclusions which, however contrary they may be to the notions that commonly prevailed a hundred years ago, and however startling they may appear even yet to many of us, are nevertheless the received opinions of all who have devoted their lives to the study of Geology. In our next paper we shall consider the kind of reasoning by which these opinions are supported.

VENICE.

(CONTINUED.)

Let us quit these terrible cells, wherein Venetian justice, and at times, it may be, Venetian vengeance shut up its victims, and left them to darkness and despair beneath those waters on which, perchance, the happiest hours of their life had been spent. Was it accident or a refinement of cruelty which thus contrived, that the sound of the flow of what they loved so well should be the only one which was left them in their monotonous and lingering death; that their living grave should be so close upon the world they had quitted for ever; and that they should thus be made to feel still more keenly the separation which was at once so slight and yet so vast?

We reascend the well-staircase, and regain the light at the trap-door which once more brings us on the Loggia. As soon as our eyes have grown accustomed to the bright sunlight, we pass on to the *Scala d'Oro*, the magnificent staircase which Sansovino constructed as a water-gate to the Palace, and which is washed by the tide which has just swept beneath the Ponte de' Sospiri, the Bridge of Sighs. This leads on to the Loggia and upwards to the next story, whereon are the principal saloons of this superb Palace.

It is like reading Venetian history to pass through these stately and historic chambers; or rather, it is to step back centuries, and to find ourselves in the midst of scenes over which we have lingered in the pages of our greatest poets and dramatists.

We are in the *Sala del Collegio*, and it seems as though we only awaited the throwing open of those stately doors at the upper end for the Doge—perchance the “blind old Dandolo”—to enter, surrounded by his Grandi or chief councillors, there in royal state to receive ambassadors—it may be Alexis, the son of the dethroned Isaac Angelus, the Emperor of Constantinople, who sues the intrepid warrior to restore his father to the Eastern Empire—those doors once opened for such an embassy; and Dandolo, when close upon a hundred years, had heart to answer the appeal, and bravery and skill enough to carry it to a triumphant issue.

We pass through another door, and find ourselves in the *Sala dei Pregati*. There are the ancient seats, the tribune for the speeches, and the candlesticks which tell of the long discussions. Does not another form rise up before the mind's eye, as real to the imagination and the feelings as any which ever there spoke? We picture to ourselves the Moor of Venice, and see that manly presence, that soldier-like bearing, and that modesty which ever

characterises true martial spirit, and seem to hear Othello's words which are addressed to the

"Most potent, grave, and reverend signiors".

But the finest Saloon of all is the *Sala del Maggior Consiglio*, some one hundred and fifty-four feet long by seventy-four broad. It is comparatively uninjured by modern alterations; indeed the decorations could not be changed, they could only be destroyed. It is in such rooms as these that the traveller begins to understand the works of Paolo Veronese and Tintoretto. Such Titans in art revel here in all their wondrous power, for here they find ample range and verge enough for their facile and vigorous pencils. Their gorgeous colouring harmonizes so well with the splendour of the saloons, their busy, crowded, and life-like pictures, telling the national triumphs so vividly, are so thoroughly in keeping with the place itself, that the grand series of gigantic paintings which covers the walls is as much a part of the Palace, and illustrates one of the many phases of Venetian character as completely, as the Bridge of Sighs beneath, and the terrible tribunals of the Ten and of the Three beyond. Above the large historic scenes, is another series in the frieze itself, which well crowns the records of triumph and success, the portraits of that long line of Doges who won those triumphs and shared in that success. All are there;—and yet not all, for one has but a blank space covered by a black veil, where Marino Falieri, the founder of the Palace, should have been represented. Instead there is the significant inscription

"Hic est locus Marini Falethri, decapitati pro criminibus".

Byron has told the terrible story in his *Marino Faliero*, which Rogers thus graphically hints at,

"—where, thrown off in heat,
A brief inscription on the Doge's chair,
Led to another on the wall as brief".

And yet another is wanting, the last of the Doges; who fell fainting to the earth when he took the oath of allegiance to the Austrian master, to whom Venice had been given up by the treaty of Campo Formio. Manin outlived his office, and having no successor to place his portrait in the roll of honour, is here unrecorded. It is in the gorgeous church *Cli Scalzi* that his only monument is to be found; "Manini Cineres" is the simple and touching inscription which tells of the closing of that long royal line of Doges. Santa Croce at Florence records another Manin who vainly attempted to renew what had fallen with his illustrious ancestor.

Ere we quit the Palace of the Doge, there are two other halls

in which we would fain linger for a moment, for in one of them assembled the *Council of Ten*, and in the other the still more dreaded *Council of Three*. The former contains several fine pictures, and a ceiling by Paolo Veronese, but bears no marks of the purpose for which it so long served; but the latter, the smaller room, suggests easily some of the scenes which passed within its walls. There is the spot with the table whereat the silent and masked Three sat with their secretary: that still council board at which no one spoke, and where no one could recognize his brother judge. The criminal entered by one of three doors at the lower end of the room, the single door on one side. The Secretary examined him at the written direction of the Chief of the Three, any question from the other judges being similarly passed to him, who recorded it and the prisoner's answer. When this was over, each wrote his judgment in silence, and the sentence was pronounced by the Secretary; then all the papers were burnt, that no handwriting of the unknown judges might remain, and the prisoner was removed at one of the two doors opposite to that by which he entered. But to what a different fate did they lead—those doors so close beside each other—the one conducted to life and freedom, the other to death, or to what perhaps is worse, to life in death, to the Bridge of Sighs and the prisons beneath the waters.¹

We left the Palace full of the conflicting thoughts which these spots suggested, and perchance breathed more freely after we had passed the now useless Lion's mouth, which once was

¹ It will assist us much herein, if we bear in mind the changes through which the Venetian Government passed. At first the Grand Council (*Maggior Consiglio*) was the sole deliberative assembly, the Doge and six members elected from the six quarters of the city being the executive under the title of Minor Council. Gradually the Grand Council became unwieldy as an instrument of government, and delegated much of its power to the Senate (*Pregati*), which consisted at first of members chosen by the Doge, and afterwards of members partly (180) chosen by the Doge, and partly (120) by the Grand Council, 300 in all.

The Minor Council was expanded into the Signory (*Signoria*) and the *Collegio*, which, besides including the Signory, comprised also twenty-six nobles, who were elected, and twenty-one other members forming Boards for the management of departmental affairs.

In the year 1310 the Senate instituted the *Council of Ten*, the members being elected for only a year, and intended to form a superior criminal tribunal, the Signory being added to check their power, so that the so-called Council of Ten comprised seventeen members. By degrees this new body "meddled with every department of State", controlling and checking them on extraordinary occasions; and by and by a yet stronger and more secret body was created by selecting, in 1539, three members from the Council of Ten. These were the famous Inquisitors of State, the *Council of Three*.

The Grand Council continued to act and to register its proceedings through the whole life of the Republic; its latest act in 1797 was that by which a majority (Si 512, No 30, neutral 5) decreed the establishment of a Provisional Government at the dictation of republican France: this suicide of the Grand Council being followed by the proclamation of a democratic Republic.—*Times*, Nov. 9, 1866.

so plentifully filled with labour for the dreaded Council of Three.

Once more we descend the Giants' Staircase, cross the noble Cortile, and find ourselves on the Piazza di San Marco.

Perchance no spot in Venice is so well known as this to all who have not visited the Bride of the Adriatic. The noble buildings which it and the adjoining Piazzetta contain, are so peculiar in their architecture, and so intimately connected with the nation's history, that in one sense they may be called especially Venetian; yet may it as truly be said, that the chief characteristic of Venice is wanting to them, at least if we allow that her position in the midst of the sea is that chief feature. The stately Piazza, that glorious parallelogram of palaces, with that transcript of Santa Sophia at Constantinople, the Oriental San Marco, forming its fourth side; the Piazzetta running at right angles to it past the Doge's Palace, down over the Molo to the waterside; these fine squares, so vast in themselves and so richly girt with classic and oriental architectural gems, might be imagined in any other city through which a noble river flows; but pass beneath that quaint Orologio, where gigantic figures strike the hour, and whereon mystic signs abound, into the narrow streets beyond, and at once Venice in all its intense individuality is around you.

No longer have you broad open spaces—at least any which are accounted such even in Venice, are but few and far between—but narrow passages (*cale*), we should hardly call them streets, intersect each other in every possible direction, and lead to well-nigh every house in the city. It is true Venice is, as Rogers calls it, "a glorious city in the sea"; equally true is it that "the sea is in the broad, the narrow streets, ebbing and flowing", and so we can pass through almost every part of it in a gondola. Combine these two facts of access both by land and water to well-nigh every house in a densely crowded city, and you have a good idea of Venice. Bridges innumerable (they are reckoned by hundreds), span the narrow canals, or *rii* as they are called, and so your walk is a continual getting up and down stairs; for the little bridges having to allow all traffic of height and size to pass *under* them, and no wheeled carriages to cross *over them*, have their steep sides cut into easy steps. To the tourist who rushes frantically about with one eye on his "Murray" and the other on his watch, having just a few hours in which to "do Venice", we recommend a gondola and a couple of active watermen; but to the loungeur who can appreciate local colouring, groupings innumerable of architectural forms, and new points of view at almost every dozen yards, from which pictures may be seen which artists yearn to stop and sketch, Venice is a treasure-house which can never tire, and scarcely be exhausted. Moreover there is another peculiarity

which the steep bridges enforce; there are no carriages, nor horses, nor indeed any beasts of burthen in Venice; so that you may with perfect safety pause and linger where you please without any fear or danger of being splashed or run over. Perhaps, to be strictly accurate, we should record the solitary exception which proved this rule in the person of a donkey we once encountered; but, as that symbol of patience and long suffering was leisurely gazing upon the waters which flowed beside him, apparently in calm admiration of the power which had taken the burthen of work from his back, and made his life in Venice so undonkey like, we must after all be allowed to doubt whether he was in any sense an exception to the rule, or not rather an illustration of it.

But though you can, by means of these narrow streets, make your way from one point of Venice to another, yet are there portions of the city, and those often the most striking parts, which can only be seen from the water. For instance, much of the Grand Canal can only thus be examined. Oftentimes a footway or wharf (*riva*) runs for some distance along the bank of a canal, but then it invariably terminates abruptly at some house or row of houses which rise straight out of the water. Amusing enough is it, when you are not in a hurry, to thread the mazes of the narrow and intricate streets, in your efforts to reach a house or group of buildings which you have seen and admired from a distance. No puzzle is more complicated, and none better repays the labour; for oftentimes you are thus brought accidentally upon something which you most desire to see, and when at last you attain your end, you feel as much elated as if your triumph had been over something greater than your own impatience. It was in one of these expeditions that we came quite unexpectedly upon the Rialto, with its celebrated Bridge (*Ponte di Rialto*), which alone spanned the Grand Canal until recently, when two suspension bridges have risen to share that glory with their venerable and picturesque companion. What a tribute to Shakspeare's genius it is, that this spot should owe its glory and renown in so many eyes to Shylock and Antonio; but so it is,

“The beings of the mind are not of clay!
Essentially immortal, they create
And multiply in us a brighter ray
And more beloved existence”.

The district, and not the Bridge alone, is called the Rialto, from being situated on a spot which rises to a greater *height* than the neighbouring islands. The Bridge is of course much larger and nobler than any of the rest in Venice, which cross but narrow streams. Its footway, however, is but of little width, on

account of the shops which are built on each side of it, as they are on the Ponte Vecchio at Florence, and as in former days was the case on old London Bridge.

We had passed beneath the Bridge of the Rialto on our first entrance into the city, and now we linger with no small interest upon the spot which somehow seems to belong as much to our own literature as to Venice.

It must be confessed that we devoted but little time to the picture galleries, rich though they are in Titians, and in other works of the national school. True, we set aside one morning at least for this pleasing duty, and worked our way steadily enough through sundry well-filled rooms in Palladio's *Accademia*; but while we were lingering in well-merited admiration over a grand and gorgeous work by Titian, the *Presentation of our Blessed Lady in the Temple*, a sudden burst of sunshine, which dimmed the glories of even Titian's colours, broke across the gallery, and carried us away with it to the living pictures without. Titian, we argued, might be enjoyed elsewhere, and at almost any time, for no Capital is there in Europe where his bold handling and glowing colours are unfamiliar; but Venice in sunshine is not often to be seen in February, and what gallery can supply such pictures as are here to be seen in every street, and almost at every turn? The conclusion was inevitable, and we quickly found ourselves upon the glittering surface of the Grand Canal, feasting our minds and eyes upon the bright sunny scene, and "swimming in a gondola".

Had Shakspeare not used this phrase, we should have rather said, floating in a gondola; for the semi-recumbent position which the size and the shape of the cabin necessitate, suggests rather the idea of floating than that of swimming; but obviously it is the peculiar motion of the boat and of the rower which the great Poet had in mind. The long, narrow boat rises at both ends in a sharp prow, that in the front terminating in a flat steel head, with a row of sharp prongs beneath, both edge and points projecting forwards. The deck is covered for about half its length, the centre only is left open for the cabin, and a small space in front of it. This cabin, or rather the covering which forms it, which can be entirely removed at pleasure (at least in the smaller gondolas), has half-glass doors in front, a cloth which spreads over the wooden top, and hangs down in a loose but heavy curtain behind, and windows at the side. The whole, boat, doors, windows, and curtain, are invariably black. This is the universal rule. Private gondolas are often adorned with a silver plate on the side of the cabin, on which the owner's arms are emblazoned, but all are alike funereal and hearselike.

Behind the cabin on a raised platform stands the gondolier,

his long single oar buried in the water, its centre resting on a sort of raised rowlock which projects vertically about a foot from the side of the boat on the rower's right hand.

The ease with which the gondolier at once rows and steers his boat with this single oar, which never leaves the water, is a mystery which we could never completely fathom. The stroke is made forwards by pushing the oar before him, then feathering it under water, bringing it back and repeating his stroke. Out of these two motions, the forward stroke with the blade, and the backward one with the edge of the oar, the whole effect is produced of both rowing and steering; and how complicated the latter becomes may be easily imagined, when we remember that the boat has to move in most intricate courses and with considerable velocity, turning sharp corners and gliding among numberless others which throng alike the narrow *rii* and the Grand Canal.

The cabin is somewhat confined, and holds only two persons comfortably; but thus filled, each one reclining, and looking through the opposite window, the whole scene glides before the eyes in a vast panorama. The gentle impulses which urge on the boat, the absence of all splashing of oars, the position which places your head just above the bright, sparkling, briny waters, all combine to make you understand what the poet meant by *swimming in a gondola*. And what a panorama is that which thus glides so gently before your eyes, as you sweep through this city in the waters! In every *rio* you will find something to attract the mind and fire the imagination. But it is chiefly on the Grand Canal that these architectural beauties are in thickest cluster.

Taking a gondola at the foot of the Columns of San Marco, close to the Piazzetta, we find ourselves at the entrance of the Grand Canal, and following the graceful curve the waters take, which winds in shape like the letter S throughout the city, we pass in quick succession the glories of that unparalleled street of waters. Here Palace succeeds Palace in great variety of architecture, from those of the earliest date, like the Ca' d'Oro (as the Venetians pronounce it) and the Foscari, where the ogee arch of the Doge's Palace forms a leading feature and gives a Saracenic character to the style, to the later classical works which Palladio so skilfully adapted to the locality, of which the Palazzo Grimani is an admirable example. But between these extremes we may note numerous specimens of transitional style, as in the Pisani, where the national type is largely influenced by the growing classical taste.

This variety of design is made still more pleasing by the freedom with which each has been carried out irrespective of its

neighbours, and with the irregularities necessitated by the shape and size of each spot; not but that the regularity of the sweep of the Canal has been observed, but this, with such contrast of height, breadth, and general outline, that those exquisite combinations which so often grow up of themselves without the design of the builders, are here to be met with on every side and in every possible variety.

Intermingled with these Palaces are dwellings of less pretension, places of business, and warehouses; yet even these have a marked character of their own, and add not a little to the attractiveness of the scene.

As we glide by the entrances, round which the gondolas are tied to lofty posts fixed in the Canal itself, we catch glimpses of the noble halls within, with the marble staircases which lead from them to the saloons above, and at times we mark a tiny garden opening out behind.

At one palace the gondola floats at the water gate, and the gondoliers are awaiting their mistress, who is making a morning call; at another, a servant in livery is sweeping the broad steps as the tide recedes; while at a merchant's office the heavily laden boats bring the goods to be stored in his warehouses and wait as water wagons at his door. But the life on the Canal itself is far quicker than that on its shores. Gondolas innumerable of every size dash about in all directions amid the large barges which work steadily along the main throughfare of the city; at each turning one is sure to hear the shrill and not unmusical cry of the gondolier, *Ah! Stali*, to warn those who may be in his way that his boat is dashing round the corner, and will be into them with its sharp steel prow unless they respond and give him clear passage. There is a bright and cheerful look about the people, whose light, merry laugh rings in your ear and gladdens your heart as you skim over the clear waters. The freshness of the sea is in the air, and the gay sailor spirit, which is alike common to all lands, has its inspiring influence upon the children of the Lagunes.

And this leads us to observe that among the many agreeable surprises which Venice gave us, was this fact we have noted of the freshness and clearness of the waters. Somewhere we had picked up the impression that the Lagunes were foul, muddy lakes, in colour like pea soup, and in smell like the Liffey; but be they what they may in summer and autumn, we can testify to their purity and saltness in spring. It was the bright Adriatic which flowed along the Grand Canal and laved the innumerable houses which line the narrow ways. And what life does this dancing, sparkling water give to the scene; how does it colour with its own brilliancy the narrowest ways, and light up with

its glancings the heaviest and least attractive buildings! Here is one of those effects which neither photography nor painting can render, and yet without it Venice would lose half its charm. The light which falls upon the bright water is broken up and reflected by the tiny waves into infinite fragments, which, bounding upwards and striking against the adjacent buildings, light up the under carving and deep recesses of their bold tracery and rich arcadings in a manner as strange as it is pleasing. This novel interference with the ordinary combinations of light and shade, softening down as it does the abrupt contrast between sunshine and shadow, which is so remarkable in Italy, by infinite gradations of scattered and unlooked-for light, gives an unsubstantial and fairy aspect to every building which overhangs the water; which illusion is rendered still more complete by the reflection of the waves themselves on the lower portion of the walls, where they meet the waters; for these, dancing and glittering in perpetual motion, destroy whatever idea the mind may have still retained of solid foundation and of heavy substantial work, and make the whole appear a floating city.

But the water, we found, was not the only thing in Venice which has been maligned: the city itself had been misrepresented as utterly and hopelessly ruined; indeed we had almost made up our minds for the sad spectacle of rows of tumble-down houses on the banks of foul canals. It is true, we could hardly understand how such a prospect could attract so many visitors, and keep thousands of inhabitants in such a city; yet who could be bold enough to doubt the popular tradition, sanctioned as it was by such a chain of authorities? And yet we found the tradition to be false, at least in its extent, for Venice is neither a ruined nor a cheerless city. True, many of its palaces are now in humbler hands than those which first possessed them, as in most cities of any age we find to be the case; but strangely jaundiced must that mind be which can pass down the Grand Canal and find therein food for depressing thoughts. Again, we were pleased to find how full of life and business were the streets, how gay and prosperous appeared the shops, and how well dressed and well to-do the people seemed. Doubtless Venice is not all it once was, but it has evident marks of vigorous life, which, when the trials to which it has within a century been subjected are considered, is not a little surprising, and testifies to a strength of constitution which argues well for its future.

That future indeed is even now dawning upon her, for while we write, the last mark of Austrian dominion is passing away from Venice; the treaty of 1866 having cancelled the territorial arrangements of 1797. At such a moment it is but bare justice to

record how well Austria has fulfilled the trust committed to her, of protecting, and in a measure of restoring, the beautiful city which France had done her best and worst to destroy. No charge can be more unjust than that which attributes to Austria the material deterioration which Venice has suffered, and yet what more natural, if we only overlook what the French did during their short occupation? That brief interval sufficed for the destruction of one hundred and sixty-six churches, including one of the finest in Italy, for the plundering of galleries and libraries, for the wanton ruin of public monuments and noble establishments, and for the wholesale confiscation of private property, by which the nobility were ruined and the people degraded: but from the departure of the French—who had been received with open arms by the deluded Venetians, and who thus cruelly repaid the confidence which a generous people reposed in them—from that moment until the present, when after her victories by land and sea, at Custoza and at Lissa, Austria retires with a dignity which even her reverses at Sadowa cannot mar, her unceasing care has been to preserve what Frenchmen had not time to destroy, and to restore what they had wantonly mutilated. It is true the work of restoration is hardly yet completed; but all know how much easier it is to destroy than to restore, and how much more quickly France could deface than Austria renew.

To Austria, then, be the glory of having raised Venice to the state in which she now leaves her. If her streets and canals show evident marks of a steadily increasing trade and of the prosperity which naturally attends it, to Austria is she indebted for that hopeful sign; if her Palaces on the Grand Canal no longer exhibit the marks of violence and ruin which once characterized them so painfully, to Austrian care and Austrian liberality is it entirely owing; and if those of her churches, which escaped the destructive rapacity of French plunderers, are yet rich in monuments which record her ancient grandeurs and in shrines that testify to the piety of her children, to Austrian reverence and to Austrian Catholicity must the praise be given.

Time alone can prove what Venice gains by the political change which has taken her from her late ruler. It will be well for her if after seventy years of self government she can show as steady an advance and as devotional a spirit as she has exhibited for an equal period under Austrian dominion.

H. B.

EPISCOPAL SUCCESSION IN IRELAND DURING ELIZABETH'S REIGN.

(CONTINUED.)

22. In the last number of the *Record* we examined in detail the episcopal succession in the various dioceses of Ireland, and we were able to deduce from the clear evidence of contemporary history, that the Catholic Church maintained an unbroken succession in its hierarchy during Elizabeth's reign, and that, with the exception of Curwin, there is no proof of any of the bishops who were in possession of Irish sees on the accession of Elizabeth, having abjured the Catholic faith and adopted the reformed tenets. Where rival appointments were made by the crown and by the Holy See, especially in the archiepiscopal sees of Armagh, Cashel, and Tuam, we proved that the Catholic prelates were prior in their appointment, and in possession of their sees when the Protestant claimants were nominated by the government.

The weakness of the arguments which the supporters of the Protestant cause advance places our conclusions in clearer light. They say, for instance, that several bishops were not disturbed in the possession of their sees. But this is a proof of the weakness and impotence of the government during the first years of Elizabeth, and not of the partiality of the bishops for the reformed tenets, § 5, 6.¹

It is also said that some of these bishops took the oath of allegiance. We have proved, however, that if they did so, they nevertheless continued to be most devoted to the Catholic faith, § 5, 15 (*ibid.*, p. 59. We may add that the oath of allegiance which was in use for some years after the accession of Elizabeth was identical² with that of the reign of Mary, and hence might be taken without renouncing one tittle of Catholic faith.

Again, these bishops were present forsooth in the parliament of 1560. If so, they returned to their flocks unflinching in their principles and untainted in their faith. Indeed our fathers never doubted of the orthodoxy of the Catholic members of this parliament: it was in their absence from the session on the feast day of St. Brigid, and despite their subsequent protest, that the penal statutes received the nominal sanction of the legislature.³ In § 9 (p. 54), we moreover impugned the genuineness of the parliamentary roll, as it presents the name "Rogerus Corcagen. et Clonen. Episcopus", who was only appointed to this see two years after the closing of the parliament. Dr. Studdert, in an appendix to his *Irish Episcopal Succession*, page 39, seeks to evade this argu-

¹ *Irish Ecclesiastical Record*, Nov., p. 51, seq. ² Mant, *History*, etc., i. 270.

³ Moran, *Archbishops of Dublin*, vol. i. p. 67, seqq.

ment by appealing to Lynch's *Irish Feudal Baronies* for proof that in all cases of vacancy, *the custos of the spiritualities* was summoned to parliament to represent such vacant see: and as Roger Skiddy, so far back as 1556, had been put in possession of the temporalities of the sees of Cork and Cloyne, it follows that he should have been present in this first parliament of Elizabeth. We accept all this reasoning of Dr. Studdert: it does not deal however with our argument. The traces of the impostor's hand are not in the name *Roger Skiddy*; but they are found in the title "*Roger Bishop of Cork and Cloyne*", to which dignity he was not promoted till two years after the parliament. Dr. Studdert has confirmed more and more our argument. If Roger Skiddy had been in that parliament, he should have signed it as "*custos of the temporalities*" of the vacant see. We may add that, according to Mr. Lynch, to whom Dr. Studdert so confidently appeals, the roll before us has none of the usual clerks' signatures and other attestations which are added in genuine parliamentary rolls.

23. We have also seen how the Protestant succession is beset with chasms on every side: whilst the Catholic succession continued uninterrupted and unbroken. As late as the twenty-seventh year of Elizabeth, the Lord Deputy attested in regard of Kilmore, that none but Catholic appointments had ever yet been made to that see: and Sir John Davis, attorney-general for Ireland under James the First, candidly avowed that throughout the whole reign of Elizabeth no appointments had been made to Derry, Raphoe, and Clogher, except by the successors of St. Peter. A fragment of a letter of Sir William Fitzwilliam, lord chief justice, to Cecil, also lets us know how little the Irish sees in 1562 looked on themselves as identified with the Establishment:

"I saw a letter from Thomas Court", he writes, "the last of June, 1562, from the queen's majesty's council unto the barons of the Exchequer, to call in the revenues of the bishoprick of Armagh, as well the spiritualities thereof as its temporalities. I humbly beseech you, if there may be another to the same effect for all bishopricks likewise void, but for the spiritualities chiefly, *which by no means they will let come to the queen's majesty*".¹

24. The Irish bishops at the same time continued their relations with Rome. Three of them took part in the sessions of the great council of Trent: they sign its decrees as Bishops of Ross, Achonry, and Raphoe. In 1568 eleven of the Irish bishops signed a petition to the Pope and the King of Spain, asking succour for the Catholic cause in our island. As late as 1587, we meet seven bishops assembling in provincial council in Ulster

¹ Shirley, *Orig. Lett.*, pag. 119.

to promulgate the decrees of Trent. In the record which preserves the memory of this synod, the prelates are simply styled: "Redmundus Derrensis; Donaldus Rapotensis; Cornelius Dunensis et Connorensis; Edmundus Ardaghadensis; Richardus Kilmorensis; Cornelius Clogherensis; Eugenius Aghadensis".¹ Throughout the whole period of Elizabeth's reign, we find letters from the Holy See to the bishops of Ireland: special privileges are granted to them for their respective dioceses: they are translated to other sees: they are promoted from minor sees to the archiepiscopal dignity; and jurisdiction is granted to them for their neighbouring dioceses, on account of the persecution to which they were exposed. We will merely cite, to illustrate this communion of our bishops with Rome, the index of the briefs conveying special faculties, and despatched by the Holy See to Ireland during the months of April and May, 1575. The register of these briefs is happily preserved in the archives of the "Secretaria Brevium" in Rome:—

"Mauritio Episcopo Imolacensi pro Dioecesi Imolacensi". 10 Aprilis, 1575.

"Edmundo Episcopo Coreagien. et Clonen". 10 Aprilis, 1575. His faculties are granted not only for his own diocese, but also, "pro universa provincia Dublinensi ex qua es oriundus, et Casselensi quamdiu Archiepiscopi et suffraganei sui a suis Provinciis et Ecclesiis, civitatibus et Dioecesibus respective abfuerint".

"Venerabili fratri Thomae Episcopo Rossensi". Die 13 Aprilis 1575.

"Venerabili fratri Redmundo Episcopo Derrensi pro sua Dioecesi et tota Provincia Armachana quamdiu Ven. Frater Richardus Archiepiscopus Armachanus impeditus, a Dioecesi et Provincia Armachana abfuerit". 13 Apr., 1575.

"Mauritio Episcopo Cassellensi, absolvendi ab haeresi, etc., per totam Provinciam Cassellensem". 8 Aprilis, 1575.

"Gulielmo Episcopo Medensi pro sua Dioecesi, et pro Provinciis Armachana et Dublinensi quamdiu Richardus Armachanus abfuerit a sua sede". 8 Aprilis 1575.

"Jacobus Episcopo Artfertensi pro Dioecesi Artfertensi". 29 Aprilis, 1575.

"Donato Episcopo Alladensi pro Dioecesi Alladensi". Die 4 Maij, 1575.

"Eugenio Episcopo Accadensi pro Dioecesi Accadensi, necnon pro tota Provincia Tuamensi". 4 Maij, 1575.

"Hugoni Episcopo Limericensi pro Dioecesi Limericensi necnon pro tota Provincia Casselensi quamdiu Venerabilis frater noster Archiepiscopus a sua Dioecesi et Ecclesia et universa Provincia abfuerit". Die 3 Maij, 1575.

"Donato Rapotensi Episcopo pro Dioecesi Rapotensi". Die 4 Maij, 1575.

¹ *Collections on Irish Church History*, vol. i. pag. 139.

“Dermusio (sic) Episcopo Mayonensi pro sua Dioecesi”. 4 Maij, 1575.¹

25. These entries must convince the most prejudiced reader that the relations of Rome with the Irish bishops of this period were of the closest kind. It would be easy to mention other records which establish the same fact. In the library of Trinity College (MS. E. 3, 8), a letter of Cardinal Allan is preserved, which is thus headed:—

“We William, Cardinal Priest of the Church of Rome, in pursuance of the Letters Apostolic addressed to us in this behalf, by the most holy Pontiff Gregory the Fourteenth, of happy memory,² on the 18th of June, 1591, to the most Reverend Lords, Redmond Derry, Richard Kilmore, Cornelius Down, bishops”.³

As late as 15th February, 1608, another brief is addressed: “Reverendissimis Archiepiscopis Armacano et Cassellensi” (*Archiv. Vatic.*): and in 1609, it was ordered that a decision in favour of the claim of the O’Neils to some Irish benefices should be put in execution by “our venerable brothers, Peter Archbishop of Armagh, Cornelius Bishop of Down and Connor, or Niall Bishop of Raphoe, or by our beloved son Cornelius Stanley, vicar, in the city and diocese of Meath”.⁴

26. In the Vatican archives, Rome, there is a fragmentary account of the Irish Church, drawn up in the year 1580. It gives us the following interesting details. The sees described as actually filled and in the possession of the Catholics, are fifteen in number, though the generic conclusion, “alii duo vel tres Episcopatus”, may perhaps include some other such sees. These sees are: “Lismore and Waterford, Cork and Cloyne, Ross, Emly, Killaloe, Mayo, Achonry, Clonfert, Kilmacduagh, Armagh, Raphoe, Derry, Kilmore, Ardagh, Dromore”. It is added, that none but the bishops of Waterford and Clonfert had taken the oath of allegiance. The sees not named in the list are simply described as “aut vacant aut ab haereticis occupantur”; and the following particulars are added regarding them:—

“Cashel has been occupied by Miler, formerly Bishop of Down and Connor: it is vacant by the demise of Maurice MacGibbon, who died an exile in Spain last year.

Limerick is vacant by the death of Hugh Lacy, deceased in his

¹ Rome was assailed by so many enemies that it will not surprise the reader to learn that the complete Registers of the Congregations are not to be met with there. Eighty volumes of the records of one of the Roman Congregations which were lost whilst Rome was held by the French in 1798, are now preserved in Trinity College.

² Gregory the Fourteenth died in October, 1591.

³ King’s *Primer*, iii., 1213.

⁴ Wadding Papers, Rome.

see: so is Artfert, by the death of James N., (sic) deceased in his diocese a few years ago.

As to Tuam, Christopher Bodkin was generally considered its archbishop. He held four sees, and contended for that of Mayo, so that it is doubtful which was his true see.

The see of Anaghduagh is vacant by the death of William More (per obitum D. Gulielmi Morii): so also is Kilfenora by the death of its bishop.

Meath is vacant by the death of William Walsh, who died in Alcalá two years ago, suffragan of the Archbishop of Toledo.

Down and Connor are vacant by the deposition of the above Miler, an apostate and married man, who was deposed by the Holy See last year.

Clonmacnoise is vacant by the death of Peter Wale, of the order of Preachers.

Dublin is vacant by the demise of its bishop in the reign of Henry the Eighth. The whole city, however, continues to be devoted to the Catholic faith, although it is occupied by an heretical bishop. It is the richest of all the sees in Ireland.

Kildare is vacant by the death of Leverous. Leighlin for many years is occupied by heretics, the true bishop being long since deceased. Kilkenny is also vacant by the death of its bishop, long since deceased.

Ferns is vacant by the demise of its bishop. It is now occupied by a certain man,¹ who, though Catholic in sentiment, yet, being instituted by the queen, administers the see as a heretic.

Among these sees there are two in which bishops or vicars can be appointed without difficulty or danger. One of these is Artfert, situated in the Desmond territory, which is called Kerry, in which the Earl of Desmond is all-powerful, and enjoys regal rights. The other is Down and Connor, which is situated in the territory of the O'Neils, who are Catholic princes, and are actively engaged in war against the queen".²

27. Another argument might be taken from the testimonies of the immediate successors of these bishops, who attest how nobly their predecessors in Elizabeth's reign sustained the cause of the Catholic faith. It is thus, for instance, Dr. Fleming, Archbishop of Dublin, writes in his formal report to the Sacred Congregation of Propaganda:—

"It is a singular mercy from God that from the first dawn of faith in our island, pastors were never wanting to watch over the flocks entrusted to their care. And although during this period of persecu-

¹ This was John Devereux, whose death was probably not known in Rome at this time.

² *Ex Archiv. Secr. Vatic.* It was probably in consequence of this statement that bishops were appointed soon after to most of the sees here described as vacant. No appointment however was made to Artfert, for, the rumour of the bishop's death proved to be unfounded.

tion the heretics seized on our episcopal sees and parishes, nevertheless Ireland has ever had its bishops and pastors appointed by Rome and holding communion with the Apostolic See, under whom are found numerous bands of secular priests. In our own days in Elizabeth's reign, we had Redmond Gallagher, bishop of Derry and martyr; Edmund Gauran, Archbishop of Armagh and martyr; Demetrius Hurley, Archbishop of Cashel and martyr; Demetrius Heily, a Franciscan, Bishop of Elphin and martyr; Cornelius O'Devany, a Franciscan, Bishop of Down and Connor, who, being almost eighty years of age, was crowned with martyrdom about ten years ago in Dublin, the capital of the whole kingdom, giving a noble example to the whole nation; Richard Brady, of the same order, Bishop of Kilmore, who suffered a great deal, zealously watching over his flock amidst many dangers, and died not many years ago at a very advanced age: Richard O'Muldonny, Bishop of Kilmacduagh, also attained an advanced age, and died only a few years ago; Cornelius O'Buill, the aged Bishop of Raphoe, who died not long since; Dermotius Grath, Bishop of Cork, also died in a fine old age; to omit many other bishops who flourished at an earlier period during the first years of Elizabeth. The last five bishops whom I commemorated lived for some years under James's rule, and faithfully discharged their functions though beset by dangers and persecutions" (*Brevis Inform. S. Cong. de Prop. Fid.*, 4 Febr. 1623).¹

From all this, we are justified in concluding that throughout the whole of Elizabeth's reign, the Catholic hierarchy remained unbroken, and handed down to worthy successors the sacred deposit of faith.

28. We may mention another striking fact connected with this matter of the episcopal succession. Even where Protestant bishops had been appointed to sees, the government seemed not to regard them as the true bishops of such sees; thus to Dr. Creagh, Archbishop of Armagh, proposals were made by the crown in 1568, to recognize him as Primate, if he would consent to take the oath of supremacy,² although Dr. Lancaster was still living; and we find a similar proposal made by Elizabeth and Walsingham,³ in 1571, to Dr. Mac Gibbon, Archbishop of Cashel, though Magrath had already received that see from the crown.

29. But it is time to consider another view of this question, which of late has very much engaged the attention of the learned archdeacons and other champions of the cause of the Established Church.

According to the fundamental principles of these writers, the ancient Irish hierarchy cannot be supposed to be perpetuated in the ranks of the Establishment, unless its first bishops, on the accession of Elizabeth, received episcopal consecration at the

¹ See *Archb. of Dublin*, i. 289.

² Ex *Archiv. Sec. Vatic.*

³ *Collections on Irish Church History*, pag. 248.

hands of *Irish Bishops*. Now it is very remarkable that the only link which the Protestant Church can present as historically uniting it with the early Church of this island, is Dr. Curwin, whose consecration was performed not in this island, but in England, not by Irish prelates, but by an English bishop, viz., Bonner, of London, assisted by two other bishops holding the English sees of Rochester and Ely.¹ As it was from Dr. Curwin that Adam Loftus received episcopal consecration, and as the consecration of all the bishops who ruled the Established Church in this country at a later period can be traced back to this dignitary, it follows that, according to Protestant principles, the Established Church is not historically linked with the Church of our fathers, but must rather look for its proto-parents to London and other English sees.

30. An ingenious legal theory, indeed, has been advanced by Archdeacon Martin, Dr. Studdert, and others, to weaken the force of this argument. The law of the land, they say, required that Dr. Curwin, when performing the rite of episcopal consecration, should be assisted by two other bishops: and as Loftus was consecrated in Ireland, the assistant prelates at his consecration must assuredly have derived their succession from Irish sources. This is the line of reasoning adopted by Archdeacon Lee in his pamphlet: Dr. Studdert devotes several pages to develop it; and Archdeacon Martin has made it the subject of more than one of his tedious letters in the newspapers. All this, however, is labour in vain.

For, in the first place, the great fact which prominently results from all their reasoning is simply this, that with all their learning and historical research, they have not been able to discover the name of even one bishop of Irish consecration who took part in the ordination of any of the Elizabethan prelates.

Secondly, it is the consecrating bishop, and not any one of the assistants, who forms the link in the episcopal succession. Thus, if Dr. Loftus had been consecrated by an Irish archbishop, assisted by two English bishops, our adversaries would rank him in the Irish and not in the English hierarchy, and hence, *a pari*, even though the assistants may have been Irish, yet it is not from them but from Dr. Curwin that Loftus and his successors must receive the seal of their episcopate.

There is, however, one point which has been overlooked in this matter of the legal requirements for the consecration of bishops. Though two assistant bishops were indeed required when an *archbishop* was to be consecrated, no similar enactment was made by the Elizabethan law in regard to the consecration of *simple*

¹ Stubb's *Registrum Sacrum Anglican.* pag. 81.

bishops. The following is the law of the 2nd of Elizabeth, which we present in the words of Dr. Studdert, whose statement of this question has been adopted by the learned archdeacons:—

“Such collation shall be signified to the archbishop of the province, if the metropolitan see be full; and if not, then to such archbishop in Ireland as it shall please the sovereign to name; and if any such collation be made to any archbishoprick, then the same shall be so signified to one such archbishop and two such bishops, or else to four such bishops in Ireland as shall be assigned by the sovereign or the lord deputy, or other governor of Ireland, having such instructions” (2 Eliz., 1560, chap. iv., sect. 2).

After citing these words, Dr. Studdert justly observes that the first bishop collated by the crown in Ireland after the passing of that act, was Alexander Craik, to Kildare, in 1560. Now the patent of her majesty commanded that Craik should be consecrated “according to the order of the law and the late act of parliament 2nd Elizabeth, passed for making of archbishops and bishops within the said realm”. “*It follows, therefore*”, these are Mr. Studdert’s words, “*clearly that all the requirements of the act must have been fulfilled. . . . There was, therefore, a legal consecration by two other at least of the Marian bishops, for otherwise there was no one here to join with Archbishop Curwin in that rite*” (*The Irish Ep. Succession*, pag. 27).

But with all due respect for the distinguished legalist, there is nothing at all about two such assistant bishops in the act of parliament to which he refers. Craik was not an archbishop, but a simple bishop, and hence the law had its full force, even though we suppose that the Archbishop of Dublin alone received the royal injunction to administer to him the rite of consecration.

The next bishop nominated under Elizabeth’s act was Skiddy of Cork and Cloyne, appointed in 1562; no record, however, of his consecration has been preserved, and as the see of Cashel was vacant, it is generally supposed in accordance with the parliamentary enactment above cited, that it was performed by Dr. Curwin. Thus, again, there was no necessity for any *Irish assistants*, as Dr. Studdert would fain persuade us. The parliament made no such enactment, and all the diligence of the learned doctor and his associates has failed to discover any trace of such Irish coöperation in the case either of Craik or of Skiddy.

When, therefore, Adam Loftus was appointed Archbishop of Armagh in 1563, there were already in the field, besides Dr. Curwin, two Elizabethan bishops—viz., Craik and Skiddy, who, even without importing a Scotch or English bishop, could fulfil all the legal requirements for his consecration; and yet neither they nor the consecrating prelate had any link of union with the early Church of our fathers.

31. We have said all this in the supposition that in this first archiepiscopal Elizabethan appointment in Ireland, all that was required by law was accurately fulfilled. There is, however, too much reason to suppose that the first reformers were heedless of such enactments, and often evaded by various shifts the statutes of the ecclesiastical, as well as of the civil law. Thus, as we have already seen under the head of Tuam,¹ Nehemias Donnellan held that archiepiscopal see for fourteen years, and yet *never received holy orders*. From Mason's *History of St. Patrick's Cathedral* (pag. 170), we learn that in 1568, it was discovered that Dr. Weston, *though no ecclesiastic*, was Dean of St. Patrick's, Dublin, and that another of the prebendaries was also found to be a *layman*. They pleaded that they had a private dispensation from the Archbishop of Canterbury, and were allowed to hold their benefices—(See also Cotton, *Fasti*, Leinster, pag. 97). From other government investigations it resulted that several other dignitaries of the establishment had as little claim to be regarded as ecclesiastics, although such orders were required as well by the civil as by the canon law.

From Curwin's well-known character, we should indeed conclude that he would scarcely feel any qualms of conscience for such irregularities. An Englishman by birth and education, he acquired the character of a *dissembler in all reigns*. In 1563, as Strype assures us,² Dr. Loftus wrote a letter to the Archbishop of Canterbury, describing Curwin as "a known enemy, and labouring under open crimes, which although he shamed not to do, I am almost ashamed to mention"; from which words Dr. Mant justly concludes that "Curwin's character suffered under some heavy moral imputation, as we have already seen his unsteadiness as to religion"—(*Hist.*, i. 282). The Protestant Bishop of Meath, in 1565, also speaks of him as a *disguised dissembler*, and an *old unprofitable workman* (Shirley, *Orig. Lett.*, pag. 201), whilst in the following year, the Protestant Primate again declared that "Curwin neither does good in preaching, nor reforming his diocese; he placeth in the sufficient livings, those whom he never saw and never come there, open enemies, and such as, for want of learning, are never able, even if they had the will, to do the church much good; in open judgment—loath I am to say it, and I say it only constrainedly—in open judgment he will swear terribly, and that not once or twice. I beseech your honour, is it not time, and more than time, that such a one be removed? and yet, I spare him, I assure your honour, that you may understand how far I am from maligning him"—(*ibid.*, pag. 275).

With such agents, such peculiar circumstances of the reformed

¹ *Irish Ecclesiastical Record*, November, p. 71.

² *Life of Parker*, i. 221.

innovators, and such legal enactments, we have but little grounds for linking in any canonical, or even legal way, the modern establishment with the ancient Church of Ireland.

32. In the case of Loftus's consecration, there are peculiar reasons why we should not too confidently appeal to the legal requirements. The very first step in his appointment was made in direct violation of the statute to which Dr. Studdert appeals. That statute required that all episcopal and archiepiscopal appointments should be made by letters patent, and not by *congé d'elire*:

"Section I.", writes Dr. Studdert, "abolishes the *congé d'elire* in cases of vacant sees, and substitutes collation to them by royal letters patent"—(pag. 26).

Nevertheless her Majesty, in July, 1562, issued a *congé d'elire* for Dr. Loftus's appointment, and it was only when the chapter refused to proceed to his election, as we learn from a letter of the lord deputy, September 2nd, 1562, that Loftus was consecrated by order of the Queen, on 2nd March, 1562¹.

Thus the very beginning of his career in Ireland was signalized by a violation of the new enactments, whilst in England his first entrance to the ecclesiastical ranks by the reception of holy orders, is subject to many difficulties and to serious doubts.²

33. From all this we may conclude, that Archdeacon Lee and his brother essayists, have failed to establish either historical or legal grounds by which the Protestant Church may be united with the early church of this island. Our reasoning, however, is solely based on their own principles, which the Catholic Church repudiates and condemns. According to these principles, the bishops are appointed by the Crown, and are merely the creatures and slaves of the civil government: according to Catholic teaching, they rule by divine commission their spiritual flocks, and receive their appointment at the hands of the Vicar of Christ.

34. Before concluding our remarks on the statements of the learned Archdeacon Lee, there is another point intimately connected with the matter in hands, to which we would wish to call the attention of our readers. It is simply this: Did the Irish nation adopt the reformed creed on the accession of Elizabeth? The question about individual bishops or priests may be involved in much obscurity, but one principle must be admitted as beyond the reach of controversy, viz., that the bishops and clergy as a body cannot be supposed to have abandoned the Catholic Church and adopted the tenets of the Establishment, without a corresponding change being met with in the great mass of the population; for, no nation has ever been more devoted to its

¹ Shirley, *Orig. Lett.*, pag. 119.

² *Archbishops of Dublin*, i. 63.

clergy, or clung with greater ardour and attachment to the teaching of its spiritual pastors, than the people of Ireland.

Now at every stage of the reign of Elizabeth we meet with abundant evidence of the devotedness of the Irish people to the Catholic faith. As early as 22nd July, 1562, the Earl of Sussex wrote to her Majesty, that the people treated the Protestant service *as a May game*, and he adds, "our religion is so abused as the Papists rejoice" (Shirley, *Orig. Letters*, pag. 17). The Ecclesiastical Commissioners officially report in 1564 that no progress was as yet made in enforcing the new tenets: the people would not even listen to the reformed preachers, and so universal was this abhorrence that the government "thought good not to meddle with the simple multitude for the present" (*ibid.*, p. 140). In the following year special "instructions" were transmitted to the Lord Deputy, and they speak of our island as unreformed in religion, and still retaining its former "barbarous and savage state" (*ibid.*, pag. 206-213).

35. One of the enactments made in 1560 commanded all the magistrates and civic authorities to take the oath of supremacy. Now Peter Lombard, writing in 1601, attests that "the cities and towns and civic communities never consented either to take that oath, or to require it from those who were elected to the magistracy and other offices: nay, as regards religion, no other oath was ever taken in these towns but the oath of the olden Catholic times rejecting and detesting all heresies and heretics" (*De Regno Hib.*, chap. xx.). Indeed so determined was the opposition of the Irish towns to the oath of supremacy, that when some overzealous ministers of the crown spoke of enforcing it in Cork and other places, they were reprimanded by the government for their indiscretion.¹

36. In 1566, the Lord Deputy, with Dr. Curwin, Protestant Archbishop of Dublin, and the other members of the Privy Council in Ireland, forwarded to her Majesty a report on the condition of the Irish Church, in which they declare that, except in the dioceses of Armagh, Meath, and Dublin, no steps could be taken to advance the reformed church "until the counties be first brought into more civil and dutiful obedience", and they add, that Protestantism "goeth slowly forward even in their three said dioceses, by reason of Popery being inveterated and leavened in the people's hearts" (Shirley, *Orig. Letters*, pag. 233).

From other sources we also learn what little progress was made even in the three favoured districts of Armagh, Dublin, and Meath. Indeed, Dr. Adam Loftus, of Armagh, himself attests, when petitioning to be translated from that see, that "he was not able to

¹ See *Hib. Pacata*, and *Cambr. Eversus*, vol. i. pag. 32.

do any good in it, as it lay altogether among the Irish". As to Dublin, the same authority tells us that the clergy were all "*open enemies*" of the reformed tenets (Shirley, *loc. cit.*, pag. 275), whilst the Protestant bishop of Meath declares that they were "a sort of dumb dogs, the living enemies of the truth and of the setters forth thereof" (Lett. of 10th of January, 1564). This fidelity of the clergy and people of Dublin was made a theme of eulogy in Rome in 1580, in which year a Vatican paper, as we have seen, records that the whole city continued devoted to the Catholic faith: "*Perstat tota civitas in religione Catholica, quamvis ab Episcopo haeretico occupata*" (*ex Archiv. Vatic.*). In Meath, the Catholics were consoled by the firmness of their bishop whilst imprisoned for his unflinching defence of the faith; and the Protestant Primate, writing about him in 1565, declares, "he is one of great credit among his countrymen, and upon whom, as regards matters of religion, *they wholly depend*" (Shirley, *Orig. Lett.*, pag. 220). Dr. Brady received this see from the crown in 1563, and after some months' experience, thus wrote on March 14th, 1564:

"Oh, what a sea of troubles have I entered into, storms arising on every side: the ungodly lawyers are not only sworn enemies of the truth, but also, for lack of due execution of law, the overthrowers of the country: the ragged clergy are stubborn and ignorantly blind, so there is little hope of their amendment: the simple multitude is, through continual ignorance, hardly to be won, so that I find affliction on every side" (*ibid.*, pag. 135).

In another letter, dated 16th May, 1565, the same dignitary again wrote, that he was only able to hold his ground at all in the diocese by giving good cheer to every one that wished to call on him:

"I am at this present very poor", he writes, "charged with a great house, driven to large expenses, or else infamy and discredit; for, these people will have the one or the other, I mean, they will either eat my meat and drink, or else myself To say anything further of the state at this moment, I will not, only this: all things waxeth rather worse than otherwise; and as I said before, I fear me, without some speedy redress, the whole body will be so sick as it shall with difficulty recover, so badly are men here disposed" (*ibid.*, pag. 187-191).

37. When such was the condition of this *reformed* district, it is no wonder that Dean Weston should write to Cecil on 3rd April, 1568, that the whole island was "*universally drowned in idolatry and infidelity*" (*St. Pap. Office*, London).

Nor must the reader imagine that this rejection of the reformed tenets is to be imputed only to the first years of Elizabeth's reign.

It holds equally true of the closing years of the century. Thus, in 1590, we find letters despatched by the Privy Council of England to the Lord Deputy in Ireland, demanding an explanation "of the general backwardness of the Protestant religion in Ireland". Dr. Adam Loftus, then Chancellor of Ireland, was commissioned to reply. His letter is still preserved (*St. Pap. Office*, London), dated 22nd September, 1590, and whilst he seeks to throw the blame of this condition of the kingdom on his enemy, Sir John Perrot, he candidly admits "the general corruption of this realm in the cause of religion", and informs us that "there hath been in this people a general disposition to Popery, as a thing wherein they are misled from their cradle"—(Letter to Lord Burghley, *St. Pap. Office*, London). A few years later, the Protestant Archbishop of Cashel, Miler Magrath, writing to Cecil, declares:

"I find myself so hardly beset and overwhelmed with the general unbridled multitude in Ireland, notorious Papists, and reconciled to the Pope and the King of Spain, very few of them escaping the whip of my censuring discoveries, that they all have joined hearts and hands together to overthrow my poor self, well known to be, of that country birth, the only eye-sore and chiefest preventor and detector of all their mischievous practices" (Letter of June 8, 1593, *ibid.*).

Even the Lord Deputy, Chichester, was so struck by this attachment of our fathers to their holy faith, that he on one occasion exclaimed:

"I know not how this attachment to the Catholic Church is so deeply rooted in the hearts of the Irish, unless it be that the very soil is infected and the air tainted with Popery; for, they obstinately prefer it to all things else, to allegiance to their king, to respect for his ministers, to the care of their own posterity, and to all their hopes and prospects".¹

It cannot then surprise us to find that the poet Spencer writes in 1596: "The natives of Ireland be all Papists by profession" (*View, etc.*, pag. 137). In equally emphatic terms the Catholic Archbishop of Cashel officially stated to the Holy See in 1609: "Scarce one in a thousand of the natives in Ireland is infected with heresy" (*Relatio* in *Archiv. S. C. de Prop. Fid.*). Dr. Rooth, Bishop of Ossory, writing in 1617, attests that the agents of Protestantism *had not advanced one inch*, and he adds:

"They are rather converted to us than we to them: and this it was that excited the admiration of Sir William Cecil, who, filled with amazement at the immoveable constancy of the Irish, declared that it was labour in vain to seek to unite Ireland with the English Church,

¹ *Analecta*, pag. 203, and *Cambr. Evers.*, ii. 605.

since the ministers who were sent by the crown to attain that end, not only were devoid of success, but were rather themselves converted by the Irish to the Catholic faith" (*Analect.*, pag. 202).

In 1601 Peter Lombard also writes that "notwithstanding all the arts employed by the magistrates during so many years to lead the natives of Ireland to schism and heresy, their Catholic spirit remains pure and untainted, and the few who were seduced into the paths of error, found themselves detested by none more than by their own countrymen" (*De Regno Hib.*, cap. xx.). We may conclude these citations with the words of Henry Fitzsimons, who, in his *Britannomachia*, printed in 1614, declares that the country was even then well nigh as free from Protestantism as it was on the accession of Elizabeth:

"It is almost incredible", he writes, "but yet it is a most indubious fact, that during the past sixty years neither the most atrocious penalties nor the most tempting rewards have been able to seduce into the ranks of heresy more than two hundred persons throughout the whole kingdom" (lib. iii., pag. 332).

Such being the case, we are surely justified in concluding, that the Irish Church during Elizabeth's reign remained devoted to the Catholic faith.

THE REV. J. W. STUBBS (TRINITY COLLEGE) ON THE EARLY IRISH CHURCH.

An esteemed correspondent has favoured us with a printed letter of Rev. J. W. Stubbs, extracted from the Protestant journal, the *Irish Ecclesiastical Gazette*, September, 1865; and asks us, what opinion should he form as to the discoveries of this worthy divine. The following is the text of the letter:

"ANCIENT IRISH MANUSCRIPT.

"To the Editor of the *Irish Ecclesiastical Gazette*.

"SIR,—In these days of bold assertion on the part of the Roman Catholics as to the doctrines of the Ancient Irish Church, it may be well that the clergy should be aware of the existence of a very ancient MS., which contains the hymns and devotions used by an important class of members of that Church in the seventh century. I had lately an opportunity of examining minutely this work in the Ambrosian Library of Milan, and of comparing a copy which I made of it with one which I find printed by Muratori in his '*Anecdota Latina*' which may be found in the Fagel Library in Trinity College, Dublin. Muratori assigns this MS. to the end of the seventh or the early part of the eighth century. It professes to be a hymnal and book of devotions

of the members of the monastery of Bangor in the county of Down, and is styled 'Antiphonarium Familiæ Benchuir'. This appears to have been brought by St. Columbanus from Bangor to Bobbio, where he founded a celebrated monastery, the library of which was afterwards dispersed, and a large portion of it is preserved in the Ambrosian Library at Milan.

"The hymns in the collection are partly such as are found in Scripture, or used by the Church at present, such as the songs of Moses, and of Miriam; the *Benedictus*, the *Benedicite*, the *Te Deum*; partly short ancient hymns for private devotion; and partly hymns composed in honour of eminent Irish saints, such as St. Patrick, and successive abbots of the Monastery of Bangor.

"The prayers are mostly short, and very beautiful forms, something like our Collects, to be used in private on various occasions. There is also an ancient and interesting form of the Nicene Creed.

"It is remarkable that, except in this creed, the name of the Blessed Virgin is not once mentioned, nor even alluded to. There are no prayers for the dead, no prayers to the saints, no trace of the present distinctive doctrines of the Church of Rome. That Church and her bishop are not once spoken of, and St. Patrick is asserted to have derived his commission from God, 'who sent him, as Paul, an Apostle to the Gentiles'; he is called 'Pontifex', and Christ is said to have made him 'His Vicar upon earth'. It is very remarkable that there is interpolated in this MS. most unmistakeably in a later hand, after the hymn of St. Patrick, a *wish* that he may pray for us, which is not found in the ancient copy of the same hymn (edited by Dr. Todd) in a MS. in the College Library; and which shows the rise and progress of error in the Church. In these prayers and hymns Christ is recognized as the only mediator between God and man, His atonement clearly set forth, and the Scriptures alone regarded as the source of religious light.

"I am, sir, your obedient servant,

"JOHN W. STUBBS.

"Trinity College, September 9".

We sincerely thank our correspondent for transmitting to us this precious document, which otherwise might have remained unobserved by us. It is well that the Catholic public should learn from time to time the true sentiments of those who so often have on their lips words of liberality and friendship.

1. We do not find fault with Mr. Stubbs for journeying to Milan to contemplate the many artistic monuments of the capital of North Italy, and to enjoy the beautiful scenery of the surrounding country. Perhaps the learned gentleman is even to be excused when he announces as some great discovery the result of his investigations in the Ambrosian Library. It is probable that the famous "Antiphonarium Familiæ Benchuir", though some years ago so ably illustrated by Dr. Reeves, in the *Ulster Journal of Archaeology*, and so often referred to by Rev. Dr. Moran in his

Essays on the Early Irish Church, was unknown to the great majority of the readers to whom Mr. Stubbs addressed himself. But we cannot envy the comprehensiveness of the views of one who, after perusing the rich fragments of our Church's literature, with which the Ambrosian Library abounds, could find no other theme for his correspondence save that which the letter before us presents.

2. Many of the ancient MSS. of Bobbio were transferred to the Library of St. Ambrose, in Milan, by the great Cardinal Frederick Borromeo, in the beginning of the seventeenth century, and notwithstanding the vicissitudes of the past two hundred and fifty years, this library still retains the Commentary on the Psalms by St. Columbanus, with its copious Irish glosses: the "*Dogmatum fidei liber*", in ancient Irish characters, dating back to the seventh century; the "*Antiphonarium Familiae Benchuir*", which, though only a modern conventional title, is not inappropriate to convey an idea of that invaluable work, which presents the hymns and antiphons, the canticles and prayers, which were used in the diurnal office by our sainted fathers of the seventh and eighth centuries: and still more valuable, the precious copy of the Gospels written by St. Columbanus's own hand, a treasure which seems to have escaped the notice of our antiquarians, but which is well known to the learned librarians of Milan. From these and other sources it would be easy to draw a faithful picture of Christian life in the Monastery of Bangor at the period when this great institute was filled with the spirit of religion which was inspired into it by Saints Columbkille and Comgall, and which glowed in the souls of Saints Gall and Columbanus. This, however, is not our present task. We are only asked for our opinion as to the statements of Mr. Stubbs.

3. We do not wish to follow the worthy writer in all the statements that he hazards. Our remarks on one or two heads will sufficiently illustrate the inaccuracy of his entire communication.

As regards devotion to the Blessed Virgin, no Catholic writer, as far as we are aware, ever appealed to the *Antiphonary* for proof of its prevalence in the early Irish Church. In Catholic writings each devotion has its own proper place, and in the antiphons and daily canticles of the divine office, for the most part taken from the Old Testament, we are not at all surprised to find no mention made of the holy Mother of God. As well might he contend, from the silence of this record, that the Irish Church did not celebrate the feasts of Christmas or Easter, as that they did not practise, in all the fervour of their hearts, devotion to the Immaculate Virgin. Had the reverend gentleman continued his journey to Bobbio, he would have found there the site of the ancient oratory in honour of the Blessed Virgin, erected by St. Columbanus,

as his ancient biographer attests; and had he taken the trouble of glancing over the hymns of our great saint, he would find beautifully expressed in one of them the fine old Catholic sentiment that, "as death had come to us through Eve, so is the path of life opened to us through Mary".

4. As regards the passage, "It is very remarkable that there is interpolated in this manuscript, most unmistakeably in a later hand, after the hymn of St. Patrick, a *wish* that he may pray for us, which is not found in the ancient copy of the same hymn, edited by Dr. Todd, in the College Library", we must make a few remarks. The only wishes or prayers thus added, are the versicles:—

"Patricius Episcopus oret pro nobis omnibus
Ut deleantur protinus peccata quae commisimus".

"Patricii laudes semper dicamus
Ut nos cum illo semper vivamus".

Now *it is very remarkable* that this second versicle is in the old original hand, and that the former versicle, written between the lines, is added not by an ordinary second hand, but by *the same* well-known second hand by which the concluding hymn or commemoration of the saints of Bangor was penned. This concluding hymn fixes its own date, and proves that it was copied by the second hand at the close of the seventh, or in the beginning of the eighth century, at which early age it is consoling to know that our sainted fathers breathed the sweet prayer: "May Bishop Patrick pray for us, that the sins which we committed, may be instantly forgiven us".

If these precise versicles are not found in the Trinity College MS., three other versicles are there added, corresponding in sentiment with those before us. One of them, as published by Dr. Todd, is a versicle from Scripture; the second and third run thus:—

"Patricii laudes semper dicamus
Ut nos cum illo defendat Deus".

"Hibernenses omnes clamant ad te pueri
Veni Sancte Patrici salvos nos facere":

and Dr. Todd very shrewdly remarks that "these verses or antiphons, although written by the *original scribe* of the *Liber Hymnorum*, and at the *same time* as the rest of the hymn, are not in the round capital letters of the text, but in an angular character". From the same authority¹ we learn that the versicle

¹ Todd, *Liber Hym*, pag. 24.

represented as a mere interpolation by Mr. Stubbs, is also found in the hymn as published by Colgan.

Why, however, did the good Divine confine his attention to the concluding versicle of St. Patrick's hymn? Could he not have turned to the following pages, and inquired how did the hymn of St. Comgall terminate, which holds the next place in the MS.? We can scarcely imagine that he passed over this beautiful hymn unnoticed, and yet it terminates with the sweet invocation:

"Per merita et orationes Sancti Comgilli Abbatis nostri omnes nos Domine in tua pace custodi".

"Through the prayers and merits of our Abbot St. Comgall, preserve us all, O Lord, in thy peace".¹

5. Perhaps, however, Mr. Stubbs did not wish to refer to this versicle, as it appears from his letter, that he had already made up his mind that there was no trace of the Popish doctrine of the invocation of saints to be met with in this ancient MS. And yet at almost every page we find some sweet invocation addressed to our happy departed brethren.

We will give only a few of the many passages from the Bangor MS., which illustrate this point of Catholic doctrine.

At fol. 22 *verso*, we meet the prayer in the original hand:—

"Deus qui Sanctos tuos cum mensura probas et sine mensura glorificas, cujus praecepta finem habent et praemia terminum non habent; exaudi per illorum merita preces nostras et tribue, ut eorum patrocinia adjuvent nos ad fidei profectum, ad bonorum operum fructum, ad prosperitatis bonum, ad salubritatis commodum, ad religionis² cultum ad divini timoris augmentum per Dominum nostrum", etc.

"O God, who in measure dost prove Thy Saints, and beyond measure dost glorify them; whose commandments end, but whose rewards are without end; through their merits hear our prayers, and grant that their patronage may help us unto increase of faith, fruit of good works, the blessing of prosperity, comfort of health, spirit of devotion, and increase in the fear of God, through our Lord", etc.

Again, with the rubric *ad Martyres*, we have the prayer:—

"Aeternum virtutis tuae nomen³ Omnipotens Deus oramus, uti nos Martyrum et omnium Sanctorum tuorum meritis, socios fide, pares devotione, strenuos passione consimiles in resurrectione

"Almighty God, we beseech the everlasting majesty of Thy power, that through the merits of Thy martyrs and of all Thy Saints, Thou mayest make us fellows with them in faith, like in

¹ Fol. 17, *verso*.

² The MS. has *relegionis*.

³ This is the old Irish reading for *numen*.

feliciū facias coaequari. Qui vivis", etc.

devotion, strong in suffering, and sharers with them in the resurrection of the blessed; who livest and reignest", etc.

Subsequently we find in the same original hand:—

"Rogamus te Christe ut eorum precibus adjuvari mereamur quorum consortes esse non possumus; per te, Christe, qui cum Patre vivis dominaris et regnas Triumphalium memores martyrum tuorum qui pro te tolerare vexilla¹ passionum precamur, ut per sancta merita ipsorum nostrorum veniam mereamur peccatorum. . . . Deus qui sanctis martyribus et electis tuis coronam martyrii praestitisti, Te oramus Domine ut eorum meritis obtineamus veniam qui tantam gloriam non meremur".

"We beseech Thee, O Christ, that through their prayers we may be helped, into whose company it is not given to us to come; through Thee, O Christ, who with the Father livest, rulest, and reignest. . . .

"Mindful of Thy triumphant martyrs, who for Thy sake did bear the standard of suffering, we beseech Thee, that through their holy merits we may obtain forgiveness of our sins. . . .

"O God, who to Thy holy martyrs and chosen ones hast given the crown of martyrdom, we beseech Thee, that through their merits, we, who deserve not such glory as theirs, may at least be found worthy of pardon".

6. When Rev. Mr Stubbs affirms that in the Bangor MS. there are no traces of any of those tenets, which are commonly reckoned peculiar to the Church of Rome, he must presuppose a considerable amount either of simplicity or of ignorance in the readers of the *Irish Ecclesiastical Gazette*. Had he calmly stated that he found there no mention of the royal supremacy, not a word about "the Bible and nothing but the Bible", no trace of the Scriptures and liturgy in the vulgar tongue, no abuse of the Vicar of Christ, we would at least have given him credit for straightforwardness and sincerity; but with the many references to the Blessed Eucharist, already well known to the public, which are found in it, to hazard the above statement, betrays an amount of forwardness and bad faith, which few supposed to yet linger within the precincts of Trinity College.

At folio 10, begins the beautiful communion hymn *Sancti Venite*, which has more than once been published in the works of the Irish Archaeological Society and other treatises. The three first verses, with a metrical translation by an illustrious Irish poet, will suffice to recall it to our readers:—

¹ The MS., according to the old Irish usage, has *vixilla*.

1.
"Sancti Venite

Christi Corpore sumite
Sanctum bibentes

Quo redempti sanguine.¹

2.
Salvati Christi

Corpore et sanguine
A quo refecti

Laudas dicamus Deo.

3.
Hoc sacramento

Corporis et sanguinis,

Omnes exuti

Ab inferni faucibus".

1.
"Draw nigh, ye holy ones, draw
nigh,
And take the body of the Lord,
And drink the sacred blood out-
poured,
By which redeemed, ye shall
not die.

2.
Oh! saved from justice and the
rod,
By this divinest Flesh and Blood,
By these made strong, in grate-
ful mood
Give thanks and praises unto
God.

3.
By this (oh! blessed news to
tell!)
This sacrament of Flesh and
Blood,
Have all been rescued from
the flood—
The flood of death—the pains
of hell".²

Again, at fol. 33, we have a communion antiphon, as follows:

"Corpus Domini accepimus et
Sanguine ejus potati sumus, ab
omni malo non timebimus quia
Dominus nobiscum est".

"We have received the Body
of the Lord, and we have drunk
his Blood: we will fear no evil,
for the Lord is with us".

Another communion antiphon is subsequently given:—

"Hoc sacrum Corpus Domini
et Salvatoris Sanguinem sumite in
vitam aeternam. Alleluja".

"Receive this sacred Body of
the Lord, and the Blood of the
Redeemer unto life eternal. Al-
leluja".

To which is added the sweet versicle so common in our ancient Church:—

"Refecti Christi Corpore et San-
guine, Tibi semper Domine dica-
mus, Alleluja".

"Nourished with the Body and
Blood of Christ, may we ever sing
alleluja to thee, O Lord".

Now all these extracts are in the old original hand of the anti-

¹ The printed text has *sanguinem*.

² See the whole hymn, and a metrical translation from the pen of Denis F. MacCarthy, in the very interesting work, *The Ancient Irish Church*, by the Rev. James Gaffney, C.C. (Dublin, Duffy, 1863).

phenary. If they were known to Mr. Stubbs, we must accuse him of a desire to deceive his readers by the statements which he has made: if he was ignorant of them, we still must find fault with him for presuming to point out as hostile to Catholic tenets a record with which he was totally unacquainted.

We would have dwelt at greater length on the erroneous statements which are made in Mr. Stubbs' letter, were we not aware that at the present moment the "*Antiphonarium Benchorense*" is preparing for the press, under the care of an eminent Irish archaeologist.

LITURGICAL QUESTIONS.

1. Is it lawful for a priest who for sufficient reasons is allowed to say two Masses on Sundays and holidays of obligation, to take an *honorarium* for both Masses?

Our esteemed correspondent is well aware that his question, as far as it concerns both parish priests and clergymen not having care of souls, has been answered in the *negative*, in the famous replies of the Sacred Congregation of the Council, die 25 September, 1858. These replies are to be found prefixed to the *Directory* for the current year.

It has been urged that this reply of the Sacred Congregation is not of universal obligation, since the questions which it meets are purely local, and affecting only a particular diocese. In connection with this difficulty, we subjoin the remarks of a very high authority, the editor of the *Acta*, etc., which is published in the Propaganda press at Rome. After reciting the reply in Camaracen, the editor thus draws his conclusions:—

"Colliges (ex his), nunquam recipi posse eleemosynam pro secunda Missa celebranda, quicumque sit qui eam celebret, neque ad hanc eleemosynam recipiendam, allegari posse titulum egestatis, seu defectus reddituum".

And in a note he adds:—

"Errant itaque auctores illi etiam recentiores qui docent extra Italiam posse recipi eleemosynam pro secunda Missa, quando redditus tenues sunt qui assignantur pro implemento proprii officii; vel ex vi consuetudinis. Errant pariter cum docent extra Italiam, Parochos non teneri missas applicare pro populo, vigentibus illis rationibus, ac cum dissimulant Const. Benedicti XIV. *Cum semper oblatas*, utpote ad Italiae Episcopos directam; non distinguentes constitutiones quae ad aliquam determinatam provinciam ideo diriguntur, ut in ea *peculiare jus* statuunt; ab iis quae, quamvis ad unam provinciam oeconomice dirigantur, tamen *commune jus* declarant. Et reapse S. C. Concilii, in dirimendis dubiis, circa missam pro Populo, extra Italiam exortis, secundum hanc Constitutionem, constanter judicavit: nec non S.,

Congregatio ac Prop. Fide, in varias orbis partes, pro opportunitate, veluti legem servandam hanc constitutionem transmisit”.

2. Can a priest who has received from the Pope faculties to bless beads, etc., by virtue of those faculties, attach the indulgence to the Beads of the Seven Dolours, and those of the Five Wounds of our Blessed Lord?

The indulgences recited in the *elenchus*, which usually accompanies the document granting the faculties to bless beads, etc., are attached by the act of blessing, to the objects mentioned in the title to that *elenchus*. Among these objects are *Coronas* and *Rosaria*. As there are various kinds of *coronae* and *Rosaria* approved of by the Holy See, and as in the document no exception is made, we are of opinion that the indulgences can be attached to all the various *coronae* and *Rosaria* mentioned in the *Raccolta* as approved of by the Holy See. In the formula of the brief by which bishops are allowed to erect confraternities in their respective dioceses, there is a clause allowing them to bless *scapularia, seu Rosaria, et coronas pro sodalibus*. From which it would appear, that in Roman documents by the words *Rosaria* and *coronae* all approved chaplets are meant.

But the indulgences mentioned in the *elenchus* are distinct from the indulgences which are attached to the various rosaries or *coronae* of the confraternities as such. The conditions necessary for gaining these latter are laid down in the *Raccolta*, ed. Rom. 1834.

3. How is the book to be placed when removed to the gospel side for the last gospel? Is it to be placed *oblique*, as for the first gospel?

The book is to be placed for the last gospel in the same position as is prescribed for the first. De Herdt (*Sacrae Liturgiae Praxis*, Pars 2, n. 33, iii.), thus writes:

“Benedictione data, Sacerdos . . . accedit ad cornu Evangelii; ubi oblique (uti deducitur ex modo legendi alterum Evangelium), stans, seu parum conversus per suam sinistram ad populum, alta voce et manibus junctis dicit *Dominus vobiscum*”, etc.

4. What ceremonies are to be observed in giving the Holy Communion “extra missam”?

In the sacristy are prepared a surplice and a stole of the colour¹ of the office of the day for the priest, and at the altar two candles are lighted, and the communion cloth attached to the rails. When the priest arrives in the sacristy, he washes his hands, vests in cotta and stole, puts on the berretta, and proceeds to the altar carrying the burse² in both hands; or, if it be already

¹ Rit. Rom. Gard., 4777, ad 18.

² 4950, ad 3.

at the altar,¹ "manibus junctis", the server or acolyth going before him. Being come to the foot of the altar, he hands his cap to the server, genuflects, ascends the steps, and taking the corporal from the burse, extends it on the altar (whilst the server repeats the Confiteor), taking care to place the burse at the gospel side. He then opens the tabernacle, genuflects, takes out the pyx, uncovers it, genuflects, retires a little to the Gospel side, turns towards the people, recites the "Misereatur" with his hands joined before his breast, then with the left hand extended on the breast, and making the sign of the cross with the right over the people, he continues "Indulgentiam", etc., which being finished, he turns to the altar, genuflects, takes the pyx in the left hand "per nodum", and a particle in the right between the thumb and index finger, raises the particle a little above the pyx, and still remaining in the centre of the altar, turns towards the people, and says, "Ecce Agnus Dei", etc., and thrice in the same tone, "Domine non sum dignus", etc. After these words he descends the² anterior steps of the altar, and commences to give the Holy Communion to those on the Epistle side, making the sign of the cross vertically over the pyx with the sacred particle each time he pronounces the words "Corpus Domini", etc. The Communion being over, the priest ascends the altar in silence, keeping the thumb and index finger of the right hand joined over the pix, places it on the corporal, genuflects,³ covers it, and after purifying his fingers, replaces it in the tabernacle. He then genuflects and closes the door. In the meantime he recites the ant.⁴ "O Sacrum convivium", etc., with versicle "Panem de coelo", "Domine exaudi", etc., "Dominus vobiscum", and prayer "Deus qui nobis". In Paschal time and during the octave of Corpus Christi, alleluia is added to the ant. and vers., and instead of the prayer "Deus qui nobis", that proper to Paschal time is recited, "Spiritus nobis Domine". The prayer being finished, the priest, still facing the altar,⁵ raises his eyes to the cross, extends and joins his hands, inclines his head saying "Benedictio Dei Omnipotentis", etc., then turning to the people and making the sign of the cross, continues "Patris et Filii et Spiritus Sancti", etc. After the blessing, without completing the circle, he turns again to the altar, folds the corporal, places it in the burse, and retires. It should be observed that, according to the decision of the Sacred Congregation,⁶ the benediction should never be given with the pyx after communion, but always with the hand of the priest.⁷

¹ Rit. Rom.

³ Vide Decree in July number of *Record*, 1866.

⁵ He does not kiss the altar, 4707, ad 6.

⁷ "In presenting the particle, take care not to touch the lips of the communicant, nor any other part of the countenance, either with the finger or with the particle itself; but lightly pressing the tongue with the extremity of the particle,

² 4055, ad 8.

⁴ Rit. Rom.

⁶ 3741, ad 1.

DOCUMENTS.

ALLOCATION DELIVERED BY OUR HOLY FATHER POPE
PIUS XI., IN THE CONSISTORY OF 29TH OCTOBER.

VENERABILES FRATRES,

Non semel, Venerabiles Fratres, afflictas iamdiu in Italia sanctissimae nostrae religionis res, gravissimasque Nobis et Apostolicae Sedi a Subalpino Gubernio illatas iniurias, tum Nostris Litteris in lucem editis, tum variis Allocutionibus in hoc amplissimo Vestro consessu habitis, pro Nostri Apostolici muneris officio deploravimus, ac vel facile intelligitis quanto in dies conficiamur moerore, cum videamus, idem Gubernium maiore quotidie impetu catholicam Ecclesiam, salutare eius leges, sacrosque ministros indesinenter impetere. Etenim, proh dolor! Sacrorum Antistites, et integerrimi utriusque Cleri viri, et alii honestissimi Catholici cives, nulla religionis, iustitiae, ac vel ipsius humanitatis ratione habita, ab ipso Gubernio magis in dies vel in exilium eieci, vel in carcerem detrusi, vel ad coactum domicilium damnati, indignis quibusque modis vexati, Dioeceses cum maximo animarum damno suis orbatae pastoribus, Virgines Deo sacrae a propriis Monasteriis expulsae, et ad mendicitatem redactae, Dei Tempia violata, episcopalia Clericorum Seminaria clausa, miserae iuventutis institutio christianae disciplinae erepta, erroris, et iniquitatis magistris commissa, et Ecclesiae patrimonium usurpatum ac distractum.

Cum autem Gubernium idem, ecclesiasticis despectis censuris, ac iustissimis Nostris, et Venerabilium Fratrum Sacrorum in Italia Antistitum reclamationibus plane spretis, plures constituerit leges Catholicae Ecclesiae, eiusque doctrinae, iuribusque maxime adversas, et iccirco a Nobis damnatas, non dubitavit quoque de civili, uti appellat, matrimonio legem ferre, quae non solum Catholicae doctrinae, verum etiam civilis societatis bono summopere adversatur. Hac enim lege matrimonii Sacramenti dignitas, et sanctitas proculcatur, eiusque institutio evertitur, ac turpissimus fovetur concubinatus. Namque inter fideles matrimonium esse non potest, quin uno eodemque tempore sit Sacramentum, ideoque ad Ecclesiae potestatem omnino spectat ea omnia decernere, quae ad matrimonii Sacramentum possunt pertinere.

Atque etiam idem Gubernium manifeste laedens publicae Consiliorum Evangelicorum professionis statum, qui in Ecclesia Dei semper vigit et vigeat, planeque contemnens maxima beneficia Regularium Ordinum, qui a Sanctis viris fundati, et ab Apostolica Sede probati tot gloriosis laboribus, ac piis, utilibusque operibus de christiana, civili, ac litteraria republica optime sunt meriti, minime reformidavit legem sancire, qua in omnibus regionibus sibi subiectis omnes utrius-

and so to say attaching it, withdraw the finger quickly. In the same manner in the act of communicating either with the pyx or with the paten, you should not take the purificator with the left hand as some do, since neither the rubric nor the ritual, nor any author of credit, makes mention of such a practice"—*Baldeschi*.

que *sexus Religiosas Familias suppressit, earumque omnia, et alia multa Ecclesiae bona sibi usurpavit, ac divendenda constituit. Antequam vero in possessionem Venetae Provinciae pedem poneret, ad illas quoque regiones eadem decreta et easdem leges extendere non dubitavit, et Conventionem a Nobis cum Carissimo in Christo Filio Nostro Francisco Iosepho Austriae Imperatore initam ibi penitus delendam, ac nullam vim nullumque robur habere contra omnes leges et iura decrevit.*

Itaque iuxta gravissimum Nostri apostolici ministerii officium in hoc nobilissimo Vestro conventu iterum pro Religione, pro Ecclesia, sacrisque eius legibus, pro huius Petri Cathedrae iuribus et auctoritate Pontificiam Nostram vocem attollimus. et omnia et singula, quae sive in his, sive in aliis rebus ad Ecclesiam, eiusque iura pertinentibus contra ipsam Ecclesiam, et illius iura ac leges a Subalpino Gubernio, et ab inferioribus quibuscumque Magistratibus decretata, gesta, et attentata sunt, vehementissime querimus et reprobamus. Ac decreta ipsa cum omnibus inde sequutis Auctoritate Nostra Apostolica abrogamus, ac nullius prorsus roboris et valoris fuisse et fore declaramus. Ipsi autem illorum auctores, qui christiano nomine gloriantur, meminerint, ac serio considerent, se misere incidisse in censuras poenasque spirituales, quas Apostolicae Constitutiones, et Oecumenicorum Conciliorum Decreta in Ecclesiae iurium invasores ipso facto incurrendas infligunt.

Nostis autem, Venerabiles Fratres, quomodo quidam homines callidi Nobis obiiciant, et ad eorum arbitrium perperam interpretentur Benedictionem, quam Italiae impertivimus, ubi nullis certe Nostris meritis, sed inscrutabili Dei iudicio ad hanc Apostolicam Sedem evecti veniae pacisque verba pro Nostra in Pontificiae Ditionis populos caritate sponte emisimus. Equidem Nos, de universi Dominici gregis bono veraque felicitate vehementer solliciti, tunc Italiae bene precantes a Deo humiliter impenseque efflagitavimus, ut eam ab impendentibus malis liberaret, utque pretiosissimum Catholicae fidei donum in Italia maiorem in modum vigeret, ac morum honestas, iustitia, caritas, omnesque christianae virtutes quotidie magis efflorescerent. Atque etiam nunc haud omittimus ferventissimas Deo semper adhibere preces, ut Catholicos Italiae populos propitius eripiat a tot ac tantis omnis generis calamitatibus, quibus Italiae moderatorum, et multiformis persecutionis opera misere opprimuntur, ac divexantur. In primis vero clementissimum Dominum exoramus, ut eosdem Italiae populos coelesti sua ope adjuvet et roboret, quo in divina sua fide et religione stabiles et immoti permaneant, et christiana fortitudine tot adversa ac plane tristia ferre ac tolerare possint.

Desipiunt vero qui ex hoc inferunt, et exposcere non desinunt, ut Nos per apertissimam iniustitiam, pluribus Pontificiae Nostrae Ditionis provinciis iam spoliati, civilem Nostrum et Apostolicae huius Sedis principatum eiuremus. Quisque certe videt, quam iniusta, et quam perniciosa Ecclesiae sit huiusmodi petitio. Singulari enim Divinae Providentiae consilio, veluti alias inuimus, factum est, ut, Romano Imperio everso, et in plura regna diversasque ditiones diviso, Romanus Pontifex in tanta Regnorum varietate, ac praesenti humanae

societatis statu civilem suum principatum haberet, quo nulli unquam civili potestati subiectus omni libertate supremam suam auctoritatem iurisdictionemque in universam Ecclesiam sibi a Christo Domino divinitus collatam exerceat; ac fideles ipsius Pontificis decretis, monitis, mandatis plena conscientiae tranquillitate et fiducia obsequantur, acquiescant, quin unquam vel leviter suspicari queant, ipsius Pontificis acta alicuius Principis, civilisque potestatis voluntati et impulsui esse ullo modo obnoxia. Nos itaque civilem Principatum divino Providentiae consilio in bonum universalis Ecclesiae constitutum non solum renunciare haud possumus, verum etiam omnia ipsius civilis Principatus iura debemus strenue tueri ac defendere, et sacrilegam Sanctae Sedis provinciarum usurpationem vehementer expostulare, veluti saepe expostulavimus, et hac quoque occasione etiam atque etiam expostulamus et reclamamus. Omnes autem agnoscunt quanto studio Sacrorum Catholici orbis Antistites civilem Nostrum, et huius Apostolicae Sedis principatum tum voce, tum scriptis propugnaverint, ac declaraverint, eundem principatum in praesenti potissimum rerum mundanarum conditione necessarium omnino esse ad plenam Romani Pontificis in universo Catholico grege pascendo libertatem tuendam et vindicandam, quae cum totius Ecclesiae libertate est plane coniuncta.

Neque huiusmodi homines verentur clamitare, Nos debere cum Italia, scilicet cum nostrae religionis hostibus, qui Italiam se constituere iactant, in gratiam redire. Sed quomodo Nos, qui sanctissimae religionis, salutarisque doctrinae, ac virtutis iustitiaeque assertores et vindices constituti omnium salutem procurare debemus, cum iis convenire unquam possumus, qui sanam non sustinentes doctrinam, et a veritate auditum avertentes a Nobis fugiunt, ac ne illis quidem Nostris desideriis et postulationibus obsequi voluerunt, quae eo spectabant, ut tot in Italia Dioeceses pastoralis orbatae solatio et praesidio suos haberent Episcopos?

Utinam vero ii omnes, qui Ecclesiam, Nos, et hanc Apostolicam Sedem tam vehementer oppugnant, oculos animumque in veritatem iustitiamque intendentes aliquando illuminentur, et resipiscant, ac in se reversi, et animarum suarum bono consulentes salutari poenitentia adducti ad Nos venire contendant. Nihil certe Nobis gratius esse posset, quam Evangelici Patris more et exemplo illis occurrere, eosque complecti summopere in Domino gaudentes, quod filii mortui erant, et revixerunt, perierant et inventi sunt. Ac tunc plane perspicerent quantum augusta nostra religio virtutum omnium fecunda parens et altrix, ac vitiorum expultrix, tum privatae cuiusque, tum publicae omnium felicitati conducatur. Ubi enim ipsa religio, eiusque salutaris dominatur doctrina, ibi necesse est, ut morum honestas, integritas, pax, iustitia, caritas, et omnes virtutes vigeant; nec populi illis gravissimis divexantur malis, quibus misere opprimuntur, ubi eadem religio, eiusque doctrina despicitur et conculcatur.

Iam vero ex luctuosissimis factis raptim, dolenterque commemoratis, atque ex tristissimis quotidianis in Italia eventis omnes vel facile videre et conicere possunt, quibus quantisque haec Apostolica Sedes sit obiecta periculis, et quomodo acerbissimis rebellionis minis, incredulorum odiis, et inimicorum Crucis Christi iris exposita. Furiales un-

dique voces continenter personant, quibus acerrimi hostes clamare non cessant, hanc urbem Romam funestissimae huius Italicae perturbationis, ac rebellionis participem immo caput esse debere. At dives in misericordia Deus haec impia inimicorum hominum consilia ac desideria omnipotenti sua virtute disperdat, et nunquam permittat, ut alma haec Urbs Nobis carissima, ubi maximo. ac plane singulari suo beneficio Petri Cathedram collocavit, quae inexpugnabile est divinae suae fidei religionisque fundamentum, ad calamitosissimum illum redeat statum a sancto Praedecessore Nostro Magno Leone tam graphice expressum,¹ cum primum Beatissimus Apostolorum Princeps eandem hanc urbem tunc mundi Dominam est ingressus.

Nos quidem etiamsi omni fere humana ope destituti, tamen officii Nostri probe memores, et omnipotentis Dei auxilio omnino fidentes, parati sumus cum ipsius vitae discrimine Ecclesiae causam Nobis a Christo Domino divinitus commissam impavide propugnare, et si oportuerit, eam adire regionem, ubi meliore, quo fieri posset, modo supremum Nostrum apostolicum ministerium exercere valeamus.

Cum autem in tam horribili procella unicum, ac validissimum praesidium sit oratio, iccirco omnibus Venerabilibus Fratribus totius Catholici orbis Sacrorum Antistitibus, universo Catholico Clero, et cunctis Sanctae Matris Ecclesiae filiis, qui tot splendida erga Nos amoris et observantiae testimonia exhibere, et gravissimis Nostris et huius Sanctae Sedis angustiis opitulari nunquam destiterunt, etiam atque etiam inculcamus, ut omni fide, spe et caritate orationes et obsecrationes Deo semper offerant ad Ecclesiae hostes expugnandos, illosque ad salutis semitas revocandos. “*Magna enim, ut Chrysostomi verbis utamur, arma sunt preces, magna securitas, magnus thesaurus, magnus portus, tutissimus locus, modo sobrii et vigiles Dominum adeamus, mente nostra undique collecta, inimicoque nostrae salutis nullo aditu permissa*”.² In tantis autem, quibus opprimimur, laboribus, non medioeri certe utimur consolatione probe agnoscentes, Deum, quando Ecclesia sua humanis destituitur auxiliis, mira operari prodigia, quae suam omnipotentiam, divinamque dexteram evidentissime manifestant, planeque confirmant, inferi portas nullo unquam tempore praevalituras adversus Ecclesiam, quae proinde de suis hostibus semper triumphans immobilis stabit usque ad consummationem saeculi. Verum summopere dolendum, quod certum non sit, hanc, vel illam nationem pretiosissimum divinae nostrae fidei, religionisque thesaurum semper esse servaturam. Et quidem multi existunt populi, qui olim fidei depositum, morumque disciplinam fideliter custodiebant, nunc heu! ab ea divulsi sunt petra, cui Ecclesiae aedificium innititur, et ab eo seiuncti, cui potestas tradita confirmandi fratres, ac pascendi agnos, et oves, atque inter se dissidentes, et errorum tenebris obruti in maximo salutis suae discrimine versantur. Atque hic haud possumus, quin pro Nostri muneris ratione omnes Summos Principes, aliosque populorum Moderatores vehementer in Domino obtestemur, ut aliquando intelligant, ac sedulo considerent gravissimum, quo tenentur, officium curandi, ut

¹ S. Leo Serm. 82 al. 80 in Natal. Apostolo. Petri et Pauli.

² S. Joan. Chrysost., Homil. 30 in cap. 11 Genes.

in populis religionis amor, cultusque augeatur, ac totis viribus impediendi quominus in eisdem populis fidei lumen extinguatur. Vae autem illis Dominantibus, qui obliviscentes se esse Ministros Dei in bonum, praestare id neglexerint, cum possint, ac debeant; et ipsi vehementer paveant et contremiscant, quando sua praesertim opera pretiosissimum destruunt thesaurum Catholicae fidei, sine qua impossibile est placere Deo. Namque ante tribunal Christi durissimum subeuntes iudicium videbunt quam horrendum sit incidere in manus Dei viventis, ac severissimam ius experiri iustitiam.

Denique dubitare non possumus, quin Vos, Venerabiles Fratres, Nostrorum laborum testes ac participes, pro eximia et perspecta vestra religione, pietate, ac singulari rei Catholicae studio, una cum Nobis, et universa Ecclesia velitis fervidas coniungere preces, et clementissimum misericordiarum Patrem assidue obsecrare, ut per merita Unigeniti Filii sui Domini Nostri Iesu Christi misereatur Italiae, ac totius Europae, et universi orbis, et divina sua omnipotentia efficiat, ut, omnibus profligatis erroribus, aerumnis, ac perturbationibus, Ecclesia sua sancta ubique terrarum omni libertate ac pace fruatur, et humana societas a tantis, quibus iactatur, malis liberetur, omnesque populi occurrant in unitatem fidei, et agnitionis Filii eius ambulantes per semitas Domini, et in omni bono opere fructificantes.

VENERABILES FRATRES,

Luctuosum et nunquam satis deplorandum Catholicae Ecclesiae in Poloniae Regno, ac Russiarum Imperio statum cum summo animi Nostri moerore lamentari cogimur, Venerabiles Fratres. Optime cognoscitis, Nos vel ab ipso supremi Nostri Pontificatus exordio summo cupientes afflictis ibi sanctissimae nostrae religionis rebus, ac spirituali illorum fidelium bono consulere, omnia suscepisse consilia, atque etiam cum Serenissimo ac Potentissimo Russiarum Imperatore, et Poloniae Rege Illustri iniisse Conventionem. Sed irritae fuere Nostrae omnes sollicitudines. Namque non solum illa Conventio maxima ex parte haud fuit executioni mandata, ac omnino despecti gravissimi illi omnes Articuli, qui iuxta promissiones ad optatum exitum erant adducendi, verum etiam magis quotidie conculcata fuere pacta, ac promissa ab ipsis Russiarum Imperatoribus ac Poloniae Regibus facta, et bellum a Russico Gubernio rei Catholicae iamdiu indictum maiorem in modum asperimis hisce temporibus fuit conflatum ad Catholicam fidem in illis regionibus funditus evertendam. Nihil autem valuerunt Nostrae expostulationes per Nostrum Cardinalem a publicis negotiis factae apud illud Gubernium, nihil Nostrae Litterae ad ipsum Serenissimum Principem scriptae, quibus nullum fuit datum responsum.¹ Atque hic omittimus denuo percensere numerando ea omnia, quae in Nostra Encyclica Epistola ad Venerabiles Fratres Sacrorum Poloniae et Russiarum Imperii Antistites data, typisque edita vehementer deploravimus.² Idem enim Gubernium maiore in dies insectatione Catholicam oppugnans Ecclesiam semper impedivit, quominus Chelmensis Episcopus tres et amplius abhinc annos a Nobis renunciatus episcopalem posset consecrationem accipere. Postquam

¹ Lit. 22 April, 1863.

² Epist. Encycl. die 30 Julii, 1864.

vero Venerabilem Fratrem Sigismundum Varsaviensem Archiepiscopum a suo grege divulgum in longinquas amandavit regiones, ei severissime interdicta omni cum suae Dioecesis fidelibus communicatione, Dilectum quoque Filium Paulum Rzewuski illius Vicarium Generalem et Suffraganeum Episcopum Prusensem in partibus Infidelium a Nobis electum, et nunquam ob impedimenta ab ipso Gubernio allata consecratum militari manu comprehensum in exilium eiecit. Atque id, propterea quia idem Vicarius de ecclesiasticis negotiis Rescripta a Nobis motu proprio data ad alios Poloniae Ordinarios perferenda curabat. Vix autem eodem Vicario Generali in exilium pulso, non dubitavit civilis Varsaviae Praeses Metropolitanus Templi Varsaviensis Canonicos ad se vocare, eisque praecipere, ut, nulla interposita mora, Vicarium Capitularem a se propositum eligerent. Quibus iniustis mandatis iidem Canonici merito, et cum eorum laude obstiterunt, cum potissimum praesto essent alii, qui ab Archiepiscopo Varsaviensi ad Vicarii Generalis munus obeundum fuerant destinati, quoties commemoratus Dilectus Filius Paulus Rzewuski fuisset expulsus, quemadmodum infelicitate evenit. Wilnensis autem Episcopus a sua Dioecesi abreptus iamdiu in exilio misere vivit, quin ullo modo episcopale suum munus exercere, et gregis sibi commissi bono consulere possit.

Insuper, Venerabiles Fratres, promulgata ab eodem Gubernio sunt decreta, quibus Catholica Ecclesia, eiusque auctoritas, leges, ac disciplina proculcantur. Namque hisce decretis omnia pene Regularium utriusque sexus Ordinum Coenobia de medio sublata fuere, atque omnia cuiusque Regularis Ordinis bona publico aerario adiudicata, et paucissimae Religiosae Familiae, quae adhuc supersunt, a suorum Summorum Moderatorum regimine abstractae, et Ordinariorum iurisdictioni subiectae, et universus Catholicus Clerus tum in Polonia, tum in Russiarum imperio omnibus suis bonis vel ad Episcopos, vel ad Canonicorum Collegia, vel ad paroecias, vel ad ecclesiastica beneficia, vel ad quaelibet alia pia, et religiosa instituta pertinentibus spoliatur, et eorumdem bonorum redditus publici aeris alieni administrationi committuntur. Atque eisdem decretis contra ecclesiasticas leges, contra supremam huius Sanctae Sedis auctoritatem, et omnia iura statuitur nova Catholici Cleri dispositio, nova in omnibus Dioecesibus cuiusque Canonicorum Collegii existendi ratio, nova paroeciarum divisio, et Capitula Collegialium Ecclesiarum abolentur, et Episcoporum plane destruitur auctoritas, ac libertas, cum ipsi sine Gubernii consensu nullum parochum, nullum parochiarum administratorem, aut vicarium eligere possint. Eiusdem autem Gubernii decreto Cameneciensis Catholica Dioecesis suppressa, ac proprio adempta pastori cum Luceoriensis, et Zitomeriensis Dioecesium administratione fuit coniuncta. Legitimi Sandomirensis, et Cracoviensis praesertim Dioecesium Parochi ad Gubernii arbitrium de una ad aliam parochiam traducti, de proprio gradu deturbati, alique in eorum locum suffecti. Plocensis vero Dioeceseos Seminarii aedes confiscatae fuere, et illius Episcopus Clericos Alumnos in coenobium olim Franciscalis Ordinis extra civitatis moenia transferre coactus, omnibus ecclesiasticis viris commeatu denegatus, ne ultra mille passuum spatium a propria residentia discedere, et inter se communicare possint. Illorum autem fidelium

cum hac Apostolica Sede communicatio a Russico Gubernio tanta severitate est interdicta, ac omnino sublata, ut Nos maximo animi Nostri dolore haud amplius ullo modo possimus pro supremi Nostri Apostolici ministerii officio dilectam illam Dominici gregis partem iuvare, eiusque spiritualibus indigentibus opem, auxiliumque ferre. Atque utinam ne veri sint tristes nuncii, qui nuper ad Nos pervenerunt, designatum nempe Chelmensem Episcopum, et Cathedralis illius Templi Canonicos maiore ex parte ab eodem Gubernio in ignotas regiones fuisse amandatos. Nihil vero dicimus de assiduis cuiusque generis insidiis, artibus, et conatibus, quibus idem Gubernium Catholicae Ecclesiae filios ab eius sinu abripere, eosque ad funestissimum schisma totis viribus pertrahere annitur, nihil de carceris, exilii, aliisque poenis, quibus Episcopi, sacrique Ecclesiae Ministri, Religiosique Viri, et Catholici fideles suae religioni firmiter adhaerentes, et Ecclesiae iura propugnantes misere subiiciuntur.

Quae omnia manifestius apparent ex accurata rerum omnium expositione, quam opportunis documentis munitam, ac typis editam Vobis quamprimum tradendam iussimus. Atque ita universus Catholicus orbis agnoscat, quam diuturnum sit bellum a Russico Gubernio sanctissimae nostrae religioni illatum, ut ipsa in Poloniae Regno, et Russiarum Imperio penitus deleatur. Haud ignoramus, ex funestissima, et omnino damnanda rebellione idem Gubernium arripuisse occasionem ad tam dira contra Catholicam Ecclesiam suscipienda consilia, dum rebellionis rei debitis modis cohiberi, et puniri poterant, quin Ecclesiae tam grave bellum inferretur. Atque ita Deo placuisset, ut nemo ex Ecclesiae potissimum Ministris se perniciosissimis fatalis huiusmodi perturbationis motibus immiscuisset! Nos quidem nunc denuo, uti alias, rebellionem summopere damnamus et reprobamus, omnesque fideles, ac praesertim ecclesiasticos viros monemus, et exhortamur, ut impia rebellionis principia ex animo abhorreant, detestentur, ac sublimioribus potestatibus subditi sint, illisque fideliter obediant in iis omnibus, quae Dei, eiusque sanctae Ecclesiae legibus minime adversantur.

In tanto autem dolore non leve Nobis affert solatium eximia illorum Catholicorum virtus et constantia, qui licet tantopere divexati, tamen, Deo adiuvante, in Catholicae religionis professione stabiles et immoti permanent, et malunt asperima quaeque perpeti, quam ab eadem sanctissima religione, atque ab hac Apostolica Sede deficere.

Interim vero Dei, eiusque Ecclesiae, et Religionis causam Nobis divinitus commissam strenue tuentes, partesque Nostras Apostolica libertate explentes, in hoc amplissimo Vestro consessu Pontificiam Nostram attollimus vocem, et omnia decreta et acta a Russico Gubernio in religionis, Ecclesiae, et huius Apostolicae Sedis iurium detrimentum edita, ac patrata summopere damnamus, reprobamus, et omnino irrita, ac nulla esse declaramus.

Verum sperare volumus fore, ut Serenissimus ac Potentissimus Russiarum Imperator, et Poloniae Rex illustris serio considerans, Catholicam religionem, eiusque salutarem doctrinam firmissimum esse Imperiorem Regnorumque fundamentum, ac temporariae quoque populorum tranquillitati, et felicitati maxime conducere, velit pro sua

humanitate, et animi celsitudine iustissimis Nostris votis, ac postulationibus annuere, ac suprema sua auctoritate efficere, ut in vastissimis sui Imperii regionibus Catholica Ecclesia, eiusque cultores a tot calamitatibus respirent, et iamdiu exoptatam assequantur pacem, et liberum suae religionis exercitium.

Ne desinamus autem, Venerabiles Fratres, assiduis, fervidisque precibus divitem in misericordia Deum in humilitate, et contritione cordis nostri orare et obsecrare, ut propitius respiciat super haereditatem suam, et exurgat in adiutorium populi sui, et Catholicam Ecclesiam tot undique iactatam procellis, tot afflictam periculis tot divexitam calamitatibus divina Sua dextera protegat, adjuvet, defendat, eique optatissimam pacem, ac triumphum concedat.

NOTICES OF BOOKS.

I.

Month of the Souls in Purgatory, from the Italian of Francisco Vitali, by Rev. M. Comerford. Dublin, 1866.

The devotion to the suffering souls in Purgatory has at all times been most dear to the faithful, and the little book to which we invite the attention of our readers presents a series of meditations and of sweet prayers to be used on each day of the month of November, or of any other month which may be specially set aside for this devotion. The Abbot, Peter of Cluny, invited all the priors of his order to thus unite their prayers for thirty days in behalf of a deceased relation. St. Dominick, too, sanctioned this pious exercise in suffrage for each deceased member of his great order. St. Peter Damian makes mention of a similar pious custom in his time; and the great Pontiff Pius the Seventh, granted an indulgence of three hundred days to all the faithful who being contrite of heart and devoutly meditating on the Passion of our Lord Jesus Christ, shall say in suffrage for the faithful departed, the devotion of the *Five Paters and Aves*: and to all who will have practised this holy exercise *each day for a month*, he grants a plenary indulgence, which, by observing the usual conditions, may be gained upon any day of that month.

We sincerely recommend to all our readers the diffusion of this book: its meditations, prayers, and instructive examples are carefully selected from approved sources, and cannot fail to endear still more to all the faithful the pious practices of praying for our departed brethren. A note in the frontispiece of the work directs that as the profits resulting from it are to be applied for a religious object, all orders for its purchase are to be addressed to the Superioress of the Sisters of Mercy, Enniscorthy.

II.

Prima Principia Scientiarum, seu Philosophia Catholica, juxta D. Thomam ejusque interpretores, respectu habito ad hodiernam disciplinarum rationem, auctore Michaelae Rosset, Presbytero, Philosophiae Professore in Majori Seminario Camberiensis. Vol. ii. Vivès, Parisiis, 1866, pagg. vii., 594, 544.

Philosophia Christiana cum antiqua et nova comparata, auctore Cajetano Sanseverino, Metropolitanae Ecclesiae Neapolitani Canonico, in compendium redacta ad usum scholarum clericalem. Neapoli, Manfredi, 1866. Voll. ii. pag. 213, 320, 8vo.

In condemning the proposition, that philosophy is to be treated of without taking any account of supernatural revelation, Pius the Ninth has condemned one of the most wide-spread and serious among the dangers that have menaced religion in our days. Since the method and principles of the scholastics have been abandoned, new systems have started into being, one after another, with unwholesome rapidity, each successive system destroying its predecessor, until little else has been left to human reason than the power of doubting. This result, melancholy in itself, has led to other mischief. To enlarge upon the Babel of metaphysics is the favourite commonplace of the Positivists, who, when they have established the fact that the answers supplied by philosophers to all great questions affecting the destinies of man and the world, inextricably clash one with the other, proceed triumphantly to conclude that the questions are insoluble, and that a proof of the existence of God, of the soul, of the whole spiritual order, is altogether impossible. A sound philosophy, to serve as a preamble to faith, is therefore among the greatest wants of the day. It gives us real pleasure to make known to our readers two works named above, and which are intended too meet this want. Both are based on the doctrines of St. Thomas, and in saying this we have said enough to recommend them. We hope to return to this subject again.

THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1867.

RITUALISM.

We propose in this paper to furnish our readers with some account of the present Ritualistic movement in England. The vigour exhibited by that movement, the searching influence it now exerts throughout a society hitherto sealed against it, and the character of the results it has already produced, combine not unreasonably to gather around it a large share of public interest.

A plain recital of facts will be the best help we can give our readers towards forming a correct judgment of the nature of this remarkable religious movement in the Anglican Church, of its extent, and of its bearing on the spread of the Catholic faith in England. To understand the Ritualism of to-day, we must bear in mind its connection with the so-called Tractarian teachings of 1833. Coleridge has said that the metaphysics of one generation become the ethics of the next. By a similar process of development, the doctrinal teaching of the early Oxford movement has found a visible exponent in the ceremonial worship of the present year. And herein lies the true importance of Ritualism, that it is the fruit of matured conviction on points of doctrine, and not merely "a busy looking up of mediaeval millinery", as the *Contemporary Review* would have us believe.

For some time past, the religious, and even the secular press, has teemed with narratives of the doings to be witnessed in the churches of the Ritualists. The various details thus supplied are brought to a focus in a remarkable report¹ drawn up by a minister,

¹ For a knowledge of this report we are indebted to the *Etudes*, etc., No 47: November, 1866, p. 396.

and addressed to an Anglican bishop desirous of forming an accurate notion of the extent of Ritualism and of the practices common among its adherents. This report has been examined by three converts from Anglicanism, and by them has been declared to be rather under than over the mark. The gentleman who drew up the report is one who for fourteen years has been intimately and extensively connected with the movement of which he gives so interesting a description, and he pledges himself that in his description he has not advanced a single statement of the truth of which he has not had personal experience.

He first describes the devotional exercises most affected by the laity who have been won by the new movement. The favourite prayer books of laymen are a very accurate index of the character of the devotions of those who use them. The book chiefly in use and most highly approved of is the *Churchman's Guide to Faith and Piety*, which may be considered as the model of the others. This manual contains morning and evening prayers, with the examination of conscience; devotions for the festivals of saints; instructions for the receiving of the Holy Eucharist and for assisting at the Holy Mysteries; and in these instructions the doctrine of the real presence and of the Eucharistic Sacrifice is expressed in the plainest possible language. The book also prescribes prayers for the faithful departed. Two large editions of this work have already appeared. More than four thousand copies of a smaller book of the same kind, called the *Little Prayer Book*, have been sold within the last two years. Other books breathing likewise a high Catholic tone, are extensively circulated. Many are specially devoted to the Eucharist, and of one of these, *The Altar Manual*, thousands of copies have been sold. Others treat of sacramental confession, such as *Pardon through the Precious Blood*; others aim at propagating some particular devotion, such as towards the Passion of Our Lord.

The following are extracts from the *Little Prayer Book*:¹

“‘At the words This is My body, this is My blood, you must believe that the bread and wine become *the real body and blood with the soul and Godhead of Jesus Christ*. Bow down your heart and body in *deepest adoration* when the priest says these awful words, and worship your Saviour then verily and indeed present on His altar’ (p. 18.)

“The following prayer is offered up: ‘Look down, O Holy Father, upon the sacrifice of Thy well beloved Son, *which is now presented by Thy Priest on earth*, and which he Himself is offering to Thee in Heaven, and for the sake of this mighty sacrifice grant me (here name your special intention). Remember also for good all for whom

¹ Rev. R. P. Blakeney, Page 37. Discussion between Rev. J. Hunt and the Rev. R. P. Blakeney, at Clifton (April 17, 1866), on the Ritualism of the Church of England.

I ought to pray. Bless my Parents, my Friends, my Priest, and the whole Catholic Church, and may all the dead in Christ receive light and peace'. Then the prayer is offered up, 'Blood of Christ, inebriate me'. And the Litany of the sacrament contains the following petitions: 'Most high and adorable Sacrament, have mercy on us'.

" 'Most holy of all sacrifices, have mercy on us'.

" 'True propitiation for the living and the dead, have mercy on us'.

" 'Most wonderful of all miracles, have mercy on us'.

" 'Viaticum of them that die in the Lord, have mercy on us'.

" 'By Thy precious blood, which Thou has left us on our altars, deliver us, O Lord'.

" 'That it would please thee to strengthen and fortify us with this heavenly viaticum at the hour of death. We beseech Thee', etc., (p. 22).

" 'For going to communion, the following direction is given: 'Be most careful to receive into your mouth all even the smallest portion of the most holy Sacrament, since one crumb or drop of it is worth more than the world itself' (p. 40).

" 'This is an act of adoration. 'O Lord Jesus Christ, with the Angels and Archangels, with Thy holy Mother and all Saints, I worship and adore Thee, true God and true man, truly present in the most holy Sacrament of the altar' (p. 43).

" 'After consecration, the following prayer is offered: 'With grateful hearts we now call to mind, O Lord, the sacred mysteries of Thy passion and death, Thy resurrection and ascension. Here is Thy body that was broken, Thy blood that was shed for us, of which these outward signs are but the figures, and yet in reality contain the substance. Now we truly offer to Thee, O Lord, that pure and holy victim which Thou hast been pleased to give us, of which all other sacrifices were but types and figures. The *Directorium Anglicanum* contains the following passage: 'After the words "This is My body, which is given for you", the *hostia* should be placed on the paten, and the celebrant with his assistants should reverently genuflect. Then, rising, the celebrant should at once elevate it with the first finger and thumb of both hands, FOR THE WORSHIP OF THE FAITHFUL, while he is saying, 'Do this in remembrance of Me'. The following cautions are given: 'After the consecration, in passing before the blessed Sacrament, the server will be specially careful to genuflect with the greatest reverence'. 'He should remember that the vessels have touched Christ, that the sacred vestments have been very near to him'. Again, 'As the *corporal* is the linen cloth on which has been laid the Lord's body, the Church orders the washing of it with a minute and pious care'. 'The corporal may not be touched after use by laics without especial permission; nor must it ever be washed after use in domestic vessels until it has been first washed by a Clerk in holy orders, when it may be touched by laics again'.

" 'Even private mass is introduced, though the Church directs that there shall be a convenient number present. The editor of the *Directorium Anglicanum* shows how private mass may be celebrated. He

says, 'This need not practically even prevent celebration, at least on Sundays and festivals; for even if the people withdraw after the prayer for the Church, if the oblation has been made, as of course it will have been, the service must go on. Much more, should *absent sick persons*, who will of course communicate spiritually, be counted in.

"Further, amongst the cautels, the following are given: 'But if the chalice have dropped upon the altar, the drop must be sucked up, and the Priest must do penance for three days'. If the drop of '*blood*' penetrate to the second linen cloth, he is to do penance four days; if to the third cloth, nine days; if to the fourth, twenty days; and the cloths are to be washed three times over a chalice, and the ablution to be reserved with the relics".

Another class of books of devotion is intended for the use of the clergy. The *Priests' Prayer Book* (of which three editions have been already exhausted) contains devotional exercises based on the pre-Reformation liturgy, and most clearly setting forth the Real Presence, the Eucharistic Sacrifice, and prayers for the dead. It likewise contains most minute instructions on the method of hearing sacramental confessions.

The nature of the case renders it difficult to have a strictly accurate statistic account of those who habitually frequent confession. Our informant, who is ever beset by the fear of falling into any exaggeration, declares the numbers of those who habitually frequent "the sacred tribunal" to amount to many thousands. "I myself", says he, "have known priests to pass the whole night in hearing confessions in the church before the great festivals. The method of confession does not differ in any important particular from that generally in use in the churches of the West. The priest is seated, wearing a surplice with a black or violet stole. The penitent kneels by his side, almost always before a crucifix, or at least before a cross. After receiving the priest's blessing, he commences a formula which corresponds to the *Confiteor* of the Latin Church. When he has recited one half of this formula he confesses his sins, and generally venial sins as well as mortal, and then completes the formula. The priest then gives him advice, and pronounces the absolution after the form prescribed in the Book of Common Prayer at the visitation of the sick. The penitent is then dismissed with a blessing. This is the method almost universally followed. Sometimes, however, the priest practises some acts of devotion before and after the confession" (p. 404.)

There are two schools of Ritualism, which, however, as far as results are concerned, differ but little from one another. One seeks to restore the ancient national liturgy of the Anglican Church, as it exists in the Sarum Missal and Ritual; the other prefers the actual usages of the Roman Church, and relies upon the decisions of the Roman Congregation of Rites.

The use of hymns is very common. A collection of hymns, containing the principal hymns of the Breviary, named *Hymns Ancient and Modern*, has been sold to the extent of one million and a-half copies. The Gregorian tones have been reëstablished for the psalms. In some churches the celebrant wears a cope on festivals, and incenses the altar during the *Magnificat*. An *Appendix to the Hymnale noted*, has lately been published, to serve as a directory to arrange the hymns for the offices both according to the Roman and to the Sarum use.

As an illustration of the advance made by the advanced party in hymnology, we may quote the *Lyra Eucharistica*, containing hymns and verses on the Holy Communion, edited a few years ago by the Rev. Orby Shipley. In this book, nothing, it is maintained, has been printed which is not in accordance with the teaching of the Church of England on the Eucharist. The hymns have been arranged according to a five-fold division, and treat respectively of the Preparation, the Oblation, the Consecration, the Communion, and the Thanksgiving. In the part entitled the Consecration, the majority of the hymns are from ancient or mediæval sources. Among them we find beautiful translations of the *Lauda Sion Salvatorem*, the *Pange lingua gloriosi Corporis*, and the *Adoro te devote, latens Deitas* of St. Thomas of Aquin; also of the *Anima Christi*, of the *Ave! Christi corpus verum*, of the *Salve! Sancta Caro Dei* (twelfth century), and of many other Catholic Eucharistic hymns, to which are added several original pieces of similar character. We insert one translation from the part entitled Oblation, which will have its interest for our readers, namely, the late Rev. J. M. Neale's translation of the ancient Irish hymn, *Sancti Venite*, from the Antiphonarium of Bangor:

"A COMMUNION HYMN OF THE SEVENTH CENTURY.¹

Sancti venite, Corpus Christi sumite.

Draw nigh, and take the Body of the Lord,
And drink the Holy Blood for you outpoured.
Saved by that Body, hallowed by that Blood,
Whereby refreshed, we render thanks to God.
Salvation's Giver, Christ the Only Son,
By that His cross and Blood the victory won.
Offered was He for greatest and for least,
Himself the Victim, and Himself the Priest.
Victims were offered by the law of old,
That, in a type, celestial mysteries told.

¹ Our readers will observe that the third verse of the hymn is wanting in this version. That verse will be found in the *Irish Ecclesiastical Record* for December, 1866, page 164.

He, Ransomer from death, and light from shade,
Giveth His holy Grace His saints to aid.

Approach ye, then, with faithful hearts sincere,
And take the safeguard of salvation here.

He that in this world rules His saints, and shields,
To all believers Life Eternal yields.

With Heavenly Bread makes them that hunger whole,
Gives Living Waters to the thirsty soul.

Alpha and Omega, to Whom shall bow
All nations at the Doom, is with us now".

The change introduced by the movement displays itself above all in the celebration of the Eucharist. It is hard to find in England a diocese in which the use of the full set of sacred vestments for priests has not been more or less fully restored in the parochial churches. In some dioceses you will find only a parish here and there in this condition; in others, a dozen, or even more; in one or two dioceses, the restoration is still more general. In large and wealthy churches, the celebrant is attended by a deacon and subdeacon fully robed. In a few churches there are also other ministers—acolytes, thurifers, etc. Lighted candles on the altar during the rite, are still more common even than the vestments. During the celebration of the Eucharist, the celebrant and his assistants observe with more or less exactness the gestures and postures prescribed by the rubrics of the Missal. The use of incense obtains in many churches in the form fixed by the same authority.

At solemn celebration it is usual in many churches to begin with the singing of the *Introit* according to the Sarum or Roman Missal. The responses, *Credo*, Offertory, *Sanctus*, *Gloria in Excelsis*, and *Agnus Dei*, during the priest's communion, are sung in very many churches, and according to the ancient notation. The antependium is changed to match the colour prescribed for the day. The people are taught to assist at the celebration of the Eucharist, not only as partakers of the sacrament, but also as assisting at the sacrifice. The practice of inserting in the Anglican rite prayers from the Ordinary and Canon of the Mass is favoured by many. Thus the *Judica*, the *Confiteor*, the formula of the Offertory, the *Unde et Memores*, the prayers before and after the Communion, have been added to what the Anglican rubrics prescribe.

The extent to which the usage of vestments has spread, may best be gathered from the fact that at the Religious Art Exhibition held at York this year, the vestments actually employed in the various Anglican churches, and sent to the exhibition, were valued at ten thousand pounds sterling. About one hundred

churches took part in the exhibition. Some of the vestments were of extraordinary magnificence. One chasuble was valued at two hundred and twenty pounds sterling, and this solely for the material and the embroidery. The pastoral cross of the late Bishop Cotton of Calcutta, and three other episcopal crosses, a cloth of gold mitre, and two copes belonging to the Bishop of Dunedin, were among the objects most admired at this exhibition.

The use of crucifixes and images, especially of those of Our Lady with the Divine Infant in her arms, is also widespread. Many clergymen bless objects of devotion, such as sacred medals, small crucifixes, and crosses, at the request of members of their congregation. They do not refuse to bless holy water.

So much for the character of the Ritualistic movement: let us now examine how far it has spread in the Anglican Church.

The recent French translation of Dr. Newman's *Apologia* contains, among some notes which are not in the original, a sketch of the state of parties in the Establishment.¹ "In our own day", says Dr. Newman, "it contains three strong parties, revivals respectively of the three principles of religion, which from the first, in one shape or other, have exhibited themselves in its history, the Catholic, the Protestant, and the Sceptical, each of them, it is hardly necessary to say, fiercely opposed to the other two. First, the Apostolical or Tractarian party, which at present goes further in the direction of Catholicism than at any former time, or under any former manifestation; so much so, that, in the instance of its more advanced adherents, it may be said to differ in nothing from Catholics, except in the doctrine of the Pope's supremacy. This school arose in the seventeenth century, in the court of James the First and Charles the First; it was almost extinguished by the principles of Locke, and by the accession of William the Third and of the House of Hanover. Its principles were silently taught and handed down through the eighteenth century by the non-jurors, a sect of learned and zealous men who split off from the Church of England, with an episcopal succession, when they were called on to take the oath of allegiance to William the Third; and it has revived in our own day in a large and spreading party in the Church of England, by means of that movement, commenced in the *Tracts for the Times*, (hence called Tractarian), of which so much is said in the present volume.

"Secondly, the Evangelical party, which is the life of the Bible societies through the world, and of most of the Protestant missionary societies. It began in the Puritans, towards the close of Elizabeth's reign; it was well-nigh cast out of the Church of

¹ For this sketch in the original English, we are indebted to our excellent contemporary *The Month*, No. xxx., December, 1866, p. 623.

England at the restoration of Charles the Second in 1660. It took refuge among the dissenters, and was gradually expiring when it was revived by means of Whitfield and Wesley, both Anglican clergymen, who founded the influential sect of the Methodists. At the same time that they formed a sect external to the Established Church, they exerted an important influence in that church itself, and developed in it the Evangelical party, who are at present far the most powerful of the three schools we are engaged in enumerating.

“Thirdly, the Liberal party, in former centuries called by the less honourable name of Latitudinarian. It rose out of the quasi-Catholic or court party of Charles the First’s reign, and was fostered and spread by the introduction into England of the principles of Grotius and of the Arminians of Holland. . . . It took the part of the revolution of 1688, and stood by the Whigs, by William the Third, and by the House of Hanover. The genius of its principles is adverse to display or proselytism: . . . it has not numbered many followers till the last ten years, when, irritated by the Tractarians, taking advantage of the conversion to Rome of some of their principal men, and aided by the importation into England of German literature, it has suddenly come forward on the public stage, and has propagated itself with such wondrous rapidity among the educated classes, that it would seem as if in the next generation the religious world will be divided between Deists and Catholics. Indeed its principles and modes of reasoning do not stop even at Deism.

“If the Anglican communion simply consisted of these three parties, it could not endure. It would be broken up by its internal dissensions. But there is a far larger party in it than these three theological parties, which, created by, and availing itself of, the legal status of the Church, its endowments and its fabrics of worship, is the ballast and bond of union of the whole. This is the party of order, or the Conservatives, or, as hitherto they have been called, the Tories. It is not a religious party; not that it does not include a large number of religious men in its ranks, but that its principles and watchwords are political, or at least ecclesiastical, rather than theological. Its members are not Tractarians, nor Evangelicals, nor Liberals; or if they are, they are so in a very mild and inoffensive form; for in the eyes of the world their chief characteristic is that of being advocates of *an* Establishment and of *the* Establishment; and they are more eager that there should be a national Church, than careful what that national Church professes. . . . They constitute the mass of the Church: especially the clergy throughout the country, bishops, deans, chapters, *curés*, have ever been distinguished by their toryism. . . . This large body of men, the true representatives

of that good sense for which England is, for good and evil, so famous—look for the most part with suspicion on all theology and theological practices; and in particular on the three which have already been described. In the seventeenth century they opposed the Puritans; at the end of that century, they opposed the Latitudinarians; in the middle of the eighteenth, they opposed the Methodists and Evangelicals; and in our own time they were first strong against the Tractarians, and now against Liberals”.

With this admirable map of the Establishment spread out before us, it will be easy for us to estimate the extent of the settlement already effected by the Ritualists, and to forecast with some degree of accuracy the future fortunes of the party. At the first glance it is evident that Ritualism is as yet far, very far, from being universal in the Establishment. It is rejected by the Evangelicals; it is rejected by the Latitudinarians; it is rejected by the great Conservative party in the Church. Now, of the three religious parties in the Establishment, Dr. Newman declares the Evangelicals to be at present far the most powerful; the Latitudinarians to be wonderfully rapid in propagating their views among the educated classes; and the Conservatives to look with suspicion on all theology and all theological practices. We have thus almost the entire territory of Anglicanism closed against the Ritualistic movement. We cannot, therefore, bring ourselves to believe that its triumph will be either speedy or easily won. It has to make its way against an opposition of the most formidable character. We believe, however, that the success it has hitherto had, promises still greater successes for the future. Men do not fight against shadows; and when we see all parties in the Establishment leagued against the Ritualists, we have a convincing proof that the influence of the latter is becoming a real power among the people. And while the obnoxious doctrines and practices are attacked, it is remarkable that they are described not as if declining towards extinction, but as “spreading with portentous vigour and ubiquity”. “If Ritualism be allowed a *locus standi*”, says Dr. Blakeney, “it will strive on till it attain ascendancy”. “The immediate result, wherever Ritualism has been given a fair trial, is, that the proportion of men present in the church is exceptionally large, and that all ranks of society are represented in the congregations, instead of delegates from one, or at most two, sections being found. . . . But the most remarkable fact, is the flocking in of Dissenters, and of the members of the small tradesman class in general, from which the ranks of Dissent have been hitherto recruited”.¹ “What is the result”, asks Rev. J. Hunt,² “where they have been introduced? Why, that thousands of the poor, who have lived forty or fifty

¹ *The Church and the World*, Essay ix. page 242.

² *Discussion*, p. 31.

years without going to the house of God, have flocked to those teachers, and have become intelligent and understanding worshippers". Thus foes and friends alike render testimony that the movement possesses a power which helps to support it against the serious opposition which has started up against it. The reception accorded to the *Eirenicon*, and to-day, the keen interest excited by Dr. Pusey's letters on Confession, are fresh evidence that, despite of enormous hostility, the Ritualistic school occupies a very prominent position in the thoughts of the British public.

It is now time to inquire how this movement is likely to affect the conversion of England to the Catholic faith. Are we, as Catholics, to rejoice at seeing the commotion which is taking place in the field of dry bones, as at the beginning of a miraculous resuscitation, or are we to regard it as a fresh instance of that unrest which ever pursues those who, outside the Church, are tossed about by every wind of doctrine? Are they airs from heaven, or blasts from hell, that are just now stirring so many hearts to their lowest depths?

One result at least of Ritualism we must deplore as an unmixed evil, whatever else of good the movement, as a whole, may effect. In itself an unreal delusion, it helps to keep individual souls apart from the Catholic Church, by supplying them with an illusive enjoyment of the religious blessings they have learned to long for, and of which they have found Protestantism completely bare. "Secession",¹ writes one who has experienced the full effects of Ritualism, "can only be justified by a conviction that there exist no sacraments or priesthood in the Anglican Church. . . . Had I left the English Church in 1850, and learnt in the Roman the blessedness of the Real Presence, as I have since learnt it at our altars, I should of course have ascribed it to the possession of the reality, instead of the shadow, whereas it only depended on a faith which I have attained with advancing years in my own communion". Now it is precisely this conviction that there exist no sacraments or priesthood in the Anglican Church, which Ritualism effectively repels. It gathers its followers round an altar at which a counterfeit priest clothed in sacrificial vestments offers up with solemn rite the awful sacrifice; its tabernacles are made, in the eyes of its votaries, to glow with what they fondly believe to be the Real Presence; every ornament of grace, with which God has adorned His Spouse the Catholic Church, is copied with almost painful accuracy, until the soul that had begun to yearn after its mother the Church, is cheated into the belief that it already reposes upon her breast, while, alas! it is yet in the arms of a stranger. Ritualism realises to the full St. Cyprian's description of the devil's work through heresy: "Those

¹ *The Church and the World*, Essay II., pag. 40.

whom he cannot detain in the blindness of the old way, he compasses and deceives by misleading them on their new journey. He snatches men from out the Church itself, and while they think themselves come to the light, and escaped from the night of this world, he secretly gathers fresh shadows upon them; so that standing neither with the Gospel of Christ, nor with His ordinances, nor with His law, they yet call themselves Christians, walking among darkness, and thinking that they have light; while the foe flatters and misleads, transforms himself, according to the word of the Apostle, into *an angel of light*, and garbs his ministers like ministers of righteousness; these are the maintainers of night for day, of death for salvation, giving despair while they proffer hope, faithlessness clothed as faith, Antichrist made the means of Christ; that by putting false things under the appearance of true, they may with subtilty impede the truth".¹

To our minds nothing can purge Ritualism of this its original sin, that it tends, too often successfully, to lull the fears of those just awakened from Protestantism, and to fill them with a treacherous confidence.

But, though in itself a delusion, and fatal to individuals, the Ritualistic movement, taken as a whole, is not without some accidental advantages. In the first place, it is a justification of the Catholic doctrine touching external ceremonies, and a practical retraction of the views adopted in this matter at the so-called Reformation. It is the assertion of the principle that rites and ceremonies are the natural complement of a written liturgy, and that without them the masses of the people cannot be held faithful to religion. The Anglican establishment abolished the stately and elaborate ritual of the Catholic ages, and the result has been that many millions of the English people never set their foot within a church. We may mention here that even in Ireland the necessity of a closer adherence to ritual observances is beginning to make itself felt among Protestants. No fragment of Protestantism has been, or is, more decidedly hostile to ritualism than that composed of the Protestants who are settled in Ireland. What is the result? It is notorious that the Protestant clergy, even those of the highest degree, do not receive from their flocks that respect, nor enjoy that social consideration, which their position would seem to justify and even to require. Besides, this Irish Establishment, for the support of which such large sums are iniquitously misspent, has failed not only to Protestantize the Catholic population of the country, but, according to recent admissions, even to keep the few members it originally claimed. A dangerous leakage into dissent has set in

¹ St. Cyprian, *De Unitate Ecclesiae*, Ox. trans., p. 133.

not only among the laity, but even among the clergy of the Irish Establishment. So serious has been the defection that to counteract and check it, there has been formed in Dublin during the present year an association entitled the *Irish Church Society*, the objects of which are: "To combine Churchmen generally, with a view to defend and maintain unimpaired the doctrine and discipline of the Church of Ireland, as laid down in the Book of Common Prayer and in the other authorised formularies of the Church, and to promote loyal adherence to the spirit and letter of the Prayer Book".¹

¹ Among the considerations set forth to show the need of such an association, the following are worthy of notice:

"The spread of dissent and of dissenting principles. Whatever may be the case as regards the alleged decline, between the years 1834 and 1861, in the number of Protestant Dissenters in Ireland, there can be little doubt that, in several quarters dissent has, since the latter of those two years, been gaining ground. The recent erection in the metropolis of several places for dissenting worship is an indication that here, at least, Dissenters have been increasing in numbers.* Then, there is the propagation in some parts of the country of the tenets of that sect whose most distinguishing peculiarities appear to be the rejection of an ordained ministry, the admission to preach and minister of any persons possessed of natural gifts, and professing to be called by the Spirit, and the lay administration of the sacraments. Again, certain laymen of our own communion, taking upon themselves the office of preachers, have been going about inculcating loose views regarding the nature of the Christian ministry, as well as teaching upon other important points doctrines equally at variance with those of the church to which they profess to belong. It has been alleged that in the places where this lay preaching is most common, it has resulted in some members of our church being led away to join the sect alluded to; just as in the metropolis too many professed church people have deserted their own churches for the sake of joining in dissenting worship, and listening to the more exciting spiritual exhortations of self-constituted, and sometimes uneducated, teachers.

"Even if the particulars above stated were to leave any doubt of the necessity for the formation of such a society as the present, there is ample ground for such a course in the fact of the lamentably small acquaintance with the contents of their own prayer book, and with many of the doctrines and authorised practices of their church, possessed by churchmen generally in Ireland. Hence the unhappy ignorance of the distinctive character of the church in relation to dissent, which so often manifests itself, especially in the apparently slight sense entertained of the evils and unjustifiable nature of schism, and which has led not only to a habit of regarding the Church's teaching and that of the Protestant sects as being almost identical, and to the not uncommon practice of uniting with Dissenters for religious objects, but even to the open secession to dissent of some who once were numbered among our clergy.† The formation of the society at the present moment is, in one other important respect, especially seasonable. Notwithstanding the spread of dissent above alluded to, there has been for some time past a perceptible growth of attachment to church principles within the bosom of the Irish Church. This incipient change in the state of things both furnishes a reason for the society's appearance at this particular time, and, for the future, affords its principal ground of hope".

* During the past six or seven years, while not a single additional church has been erected within the city of Dublin (the new Molyneux Asylum Church being without the boundaries), at least five places for dissenting worship have been either rebuilt or newly opened. Of these, some are capable of holding 1,000 persons; the largest of them, Merrion Hall, in fact accommodating about 4,000.

† In illustration of these statements it may be mentioned that some clergymen of our church took part in the "religious exercises" at the opening of Merrion Hall; and that other of her ordained ministers, forsaking our communion, have within the present year been acting in this city as Dissenting ministers.

Like the English, the Irish Protestant Church decried the Catholic doctrine on ceremonies, and now its own children desert its churches to run after the wild earnestness of the Anabaptists and of the Plymouth Brethren. Both establishments have sown the wind, and must perforce be satisfied to reap the whirlwind.

As a specimen of the reasoning whereby the Ritualists justify their conduct, we insert the following passage from Mr. Hunt's speech at the discussion quoted above:

"And now I will explain to you the reasons why we wish to introduce them, and why we consider them to be expedient. The first reason which I give is this: that they are so useful—nay, that they are absolutely necessary for the purpose of public instruction. I have been much engaged in educational pursuits in the course of my life. Now, I appeal to any one in the room who has had any experience in education, whether demonstration—open demonstration—by the means of blackboard and chalk, or some other such appliance, is not absolutely necessary, in order to impress the idea which you wish to convey on the mind of the pupil? And so it has been the experience of every one who has restored Ritual, that their congregations have learned more of the nature of that Blessed Sacrifice at the Altar in a few celebrations by the use of these adjuncts, than they have all their lives long without them.

"I know that in putting this matter before an intellectual meeting like the present, I labour under a disadvantage, because the absence of these aids is not so *keenly* felt as it is by less educated people; but come with me into my little country village, and go into any of the villages in Somersetshire, and examine the people as to their knowledge of the doctrine of the Sacrament, and you will find a sad deficiency. But what is the result where they have been introduced? Why, that thousands of the poor, who have lived for forty or fifty years without going to the house of God, have flocked to those teachers, and have become intelligent and understanding worshippers. And if it were for the purpose of instructing the mind alone, I say that all the persecution—the bitter, grievous persecution that we have undergone in establishing Ritual, and which, even yet, may be more visibly exhibited—would be but as dust in the balance compared with the advantages which are likely to arise.

"And then, Ritual gives people A TRUE NOTION OF WORSHIP. Ask any ordinary Protestant what is the nature of worship? It is 'to go and hear this preacher or that preacher'. The sermon stands first in the minds of the people; and whatever his creed, the most eloquent preacher will always get the largest attendance. I don't care whether he be Methodist, Independent, or Baptist, or professed Churchman, the eloquent preacher will always 'draw' a congregation. But people must be taught that there is another part of religion besides the subjective—namely, the objective; that the first duty of going to church is, not to 'get good', not to instruct our own

minds, but to celebrate an august Act of Worship to the Ruler of the skies.

“Again, Ritual is a *mighty help to devotion*”.

Again, it may, perhaps, be reckoned among the advantages of Ritualism, that it familiarises men’s minds with forgotten forms of Catholic worship, and thereby disposes them, however indirectly, for a more ready reception of the Catholic religion. We are far from attaching weight to ceremonies that are merely external; but, as we have already remarked, Ritualism is not all external; its ceremonies are the expression of doctrines. For example, in the discussion from which we have so often quoted, the following is the proposition maintained by the Rev. J. Hunt:

“That the Eucharistic Vestments, Incense, and at least two lights on the altar at the time of the Holy Sacrifice (commonly called the Mass) can be defended by Scripture, Antiquity, the Law of the Church of England, and the rule of expediency”.

So also Dr. Newman declares of the party, that it “at present goes further in the direction of Catholicism than at any former time, or under any former manifestation; so much so, that, in the instance of its more advanced adherents, it may be said to differ in nothing from Catholics except in the doctrine of the Pope’s supremacy”. And again, speaking of the rapid diffusion of the Latitudinarian party, he says that “it would seem as if in the next generation, the religious world will be divided between Deists and Catholics”. Hence, the progress of Ritualism appears likely to render men’s minds more and more disposed to embrace Catholic doctrine.

Finally, we are convinced that, at length, Ritualism will place thousands of men face to face with two great questions, upon the solution of which they shall be led to feel that the security of their position depends. Those questions are, the Supremacy of the Roman Pontiff, and the validity of Anglican orders. The more keenly they have been taught to appreciate the privilege of being children of the Church, the more ardent their love for everything Catholic, the less satisfied shall they become with any theory which leaves their claim to those blessings doubtful. The greater their devotion to the Blessed Sacrament and to the Holy Sacrifice, the more jealous shall they become of all doubt upon the validity of the orders of those through whose ministry they receive what they so truly prize. Hence, Ritualism must, in the long run, provoke on those two points the examination it now tends to stifle, and from such an examination conscientiously conducted, the best and most lasting effects may fairly be expected.

NOTES ON THE LIFE OF ST. PATRICK.

II.

ST PATRICK AT TOURS.

1. The early writers of the Acts of St. Patrick seldom attend to chronological order in their narrative of events. Generally speaking, they group together a series of particular facts, without attending to their true chronological position, and in this manner they seek to illustrate and develope some leading features of our apostle's missionary career. Thus, as regards that period of his life which precedes his episcopal ordination, we find a detailed narrative of two or three captivities which he endured, whilst subsequently are commemorated his stay at Tours, his retirement to the desert, his life in the islands of the Mediterranean, his education under Germanus, and similar events. This has given rise to several theories among modern writers, who have generally taken for granted that the various stages of captivity preceded the periods of his education and preparation for the sacred ministry, and hence, for these latter events, they were compelled to adopt such a chronological order as best harmonized with their own pre-conceived opinions.

2. There are fortunately, however, two leading chronological data, which are expressly laid down in all the most authentic records of our Apostle's life: these are, his first captivity in his sixteenth year, and his first connection with St. Germanus in 418, having then attained the age of thirty years. It would be tedious to enter here into the arguments on which these two principles rest, but we will develope them in their own good time. For the present, taking them as the groundwork of our chronology, we shall see that the other events of his early career at once fall into a fitting order, and are found with their own peculiar circumstances to harmonize with what we learn of those times from other sources of history.

3. So much being premised, we come at once to that period of our Apostle's life which was spent under the guidance of his holy relative, St. Martin, in the famous monastery of Marmoutier at Tours. The following are the meagre entries regarding it that are met with in the *Acts of St. Patrick*.

Probus writes: "He came to Martin, Bishop of Tours, and remained for four years with him, and receiving the tonsure was made a cleric by him, and was instructed by him in science and religion".¹

The *Vita Tertia* of Colgan says: "He came to Martin and

¹ Vita iv. *Trias. Thaum.*, pag. 48, "tenuit lectionem et doctrinam ab eo".

remained for four years with him: and the angel said to Martin that Patrick should go to the island of Tamara".¹

Jocelyn commemorates this vision of the angel to St. Martin, but says that it was St. Martin himself who was commanded to go to Tamara, whilst St. Patrick went elsewhere, and adds:

"In order to attain proficiency in sacred learning, Patrick lived for some time with the blessed Archbishop Martin, who was said to be the uncle of Conquessa, the mother of St. Patrick; and as that most holy ornament of the priesthood was a monk, he gave the monastic habit and the monastic order to his relative Patrick, who devoutly received them, and adorned them by actions corresponding with his habit, and faithfully persevered in their observance".²

The *Vita Tripartita* states that St. Patrick "set out for Tours to visit St. Martin, that he might receive the monastic tonsure: for till that time he had only the tonsure of servitude: and receiving then the monastic tonsure from St. Martin, he abandoned all the cares and pleasures of the world, and devoted himself entirely to prayer and abstinence, so much so that he made the resolution never more to taste flesh meat".³

The old office of the church of Rheims also says: "He came to St. Martin, bishop of Tours, and remained for four years under the care of that saint and of his religious".⁴

Usher gives some additional authorities. Thus he mentions one ancient life of our apostle, which states that "on a certain occasion Patrick visited St. Martin, and with due reverence remained with him for forty days"; and another record, which attests, that "Patrick came to Martin and remained for forty days with him according to the Irish books".⁵ To these we may add the testimony of Hugh of Kirkstead, who writes that "St. Patrick was nephew of St. Martin, and was by him admitted to the religious state".⁵

4. A cursory glance at these extracts will convince the reader that something more is involved in them than a mere education in the monastery of Marmoutier. The writers evidently suppose a personal connection of our apostle with the saintly founder of that great monastery, under whose own special guidance and instructions the youthful mind of St. Patrick received the first seeds of spiritual perfection.

St. Martin was a near relative of our apostle, and this was probably an additional inducement to the parents of our future apostle to entrust their child, in his tender years, to the care of so illustrious a master. Even when serving in the

¹ "Ad insulam Tamerensem". *Ibid.*, pag. 23.

² *Ibid.*, pag. 66.

³ *Vita Tripart.*, pag. 121.

⁴ "Sub ejus et suorum institutione", ap. Colgan, p. 236.

⁵ Usher, *Works*, vi. 393.

⁶ *Ibid.*, 391.

imperial army, Martin had lived with the frugality and austerity of a religious, and his mind was ever bent on the one idea of becoming a monk like the holy solitaries of Egypt. From the camp, he passed to the school of St. Hilary of Poitiers, and when this great bishop was driven into exile by the fury of his Arian enemies, Martin shared his perils, and sought a secure place of retreat in Italy. For some time he lived in a monastery at Milan, and subsequently passed over to the almost deserted island of Gallinara, off the coast of Genoa, where he subsisted on roots and practised the greatest austerities. As Bishop of Tours, he subsequently became the most dreaded enemy of all the remnants of paganism that were still to be met with in Gaul: he everywhere cast down the monuments of the druidical worship, and erected altars to God on the very spots which had been defiled by idols. He was summoned to meet the Emperor Maximus in Treves, and there, amid the abject flattery of the courtiers, Martin alone displayed the firmness and dignity of an apostle. The last years of his life were passed in his own immediate diocese, and his chief care was to consolidate the monastery of Marmoutier, which he founded about half a league from Tours, and which has honoured his name for more than fourteen centuries. Montalembert has given us the following description of this great monastery:

"Marmoutier was then a kind of desert enclosed between the right bank of the Loire and the scarped rocks which overlook the course of the stream; it could be entered only by a very narrow path. The holy bishop inhabited there a cell made of interlaced branches, like that which he had for only too short a time occupied at Ligugé (near Poitiers). The eighty monks whom he had collected there, dwelt for the most part in pigeon-holes hollowed in the rock, and were attired in camel skins. Among them were many noble Gauls, who were afterwards drawn from their retreat to be made bishops, like Martin, in spite of themselves".¹

5. Such were the masters under whom our apostle was privileged to learn the rudiments of science and the maxims of a heavenly life. Some of his biographers attest that he received at the same time the monastic tonsure, and hence was permitted to share in their austerities² and in their exercises of piety. Up to that time he is said to have worn the *servile tonsure*. This would indicate perhaps, that Conquessa was a slave, and that therefore the mark

¹ *Monks of the West*, i. 460.

² Sulpicius Severus mentions, among other observances of strict discipline, *abstinence from wine, and a coarse dress*. He adds: "Discipuli vero octoginta erant, qui ad exemplum beati Magistri instituebantur: Nemo ibi quidquam proprium habebat: Ars ibi, exceptis scriptoribus, nulla habebatur, cui tamen operi minor aetas deputabatur" (cap. vii.)

of servitude was perpetuated in her offspring. In the life of Sulpicius Severus, the friend and disciple, as he was also the biographer, of St. Martin, we have an example which illustrates this exchange of the brand of slavery for the badge of fellowship in religion. That rich nobleman of Aquitaine had, at the time of which we speak, "given up the world, his fortune, and his career at the bar, had sold his patrimony, and chosen for his dwelling one of his villas in Aquitaine among his slaves, who had become his brothers in religion. They lived there together, praying and labouring, sleeping upon straw, eating only brown bread and boiled herbs".¹

6. St. Patrick was still at Marmoutier when its founder was summoned to his reward. The precise year of the death of St. Martin is not commemorated by his contemporary biographers. The best of our modern historians place it between A.D. 402 and 404. Rohrbacher merely states in general times that St. Martin died "a year or two" after Pope Siricius, whose death is registered on 26th November, 398 (*Hist. Univ. de l'Egl.*, tome 7, pag. 372). Usher refers it to 401; Colgan places it "in 402 or 403"; whilst Baronius, in his notes to the *Roman Martyrology*, assigns very cogent reasons for fixing it in 402. It was on the night of the 11th of November that the saint, finding his last moments to be at hand, summoned his disciples around him. He lay on a sackcloth covered with ashes, and when his weeping assistants asked permission to place him on a bed of straw, he rebuked them, saying, "It ill behoves a Christian to die on any couch but ashes". His religious besought him to unite his prayers with theirs, that God might permit him to prolong his presence amongst them, and in prophetic words they added: "Father, we know that after your departure from us, ravenous wolves will lay waste your flock". But the dying saint in reply, raised his eyes to heaven, and only breathed the sweet prayer: "Lord, if I am still necessary for thy wise designs, I do not refuse to live". And as he breathed his last, heaven manifested his sanctity by miracles, whilst, as Sulpicius Severus, who was present, assures us, two thousand monks chanted hymns and psalms around his venerable remains.

7. The wolves indeed soon laid waste the Church of France. On one side heresy, on the other the invasion of barbarians, excited terror and dismay. But probably it was granted to this great saint to see in prophetic spirit that the triumph of faith would result from the attacks of heresy, and that the invasion of the piratical marauders would prepare an apostle for the conversion of many nations. The youthful Patrick, whom he himself had cherished as a disciple, and who was at the moment weeping at

¹ *Monks of the West*, 461.

his bedside, was destined in the ways of Providence to be in a few months a victim of these invaders; but his captivity was to be the forerunner of the salvation of the Irish people, and of the announcement of the Gospel truths to many distant countries.

8. We have mentioned these particulars of St. Martin's life, not only on account of the close connection which our apostle had with this great saint, but also on account of the impress which was left by them on the whole subsequent career of St. Patrick. So cherished was St. Martin's memory by our apostle, that his beautiful memoir, composed by Sulpicius Severus, was one of the few tracts borne about by our apostle, and copied by his own hand, for which reason it was subsequently preserved with such jealous care in the *Book of Armagh*. When in his after years, St. Patrick wished to prepare himself for the apostolate of our island, we will find him visiting Italy and the islands of the Mediterranean, as if pursuing the traces of his sainted relative.

9. It was only a little while before the death of the holy Bishop of Tours, and whilst St. Patrick was still sojourning there, that another great saint, the future apostle of southern Scotland, St. Ninian, returning from Rome, became an inmate of the monastery of Marmoutier. This son of a British chieftain had passed twenty-four years in the Eternal City, learning the doctrines of faith and the rules of Church discipline under SS. Jerome and Damasus.¹ He received episcopal consecration at the hands of Pope Siricius, and with it was imposed on him the arduous mission of preaching the Gospel to the hardy tribes of Caledonia. Some of the religious of Marmoutier set out with him in his daring enterprise, and his first effort was to reproduce on the Scottish coast that cherished home of piety and learning. The spot chosen for his monastery was a promontory of Galloway: the unusual style of architecture which he adopted, merited for it the name of *Candida Casa*, i.e. *Whitern*; and as the church was not yet completed when the news was brought of the demise of the holy Bishop of Tours, St. Ninian dedicated it to God under the invocation of St. Martin. The preaching and miracles of St. Ninian were not confined to the southern districts of Scotland: he crossed the barriers of the imperial legions, and won many souls to Christ along the Grampian range; and his death is registered in 432, the very year that our Apostle was destined to the conversion of our island. The remembrance of St. Ninian at Marmoutier, the fragrance of his virtues in *Candida Casa*, and devotion to St. Martin, seem to have more than once attracted thither our Apostle during his after life, and for centuries the

¹ "Nynia Episcopo reverentissimo et sanctissimo viro, de natione Brittonum, qui erat Romae regulariter fidem et mysteria veritatis edoctus" (*Bede*, iii. 4.)

closest bonds of union existed between the saints of Ireland and that famous monastery of Galloway.

10. In the records of our Apostle's life during his stay at Tours, few facts are commemorated. Jocelyn mentions that "his actions corresponded with his holy profession, and that he perseveringly devoted himself to the monastic austerities". A far more ancient writer also attests, that "on receiving the monastic tonsure from St. Martin, he renounced all the cares of the world, and devoted himself entirely to prayer and abstinence, resolving at the same time never more to taste flesh meat".¹ This abstinence from meat was felt severely by his contemporary religious in Gaul. To the monks of Egypt and Asia Minor, naturally frugal and temperate, it was a far less sacrifice to subsist solely on herbs, than to the northern Gauls, who from their childhood were accustomed to abundant and more solid food. Sulpicius Severus tells us that at first his brother monks protested that the half loaf of barley bread and the handful of herbs which sufficed for a meal in the Thebaid, was insufficient for them, that they were *Gauls*, and not angels, "*Galli sumus non angeli*"; and that they needed a more substantial meal. The spirit of penance, however, soon triumphed, and the more severely this austerity was felt by these rough Gauls, the greater was their triumph.²

11. On one occasion St. Patrick was tempted to renounce this severe abstinence; he therefore procured a portion of meat which he carefully concealed till the time for repast should come. He had scarcely done so when he was favoured with a vision which checked his intemperance, and rendered the law of abstinence ever after light and pleasing to him. A man appeared to him bearing two faces, and as our Saint gazed at him in amazement, he said: "I am a servant of God: with one face I contemplate the ordinary actions of man, but with the other I view a monk who, yielding to self-indulgence, conceals some meat, lest perchance he should be discovered"; and saying this he disappeared. St. Patrick, as the ancient record adds, "struck with sorrow of heart, prostrated himself upon the ground, and praying for a long time, humbly asked pardon from God, for what appeared to him a heinous crime. Then the angel Victor coming to him said: 'Arise and be comforted, for the Lord has cancelled your fault'. And our Saint arising, renounced the use of all flesh meat: and thenceforth he inviolably abstained from it till death".³

In punishment for his fault our Saint was commanded to bring forth the meat in the presence of the other religious. He humbly did so, and in obedience to his superior, cast it into the water. His docility and humble spirit were rewarded by a manifest

¹ *Vita Tripart.*, cap. 32.

² *Sulp. Sev.*, Dial. i. ch. 3.

³ *Vit. Trip.*, loc. cit.

prodigy, for the meat was found to be at once changed into innumerable fishes.

12. St. Patrick, in the true spirit of the saints, often in after times commemorated this fault in the presence¹ of his disciples, and mentioned to them the vision with which he was favoured, to deter them from ever violating their holy rules. As St. Aloysius loved to speak of his youth, though unsullied by any grievous fault, as the period of his sinfulness when he knew not God, so our Apostle, when writing his *Confession*, towards the close of his holy career, commemorates these his first years as marked by ingratitude to God and by neglect of His divine commandments. Thus from age to age is the same spirit of sanctity perpetuated in the Church of Christ: and the faults which to the world seem trivial and of little consequence, are viewed by the saints in their full deformity, and are judged by them according to the standard of heaven.

We will close this period of our Apostle's life with the beautiful words of his *Confession*, where he thus laments the imperfections of his early years:

"I knew not the true God, and was carried in captivity into Ireland with a multitude of men, according to our deserts; for we had withdrawn ourselves from God, and had not kept His commandments, and were not obedient to our priests, who used to admonish us for our salvation. And the Lord brought upon us the wrath of His displeasure, and scattered us among nations even unto this extremity of the world, where at present my unworthiness is seen to abide amidst strangers. And there the Lord opened the sense of my unbelief, that even late, I should remember my sins and be converted with my whole heart unto the Lord my God, who had regard unto my lowliness, and had compassion on my youth and ignorance, and preserved me before I knew Him, and before I could distinguish between good and evil, and protected me and comforted me as a father would a son".²

¹ "Carnes postea ex aqua extractae repertae sunt in pisces conversae. Hoc autem signum solebat postea saepius Patricius referre coram discipulis ut eos ad gulae irritamenta superanda animaret" (*Vita Tripart.*, cap. 32.)

² *Confess.*, chap. 1st.

THE REV. J. W. STUBBS (OF TRINITY COLLEGE)
ON THE EARLY IRISH CHURCH.

In our last issue we made some remarks on a letter of Dr. Stubbs's regarding the famous Bangor Antiphonary which is preserved in the Ambrosian Library at Milan. Soon after the publication of that article we received the following paper:

"To the Editors of the Irish Ecclesiastical Record."

"GENTLEMEN—In the article in the last number of the *Irish Ecclesiastical Record*, in which you have done me the honour of noticing a letter written by me to the *Irish Ecclesiastical Gazette*, I find some observations personal to myself, and imputing to me 'bad faith', and 'a desire to deceive my readers by the statements which I have made'.

"I do not fear that any of my numerous Roman Catholic friends will acquiesce in the justice of this very severe attack; but, as you have made it, I expect that in the spirit of honourable theological criticism, you will give insertion to these few words in reply to these charges, and in justification of my character.

"I am accused by you of this bad faith, and desire to deceive my readers, because I did not notice certain verses in 'the beautiful communion hymn, *Sancti Venite*', in the Bangor MS., which, as the writer of the review believes, expresses the doctrines of the Church of Rome as distinguished from, and opposed to, the doctrine of the Church of England.

"Now, I will ask you in a spirit of fairness, whether as a clergyman of a church which is constantly using the following language in the office of the Holy Communion, I could find in this beautiful hymn, in which I can heartily join, doctrine different from that which my church holds most distinctly in her formularies?

"The language to which I allude is to be found in the Communion Service in the *Book of Common Prayer*. 'If with a true penitent heart, and a lively faith, we receive that holy sacrament, we spiritually eat the Flesh of Christ, and drink His Blood'. 'Grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son, Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood'. And again: 'We heartily thank Thee, for that thou dost vouchsafe to feed us, who have duly received these Holy Mysteries with the Spiritual food of the most precious Body and Blood of our Saviour Jesus Christ'. And in the *Church Catechism* we teach that 'the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper'.

"I hope that you will at least admit that, believing these statements of my church literally and *ex animo*, I may not be able to see such a remarkable difference between them and the words of the hymn in question, and, therefore, that I do not deserve the charge of literary dishonesty which you bring against me.

"As I do not expect you to admit a controversial reply into your journal, I will only add, that if reference be made to the original MS., it will be found that the conclusion of the Hymn of St. Comgall is the work of a later hand, introduced between the lines of the original MS.; and that in the catalogue of the 'Celtic Manuscripts', in the Ambrosian, which I made on the spot with the kind help of the librarian, and which he assured me contained all such MSS. in that library, I do not find the 'Dogmatum fidei liber', of which you speak. There is, however, what you omit, No. 67 'Pauli Apost. Epistolæ item Epistolæ aliæ Septem Canonic. Cod. membr. Bobbiensis—Sec. ix.'"

"I am, Gentlemen, your obedient servant,

"JOHN W. STUBBS, F.T.C.D."

We beg to assure Mr. Stubbs that nothing could be more remote from our intentions than to impute to him any personal dishonesty or bad faith. We thank him also for the information he has given us regarding the MS. copy of the Canonical Epistles in Irish writing which is preserved in the Ambrosian Library. When Mr. Stubbs again visits that rich repository of the monuments of our early literature, we hope he will not be satisfied with glancing over the library catalogue. Nothing is more calculated to deceive the careful inquirer for Irish MSS. on the Continent, as Dr. Reeves, Mr. Bindon, and others have well remarked, than the entries which the catalogues present.

Take for instance the treatise, "Dogmatum fidei liber", to which we incidentally referred in our remarks on Mr. Stubbs's letter. The volume in which it is found, is registered in the library catalogue as "*Miscellanea*", and is composed of a series of tracts, the first of which is that which we mentioned. It is written throughout in the Irish uncial characters, and on its frontispiece bears marked, that it was a "Codice di Bobbio", and was one of the first purchased from that monastery by Cardinal Frederick Borromeo, and that it was written in the sixth century. The library catalogue, however, refers it to the seventh century. The volume is marked *O. 212 supe.* Should it prove interesting to Dr. Stubbs, we shall be happy at a future day to publish some extracts from this valuable volume.

This, however, is not the only treatise which seems to have escaped the notice of our learned traveller. Peyron refers to some fragments of a commentary on the Gospels by St. Columbanus, and we ourselves could mention not a few other treatises. However, such is not our present immediate object, and we will confine our remarks to the statements newly advanced by the Rev. Dr. Stubbs.

1. In the first place, we sincerely congratulate him on what he writes regarding the *Real Presence* in the Holy Eu-

charist. We were indeed aware that many Protestant clergymen in England had announced their belief in that consoling dogma of the Catholic Church, and we are glad to find that some of their Irish associates are opening their eyes to the same great truth. Still we feel that we were justified in appealing to this doctrine as a characteristic tenet of the Catholic faith. Mr. Rambach, a German Protestant writer, in his *Anthologia*, undertook to publish our beautiful hymn, "Sancti Venite", yet he suppressed the third verse, as conveying too clearly the Catholic doctrine. Even Daniel (also a Protestant collector), in the first edition of his *Thesaurus Hymnologicus*, omitted it, but nobly retracted this omission in the second edition of his work (vol. iv., pag. 109, Leipsic, 1855). The lamented Neale, though an *advanced* Ritualist, in his beautiful translation of this hymn also omitted the third strophe, as may be seen in the preceding article, page 181. We all remember how Catholics in this country, till very lately, were accused of idolatry for holding this doctrine of the *Real Presence*, and how even our magistrates were obliged in their oaths of office, to anathematise this Catholic tenet. Moreover, it is only a few weeks since a great Protestant dignitary in this island, Dr. Gregg, Protestant Bishop of Cork, in a charge to his clergy, very clearly laid down the Protestant teaching in regard to the Eucharist far different indeed from the doctrine of the Real Presence:

"Christ is no more present in the bread and wine after than before consecration; the bread and wine are the same after as before consecration; the use and purpose to which they are put or applied are different; the use and purpose of them before was for the body, for earthly purposes; now after consecration their use and purpose is for the soul, for heavenly purposes; they are set apart for the holy ordinance, to be used for a spiritual purpose by the faithful people of Christ, in the service of God. They are not to be elevated for worship, for that would be idolatry. 'to be abhorred of all faithful Christians', but reverentially taken and used *in faith* according to our Lord's appointment".

And subsequently, his lordship thus characterizes those who, like Dr. Stubbs, would show some leaning towards the Catholic doctrine:

"Their attachment to Protestantism, and their loyalty to the prayer book, seem, to say the least, doubtful, and their inclination to a kind of Romanism, and to a kind of Mass, is, I fear, undoubted".¹

If report be true, "The Association for Promoting Christian Knowledge", in its meeting of the 6th of December last, in the

¹ *A Charge*, etc., October, 1886, pagg. 9-12;

presence of Dr. Trench, Dr. Butcher, and many other dignitaries, excluded from its list of publications, the work of Keble, *The Christian Year*, principally on account of some expressions which seemed to convey a belief in the "Real Presence". Perhaps Dr. Stubbs may propose to the "Association" to adopt the hymn of Bangor as a substitute for Keble's rejected poem. The Protestant Prayer Book is known to be ambiguous in some passages: indeed it retained many of our fine old Catholic prayers, and some of its passages betray a sort of compromise between truth and error entered into by its authors, that thus all Protestants, no matter what their tenets, might use it as a common text. We wish, however, our readers to contrast with the words of Dr. Gregg, the three first verses of the hymn which we again publish from the Ambrosian MS., with a literal translation:

Ymnum quando Commonicarent¹
Sacerdotes.

Hymn when the Priests Com-
municate.

1.

"Sancti venite
Christi Corpus sumite
Sanctum bibentes
Quo redempti sanguine.

1.

"Approach, ye who are holy
Receive the Body of Christ,
Drinking the sacred Blood
By which we are redeemed.

2.

Salvati Christi
Corpore et sanguine
A quo refecti
Laudes dicamus Deo.

2.

Saved by the Body
And Blood of Christ,
Now nourished by it,
Let us sing praises to God.

3.

Hoc Sacramento
Corporis et sanguinis
Omnes exuti
Ab inferni faucibus".

3.

By this sacrament
Of the Body and Blood,
All are rescued
From the powers of hell".

2. In the *Irish Ecclesiastical Gazette* of December 21st, 1866, Mr. Stubbs honoured us by publishing some strictures on our former article. He especially calls us to task for the passages which we produced to prove that the doctrine of the intercession of saints was contained in the Bangor MS. We *ignorantly* (loc. cit., pag. 260) imagined that that doctrine was implied in the prayer: "O God . . . through the merits of thy saints hear our prayers, and grant that their patronage may help us unto increase of faith, fruit of good works, etc.", and in other similar passages which we produced from the Bangor MS. Mr. Stubbs, however, remarks that "these are all, be it observed, prayers to God, that the saints might help us by their prayers, which every divinity student in Trinity College knows was the transition step

¹ This is the title as given in the original MS.

to the further and later corruption of prayers to the saints" (*ibid.*, pag. 260).

Well, we are convinced that the divinity students of Trinity College will not be over pleased with this advocacy of Dr. Stubbs. If we pray to God that the saints may assist us *by their prayers*, we assuredly imply a belief that the saints can pray to God in our behalf: and the prayers which we cited from the Bangor MS. even specified the special blessings which were hoped for through their intercession. Thus, at least one characteristic doctrine of Catholic faith is admitted by Dr. Stubbs to be found in the Bangor MS.

To Catholic Theologians the *invocation of saints* is implied in the *intercession of saints*. As, however, Dr Stubbs seems resolved not to be satisfied with anything less than an express prayer addressed to our departed brethren, we will furnish him with one from the Bangor antiphonary, fol. 35, in the original hand. We omitted it in our last article, as we thought that the extracts which we cited were sufficiently explicit, but we cannot now refuse it to the earnest anxiety of our esteemed opponent: it is addressed to the martyrs as follows:

"Sancti et gloriosae (sic), mirabiles atque potentes martyres, quorum in operibus gaudet Dominus et in congregatione laetatur, intercessores optimi et fortissimi protectores mementote nostri semper in conspectu Domini, ut Domini mereamur auxilium: qui regnas", etc..

"O holy and glorious, admirable and powerful martyrs, in whose deeds the Lord exults, and in whose assembly He rejoices, O intercessors the best, and protectors the most powerful, be mindful of us at all times in the sight of the Lord, that we may merit the assistance of the Lord".

At fol. 33, verse, 2nd column, there is also a short litany in the original hand, which illustrates the belief of our fathers in the intercession of saints, and may be added to the testimonies regarding this doctrine which we cited in our last article:

"Orationibus ac meritis Sanctorum Tuorum. Miserere nobis Domine.

Angelorum, Archangelorum, Patriarcharum, Prophetarum. Miserere nobis Domine.

Apostolorum, Martirum et Confessorum, atque universi gradus Sanctorum. Miserere, etc."

"Through the prayers and merits of thy saints, Have mercy on us, O Lord.

Of the Angels, Archangels, Patriarchs, and Prophets, Have mercy on us, O Lord.

Of the Apostles, Martyrs, and Confessors, and of the Saints of every degree, Have mercy on us, O Lord".

3. In regard to devotion to the Holy Mother of God, we referred to St. Columbanus, who built an oratory in her honour,

and beautifully expressed in one of his poems the Catholic idea that "as death had come to us through Eve, so the path of life is opened to us by Mary". Dr. Stubbs, in the *Ecclesiastical Gazette*, thinks he has sufficiently replied to our remarks by the interrogation: "If they (our fathers) did *practise in all the fervour of their hearts, devotion to the Immaculate Virgin*,¹ how did it happen that in a volume which contains hymns in praise of St. Patrick and other Irish saints, her name is passed over? would a modern Roman Catholic act thus?" (*Ibid.*, pag. 259).

We can only reply again that the absence of hymns in honour of the Blessed Virgin, in the antiphonary of Bangor, is no proof that our fathers were not devoted to her honour. It could not be expected that all the ordinary hymns, prayers, antiphons, and canticles, to say nothing of the praises of the Mother of God, could be contained in a MS. of 36 pages. There is no mention of St. Brigid made in this MS.: are we to consider then that her memory was not revered in the Irish Church? There is no mention of SS. Columbkille and Columbanus: were they then unknown in the seventh century to our fathers of Bangor? But the question as to whether our fathers were ignorant of devotion to the Mother of God, is one which must be discussed on other grounds. Why did not Dr. Stubbs, before hazarding his bold assertion, ask some of the professors of his own Trinity College, whether there were extant any ancient hymns of our Irish Church in honour of the Holy Mother of God, and any prayers addressed to her? He would have found more than one able to correct his erroneous notions on that head, and he would have freed us from the onerous task. Dr. Stubbs would have learned from them that in the beautiful MS. *Liber Hymnorum*, which is preserved in the Library of Trinity College, the sixth hymn is that composed by St. Cuchumneus, a contemporary of Adamnan, "in laudem B. Virginis". We have read it there, together with its valuable glosses, but whilst we await the publication of these glosses from Rev. Dr. Todd, we will be content with publishing the hymn itself from the *Essays* of Rev. Dr. Moran, pag. 225:

Hymnus S. Cuchumnei in laudem B. Virginis.

1. "Cantemus in omni die concinentes varie,
Conclamantes Deo dignum hymnum sanctae Mariae.
2. "Bis per chorum hinc et inde collaudamus Mariam,
Ut vox pulset omnem aurem per laudem vicariam.
3. "Maria de tribu Juda, summi mater Domini,
Opportunam dedit curam aegrotanti homini.

¹ These words are taken from our former article.

4. "Gabriel advexit verbum sinu Patris paterno,
Quod conceptum et susceptum in utero materno.
 5. "Haec est summa, haec est sancta, virgo venerabilis,
Quae ex fide non recessit sed extitit stabilis.
 6. "Huic matri nec inventa ante nec post similis
Nec de prole fuit plane humanae originis.
 7. "Per mulierem et lignum mundus prius periit,
Per mulieris virtutem, ad salutem rediit.
 8. "Maria mater miranda patrem suum edidit,
Per quem aquâ late lotus totus mundus credidit.
 9. "Haec concepit margaritam, non sunt vana somnia,
Pro qua sane Christiani vendunt sua omnia.
 10. "Tunicam per totum textam Christo mater fecerat,
Quae peracta Christi morte, sorte statim steterat.
 11. "Induamus arma lucis loricae et galeam,
Ut simus Deo perfecti, suscepti per Mariam.
 12. "Amen, amen, adjuramus merita puerperae,
Ut non possit flamma pyrae nos dirae decerpere.
 13. "Christi nomen invocemus angelis sub testibus,
Ut fruamur et scribamur litteris coelestibus.
- " Cantemus in omni", etc.

TRANSLATION.

1. "In alternate measure chanting, daily sing we Mary's praise,
And, in strains of glad rejoicing, to the Lord our voices raise.
2. "With a two-fold choir repeating Mary's never dying fame,
Let each ear the praises gather, which our grateful tongues
proclaim.
3. "Judah's ever-glorious daughter—chosen mother of the Lord—
Who, to weak and fallen manhood all its ancient worth restor'd.
4. "From the everlasting Father, Gabriel brought the glad decree,
That, the Word Divine conceiving, she should set poor sinners
free.
5. "Of all virgins pure, the purest—ever stainless, ever bright—
Still from grace to grace advancing—fairest daughter of the
light.
6. "Wondrous title—who shall tell it?—whilst the Word divine she
bore,
Though in mother's name rejoicing, virgin purer than before!
7. "By a woman's disobedience, eating the forbidden tree,
Was the world betray'd and ruin'd—was by woman's aid set
free.
8. "In mysterious mode a mother, Mary did her God conceive,
By whose grace, through saving waters, man did heav'nly truth
receive.
9. "By no empty dreams deluded, for the pearl which Mary bore,
Men, all earthly wealth resigning, still are rich for evermore.
10. "For her Son a seamless tunic Mary's careful hand did weave;
O'er that tunic fiercely gambling, sinners Mary's heart did
grieve.

11. "Clad in helmet of salvation—clad in breast-plate shining bright—
May the hand of Mary guide us to the realms of endless light.
12. "Amen, amen, loudly cry we—may she, when the fight is won,
O'er avenging fires triumphing, lead us safely to her Son.
13. "Holy angels gathering round us, lo, His saving name we greet,
Writ in books of life eternal, may we still that name repeat!
"In alternate measure chanting", etc.

We may add to this hymn the fervent Irish prayer which is preserved in the library of Basle (A. vii. 3), in a MS. of the eighth century. It was printed by the Protestant Bishop of Brechin, in his *Liber S. Terenani*, but there are a few errors in his text. We publish it now from the original MS.:

"Singularis meriti sola sine exemplo mater et Virgo Maria, quam Deus ita mente et corpore custodivit ut digna existeres ex qua sibi nostrae redemptionis pretium Dei Filius corpus aptaret; obsecro te, misericordissima per quam totus salvatus est mundus, intercede pro me spurcissimo et cunctis iniquitatibus foedo ut qui ex meis iniquitatibus nil aliud dignus sum quam aeternum subire supplicium, tuis, virgo splendidissima, salvatus meritis, perenne consequar regnum".

"O Mary, Mother and Virgin, of surpassing merit and excellence unrivalled, whose soul and body God did so guard, as to make thee deserving that from thee, the Son of God, the price of our ransom, should take unto Himself a human body; I beseech thee, most merciful one, through whom the whole world has been saved, intercede for me, an unclean and guilty wretch, that I, who for my sins deserve but eternal punishments, saved by thy merits, most glorious Virgin, may obtain the everlasting kingdom".

We could cite several other passages from our ancient records which express the same devotional sentiments of our early Church in regard to the holy Mother of God. The two extracts we have given, however, will suffice for our present purpose.

4. Before we conclude, we must remark that the Rev. Mr. Stubbs carefully avoids mentioning any special tenets of Protestantism as referred to in the antiphonary of Bangor. If its supposed silence in regard to Catholic doctrines was deemed sufficient to proclaim it hostile to the Catholic Church, perhaps its silence in regard to the Protestant tenets might be considered by his readers as not quite consistent with his own favourite theory.

There are, moreover, a few inaccuracies in his statements which we wish to recall to his memory before wishing him farewell. He states that "except in the Nicene Creed, the name of the Blessed Virgin is not once mentioned, nor even alluded to" (*Irish Ecclesiastical Record*, December, pag. 159). This is not

correct. At fol. 3, in the hymn of St. Hilary, "*de Christo*", the following passage occurs:

" *Virginis receptus membris*
Gabrielis nuntio,
Crescit alvus prole sancta", etc.

Again, in the *Irish Ecclesiastical Gazette*, Mr. Stubbs states that "the Roman Catholics have taken fourteen months to reply" to his first letter (Dec. 21st, pag. 258). We beg to assure him that the Roman Catholics did not give themselves much trouble about his letter, published as it was in a periodical which is supposed to be addressed to the clergymen of the Established Church. It was only in the month of November last that a revered friend sent to us from the diocese of Meath a leaf of the *Irish Ecclesiastical Gazette*, containing Mr. Stubbs's letter, and we at once made some strictures on it. Should Rev. Mr. Stubbs wish to continue his illustrations of the Irish MSS. preserved in the Continental libraries, we will be happy again to make our readers acquainted with them.

LITURGICAL QUESTIONS.

1. Can local rites, observed in any diocese which are opposed to the *Caeremoniale Episcoporum* and *Pontificale Romanum*, claim the privileges of established custom? If not, can they be tolerated, when no "grave incommodum" is incurred by their being prohibited?

2. Ought the celebrant at High Mass on the Feast of the Epiphany genuflect when he reads in the Gospel the words *Procedentes, etc.*?

3. Is it in accordance with the rubrics to bless candles at the mass of Candlemas day, to be carried to those who do not attend the ceremony in the church on that day?

4. A foreign correspondent writes: "Would you be kind enough to mention in the *Record* how Communion is administered in Ireland to a person dangerously ill, who has already received Viaticum, and is unable to fast? whether in the usual form, '*Corpus Domini*', or in the form of Viaticum, '*Accipe*', etc".

1. We shall at first endeavour to state as clearly as possible the reasons whence arises the obligation of adhering to the rules laid down in the *Caeremoniale* and *Pontificale*,

In the first place the *Caeremoniale* obliges all persons in the Universal Church, as is evident from the¹ Bulls given in the commencement of the same, and more particularly from that of Benedict XIII., where we read—

“ deque apostolicae potestatis plenitudine *Caeremoniale* Epis. hujusmodi. perpetuo confirmamus et approbamus, illudque in *universali* Ecclesia ab *omnibus* et *singulis* personis ad quas spectat et in futurum spectabit, perpetuo observandum esse, in *virtute sanctae obedientiae* praecipimus et mandamus”.

And it obliges in such a manner,² “that at no time whatever can it be changed either altogether or in part, or can anything be in any way added to or taken from it”. Moreover these bulls expressly state: “*derogamus caeteris contrariis quibuscumque*”; and hence a merely established custom is not sufficient to allow a person to act in opposition to the *Caeremoniale Episcoporum*.

The same may be said of the *Pontificale*, as appears from the Bull given in the commencement of the same.

Again, the Sacred Congregation of Rites frequently decreed:

“*Omnes Ecclesias, Metropolitana, Cathedrales, et Collegiatas dictum librum Caeremonialem in omnibus ad unguem servari debere, praeterquam in illis quae de antiqua immemorabili ac laudabili consuetudine, alio vel diverso modo ab eo quo in Caeremoniale praescribitur, observantur*”.

And when recurred to in particular cases, the answer given was “*Servetur Caeremoniale*”.

There are many similar decrees³ referring to the *Pontificale*.

On the other hand it is certain that the *Caeremoniale* “non tollit consuetudines immemorabiles ac laudabiles”;⁴ or “those things which are of ancient, immemorable, and laudable custom”.⁵ At the same time such custom must be proved. And in some of those decrees it is expressly laid down that the *Caeremoniale* must be observed till the lawfulness of such custom has been fully established.

From this statement we would deduce three things.

I. The observance of the regulations laid down in the *Caeremoniale Episcoporum* and *Pontificale Romanum*, is obligatory throughout the entire Church.

¹ Vid. Bull. Clem. VIII., Innocent. X., Benedict. XIII., Benedict. XIV.

² Bul. Bened. XIII.

³ Gard. 270.

⁴ Gard., 479, 488, 1134, 1220, 1438, 1439, 1454, 1582, 1640, 1671, 1673, 2262.

⁵ *Ib.*, 15 ad 11 et 16, 5185.

⁶ *Ib.*, 266, 381, 382, ad 1 et 2.

⁷ *Ib.*, 270.

II. The only exception made is that in favour of an "immemorabilis consuetudo".

III. Such custom must be proved to exist.

We think, then, that if any particular custom cannot be proved to be "laudabilis et immemorabilis", it should not be observed, inasmuch as it is in opposition to the *Caeremoniale*. The "onus probandi" altogether lies with the upholders of such custom. And, hence, *usages* in opposition to the *Caeremoniale*, are "prima facie" unlawful, and consequently can claim no privileges whatever. If it cannot be proved that a custom is really legitimate, we can see no reason why it should be tolerated, more especially if by discontinuing such custom no inconvenience can arise.

The authoritative words used by the Synod of Thurles on this subject cannot be too often repeated:—Cap. de Sacramentis:

"Optaret haec Synodus ut ea omnia quae, ob temporum calamitates, Ecclesiae legibus minus conformia, praesertim in Sacramentorum administratione, inducta sunt, ad normam generalis disciplinae quam citissime reducerentur; verum cum, ut ait S. Augustinus, '*quae utilitate juvant, novitate quandoque perturbant*' sequentia tantum ad renovationem disciplinae hac in re spectantia monenda aut statuenda censet. 1.^o Ritus omnes praescripti in Rituali Romano, Rubricis Missalis, et Pontificali Romano pro Sacramentorum administratione, quantum circumstantiae hujus regionis permittunt, accurate observentur".

2. The *Roman Directory* has the following Rubric:

"In Epiphania Domini—In Mis. Sol. dum celebrans legit illa verba *Ev. Proidentes*, etc., non genuflectit ast dum dicta verba cantantur omnes genuflectunt versus altare, Diaconus vero versus librum Subdiacus et Ceroferarii stant".

The following decree of the Sacred Congregation is also to the point:

"An Episcopus celebrans tertiam missam nativitatis in Pontificalibus debeat genuflectere ad *Verbum caro factum est*, quando legit Evangelium vel quando stat, dum Diaconus illud canit? Resp. negative, quoad primam partem. Affirmative, quoad secundam".¹

It would seem that this is sufficient authority for making the genuflection when the deacon sings the words referred to, and not whilst they are being read by the celebrant.

3. In solving a case proposed to the Congregation in the year

¹ Gard., 3786, ad 5.

1668, it was decided:¹ “Candelas autem non esse transmittendas ad oedes secularium, sed recipiendas a populo in Ecclesia”. From this it would seem that the answer to the question should be in the negative. However, it certainly is customary in the Papal chapel to bless candles which are afterwards sent to persons who do not assist at the ceremonies of the day. The decree seems to assert clearly that this cannot be done in general.

4. The Council of Thurles (cap. de Eucharistia, n. 24.) decrees as follows:

“In eadem infirmitate, si longius protrahatur, parochi saepius sacro Viatico aegrotos reficient, cum illud iterum et saepius licite dari possit”.

The practice generally followed in this diocese of Dublin is to use the form *Accipe Viaticum*, when communion is given *non jejuni*, who have already received the Viaticum and continue in danger of death.

DOCUMENTS.

PASTORAL LETTER OF THE SECOND PLENARY COUNCIL OF BALTIMORE.

THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES, IN PLENARY COUNCIL
ASSEMBLED, TO THE CLERGY AND LAITY OF THEIR CHARGE.

Venerable Brethren of the Clergy : Beloved Children of the Laity :

After the lapse of more than fourteen years it has again been permitted us to assemble in Plenary Council, for the purpose of more effectually uniting our efforts for the promotion of the great object of our ministry—the advancement of the interests of the Church of God. God, indeed, needs not human agency, although He vouchsafes to employ it. As in assuming our nature our Divine Redeemer subjected Himself to its conditions and was made like unto us, sin only excepted ; so He has willed that in the establishment and maintenance of His Church, human agency should be employed, and the means best adapted for the attainment of its great end should be selected.

Among these means the assembling in council of the Bishops placed

¹ Gard., 2444 ad 1.

over the different portions of Christ's flock, in union with, and in obedience to, the Chief Bishop, to whom He has committed the care of the whole—lambs and sheep, people and pastors—has always been reckoned as among the most efficacious. Hence the reverence with which the Christian World has ever regarded the Councils of the Church. Of these some are called General, because representing the universal Church—the body of Pastors in union with its Head—and are therefore the highest expression of the authority which Christ has given to His Church. Local Councils, being but partial representations of the Church—because composed of the Bishops of one or more Provinces—are of inferior weight, but still are embodiments of the same principle. Among the Local Councils those called Plenary, because representing several Ecclesiastical Provinces—ordinarily under one civil government, and therefore sometimes called National—hold the highest place. They are assembled by express direction of the Sovereign Pontiff, who appoints a representative of his authority in the Apostolic Delegate he commissions to preside over them. Such Councils have not ordinarily to define the doctrines of the Church, although they furnish suitable occasions for making authoritative statements of them. Their principal object, however, is to regulate discipline, whether by the correction of abuses or the establishment of such rules of conduct as circumstances may require.

I. AUTHORITY OF PLENARY COUNCILS.

The authority exercised in these councils is original, not delegated ; and hence their decrees have, from the time of their promulgation, the character of ecclesiastical law for the faithful in the district or region subject to the jurisdiction of the Bishops by whom they have been enacted. By a wise regulation, however, which combines the benefit of central authority with the advantages of local legislation, the decrees of such councils are not promulgated or published until they have been submitted to the Holy See. This is not only for the purpose of imparting to them a still higher authority, but also to guard against any inaccuracy in doctrinal statements, or any enactment not in conformity with the general discipline of the Church, or that might be contrary to the spirit of ecclesiastical legislation.

II. ECCLESIASTICAL AUTHORITY.

The authority thus exercised is divine in its origin, the Holy Ghost having "placed Bishops to rule the Church of God". Obedience to it—whether there be question of "the faith once delivered to the saints", or of rules of conduct—is not submission to man, but to God ; and consequently imposes on the Faithful no obligation incompatible with the true dignity of man. It would be a gross error to confound the liberty "wherewith Christ has made us free", with the license which would reject the authority He has established. As obedience to law is the basis on which society rests, and the only condition on which civil liberty can be enjoyed ; so in Religion, respect for the authority established by God, obedience to its commands, and reverence for those in whom it is vested, are not incompatible with Chris-

tian Freedom, but form, in fact, the condition of its existence. In neither order, is liberty freedom from all restraint, but only from unjust and unauthorized control. In the temporal order, the limits of lawful power vary with the constitution of society in each particular nation, but in the Church, the universal society—divine in its origin and constitution no less than in its object, and bounded by no local limit—it is determined by the will of God, made known to men by that Revelation of which it forms a part, and of which the tribunal by whose authority it is exercised is the witness, the guardian, and the interpreter. To the Apostles, as a Ministerial Body which was to have perpetual existence by the perpetual succession of its members, Christ gave the powers He Himself had received from the Father: "As the Father hath sent Me, I also send you". "He who hears you, hears Me". Hence St. Paul identifies the ministry established by Christ, with Christ Himself, and accounts its acts as the acts of the Redeemer: "But all things are of God, who hath reconciled us to Himself in Christ, and has given us the ministry of reconciliation. For God was in Christ, reconciling the world to Himself, not imputing to them their sins; and He hath placed in us the word of reconciliation. For Christ we are ambassadors, God as it were exhorting by us".

We have deemed it not unnecessary to recall these truths to your minds, from our knowledge of the false light in which the nature of ecclesiastical authority is so often presented to view. Civil society requires a supreme tribunal for the adjudication of controversies in the temporal order; and without such a tribunal no society could exist. Much more does the society, which Christ established, require that all controversies regarding the doctrines He taught and the duties He imposed, should be determined by an authority, whose decisions should be final, and which, as all are bound to obey it, must be an infallible oracle of truth.

Nor is this principle less conformable to the dictates of reason than to the inspired language to which we have referred. Religion, considered as a Revelation, or extraordinary manifestation of supernatural truths, originally made to man by the ministry of men, necessarily implies the agency of men in its continued promulgation. When the Eternal Word assumed the nature of man, He made an outward manifestation of those truths which men never could have known but from His testimony. "No man at any time hath seen God: the only begotten Son, who is in the bosom of the Father, He hath declared Him". What Christ made known to the Apostles, He commanded them to make known to men: "teaching them to observe all things whatsoever I have commanded you". He gave their teaching the sanction of His personal authority, and placed no limit to the continuance of the commission thus imparted: "Behold I am with you all days, even to the consummation of the world"—a phrase once before used by our Lord, and once by the same Evangelist, St. Matthew, to designate the "end of the world". To suppose that this commission was fulfilled by the preaching or writing of the Apostles, so that

after them men were not to have living teachers, who no less than they should speak with the authority of Christ, is to suppose that Christ departed from the plan He originally traced out, and adopted another plan of which He made no mention. But such a supposition is irreconcilable with the plain and authoritative language He used, and incompatible with His divine character.

The Apostles certainly did not so understand the words of their Divine Master. They "appointed priests in every city": to these they gave the power of associating others with themselves in the office of teaching, as they themselves had been associated with the Apostles, and as the Apostles had been associated with Christ. Hence the charge which St. Paul gave to Timothy was, no doubt, given to all who, like Timothy, had received the imposition of hands for the work of the ministry. "Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and the things which thou hast heard from me before many witnesses, the same commend to faithful men, who shall be fit to teach others also". Hence, the principle, elsewhere enunciated by the same Apostle, that "faith comes by hearing", is that by which the knowledge of Christ's religion was to be continued, as it was that by which it was first made known. The announcement of divine truth by preachers, who have a divine commission to preach, is clearly expressed by the same Apostle in the series of questions which precede the words above quoted, and from which these words are a consequence. Having stated that all who call on the name of the Lord, whether Jew or Greek, shall be saved, he asks himself, for the purpose of answering a possible objection, the following questions: "How shall they, then, call on Him in whom they have not believed? Or how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how can they preach unless they be sent, as it is written: 'How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things?'"

Those who refuse to obey this authority, and who condemn it as an unwarranted assumption of power on the part of the Church, deprive themselves of the only means by which they can learn with entire certainty the truths God requires them to believe, and the duties He imposes in order to be saved. With such persons opinion is necessarily substituted for faith, which is firm and unwavering belief on authority external to the believer. Nor can it be said that those who reject the authority of the Church, believe, on the authority of God, what they find Him to have revealed in His written Word. The meaning of that Word—whether it be supposed attainable by the exercise of the judgment aided by prayer for divine Light, or by a supposed immediate inspiration of the Holy Ghost—in every such case, is ascertained by the individual, whose judgment may err, and whose belief of a divine inspiration may therefore be an illusion. Experience shows that this must be the case in most instances; and reason suggests that it may be the case in all. The most contradictory conclusions are arrived at by men of great talent, vast learning,

and undoubted sincerity of purpose. The most absurd and blasphemous ideas have been regarded by many as the teachings of the Holy Spirit, under the influence of the illusion that what was the suggestion of their own imagination—if not the promptings of Satan, who sometimes “transforms himself into an angel of light”—was indeed the voice of God. The tradition of the Church—that is, the handing down from pastor to pastor, under the divine protection and guarantee, the doctrines originally received—is the only rational ground we can have for our belief that God has revealed the truths which we believe. “Although I”, says St. Paul, “or an angel from heaven, preach to you a Gospel other than you have received, let him be anathema”. The same tradition, joined with the authority of the pastors of the Church, is the criterion by which St. John teaches us to try the spirits: “We are of God: He that knoweth God heareth us. He that is not of God, heareth us not. By this we know the spirit of truth and the spirit of error”.

What the plain words of Christ and reason itself establish, experience confirms. The authority recognized in the Catholic Church “preserves the unity of the spirit in the bond of peace”, and exhibits to the world One Body and One Spirit, because there is One Faith, as there is but One Lord whose revelation it is. Outside of this One Fold of the One Shepherd, divisions arise and are perpetuated, because there is no supreme tribunal by which they might be extinguished; sects are multiplied, and religious indifference or unbelief is sought as a refuge from the contradiction of tongues. Hence the principles of morality, which derive the only efficacious motives for their practice from the Revelation of which they form a part, are weakened, if not entirely undermined; the believer is embarrassed and perplexed; and the unbeliever, who cannot always distinguish between the Church and the sects, finds a plausible excuse for incredulity in the diversities of religious systems and the divisions of professing Christians.

This authority is exercised not only in defining the truths of Faith, and in determining whatever controversies may arise in relation to them, but also in warning the Flock of Christ by seasonable admonitions, against whatever might interfere with the purity of Christian morals, and by rebuke and reprehension, when they are found necessary for the correction of abuses. “Obey your prelates”, says St. Paul, “and be subject to them; for they watch, as having to render an account for your souls, that they may do this with joy, and not with grief. For this is not expedient for you”. We cheerfully acknowledge, venerable and beloved brethren, the general and willing acceptance by you of this important principle of a living, guiding authority, which distinguishes the Church as a divine institution from the various sects that surround her. We wish, however, to impress upon the minds of all our spiritual children the obligation imposed on them of obeying their respective prelates—each in his own diocese—by receiving their directions as the expression of the authority which Christ has established in His Church. So long as such directions are not set aside by superior authority, they are to be re-

ceived as a rule of conduct ; nor can they be evaded without transgressing the Apostolic precept, "obey your prelates". No motive derived from the possible misconception of the nature of that which is forbidden, or from real or supposed difference of opinion—the action or inaction of other prelates—will excuse the Catholic from the crime of disobedience towards his own bishop, if he refuse to be guided by him, and presume to dictate, when it is his duty to obey. Hence, when we warn you, either collectively, as in the present instance, or singly in our respective dioceses, to avoid secret societies and all associations which we deem unlawful, you cannot, on the peril of your souls, disregard our admonitions ; because the authority we exercise in such cases is that of Him who has said : "He who hears you hears Me ; and he who despises you despises Me ; and he that despises Me, despises Him that sent Me".

III. RELATIONS OF THE CHURCH TO THE STATE.

The enemies of the Church fail not to represent her claims as incompatible with the independence of the Civil Power, and her action as impeding the exertions of the State to promote the well-being of society. So far from these charges being founded in fact, the authority and influence of the Church will be found to be the most efficacious support of the temporal authority by which society is governed. The Church, indeed, does not proclaim the absolute and entire independence of the Civil Power, because it teaches with the Apostle, that "all Power is of God" ; that the temporal magistrate is His minister, and that the power of the sword he wields is a delegated exercise of authority committed to him from on high. For the children of the Church, obedience to the Civil Power is not a submission to force which may not be resisted, nor merely the compliance with a condition for peace and security, but a religious duty founded on obedience to God, by whose authority the civil magistrate exercises his power. This power, however, as subordinate and delegated, must always be exercised agreeably to God's law. In prescribing anything contrary to that law the civil power transcends its authority, and has no claim on the obedience of the citizen. Never can it be lawful to disobey God, as the Apostles, Peter and John, so explicitly declared before the tribunal which sat in judgment on them : "If it be just in the sight of God to hear you rather than God, judge ye". This undeniable principle does not, however, entail the same consequences in the Catholic system as in those of the sects. In these, the individual is the ultimate judge of what the law of God commands or forbids, and is consequently liable to claim the sanction of the higher law for what after all may be, and often is, but the suggestion of an undisciplined mind or an overheated imagination. Nor can the civil government be expected to recognize an authority which has no warrant for its character as divine, and no limits in its application, without exposing the state to disorder and anarchy. The Catholic has a guide in the Church, as a divine institution, which enables him to discriminate between what the law of God forbids or allows ; and this authority the state is bound to recognize as supreme in its

sphere—of moral, no less than dogmatic teaching. There may, indeed, be instances in which individual Catholics will make a misapplication of the principle; or in which, while the principle of obedience to civil authority is recognized as of divine obligation, the seat of that authority may be a matter of doubt, by reason of the clashing opinions that prevail in regard to this important fact. The Church does not assume to decide such matters in the temporal order, as she is not the judge of civil controversies, although she always, when invited to do so, has endeavoured to remove the misconceptions from which disputes so often arise, and to consult for every interest while maintaining the peace of society and the rights of justice.

While cheerfully recognizing the fact, that hitherto the general and state governments of our country, except in some brief intervals of excitement and delusion, have not interfered with our ecclesiastical organization or civil rights, we still have to lament that in many of the states we are not as yet permitted legally to make those arrangements for the security of Church property which are in accordance with the canons and discipline of the Catholic Church. In some of the states we gratefully acknowledge that all is granted in this regard that we could reasonably ask for. The right of the Church to possess property, whether churches, residences for the clergy, cemeteries, or school houses, asylums, etc., cannot be denied without depriving her of a necessary means of promoting the end for which she has been established. We are aware of the alleged grounds for this refusal to recognize the Church in her corporate capacity, unless on the condition, that, in the matter of the tenure of ecclesiastical property, she conform to the general laws providing for this object. These laws, however, are for the most part based on principles which she cannot accept, without departing from her practice from the beginning, as soon as she was permitted to enjoy liberty of worship. They are the expression of a distrust of ecclesiastical power as such, and are the fruit of the misrepresentations which have been made of the action of the Church in past ages. As well might the civil power prescribe to her the doctrines she is to teach and the worship with which she is to honour God, as to impose on her a system of holding her temporalities, which is alien to her principles, and which is borrowed from those who have rejected her authority. Instead of seeking to disprove the various reasons alleged for this denial of the Church's rights in some of the states, we content ourselves with the formal protest we hereby enter against it; and briefly remark, that even in the supposition, which we by no means admit, that such denial was the result of legitimate motives, the denial itself is incompatible with the full measure of ecclesiastical or religious liberty, which we are supposed to enjoy.

Nor is this an unimportant matter, or one which has not practical results of a most embarrassing character. Not only are we obliged to place Church property in conditions of extreme hazard, because not permitted to manage our Church temporalities on Catholic principles; but in at least one of these United States (Missouri) laws

have been passed by which all Church property, not held by corporations, is subjected to taxation; and the avowed object of this discriminating legislation is hostility to the Catholic Church. In concluding these remarks, we merely refer to the attempt made in that State to make the exercise of the ecclesiastical ministry depend on a condition laid down by the civil power.

IV. AID FOR THE POPE.

When last assembled in Plenary Council, we called on you to aid the Holy Father by your contributions, and you generously responded to our appeal. Since then the richest and most fertile portions of the States of the Church have been wrested from him by the hands of violence, and his position has become still more critical and embarrassed. In order to enable him to assist those who are dependent on him, and to carry on the affairs of the Universal Church, it is absolutely necessary that the children of the Church in all parts of the world should come to his help. We have therefore felt it to be our duty to direct that an annual collection be henceforth taken up in all the dioceses in the country, on the Sunday within the Octave of the Feast of SS. Peter and Paul, or such other Sunday as the Ordinary may direct, to be devoted to this purpose.

We need not remind you that the obligation of supplying the temporal wants of those who minister to your spiritual necessities applies in a special manner to the Sovereign Pontiff, who necessarily incurs great expenses in discharging the duties of his high office. We abstain from more than an allusion to the trials and humiliations to which the political changes in Italy, which have since occurred, have exposed him. However much the prevalence of false ideas and an erroneous estimate of the real character of the charges referred to may mislead the judgment, all must admire the noble courage which the Holy Father has maintained in the midst of these outrages, as all must be struck by that visible protection which Providence appears to have afforded him, so that he alone, of all the princes of Italy, yet retains his sovereignty and his independence. The imminent dangers to which he has been exposed in his long and eventful Pontificate, have been hailed by the enemies of the Church as a triumph, and they have awakened in the latter the liveliest exultation and the most extravagant anticipations. You know, Brethren, how fallacious are such expectations, how delusive are such hopes. You need not be told that the condition of the Church of Christ on earth is one of trial and endurance; that the Spouse of Christ is never more worthy of His love than when assimilated to Him by walking in His footsteps; that the temporary triumph of her enemies is the forerunner of their ultimate defeat; and that every trial to which she is subjected is the preparation for her final victory. The more violent the storm, the more firmly, when it shall have spent its fury, will this tree of life be found to have struck its roots into the soil in which the right hand of the Father hath planted it. A holy Pope, who filled the chair of Peter in the year 494, thus wrote to the Greek Emperor Anastasius: "What is of divine institu-

tion may be attacked by human presumption, but it cannot be overcome, no matter how great the power employed against it. Would that the impiety which impels them were as innoxious to its assailants, as that which God had established is superior to all violence. 'The sure foundation of God standeth firm'. Does not experience show that the Church, when attacked, instead of being overcome, is rendered the more invincible by that which appeared to insure its destruction?" Or, as St. Augustine forcibly expresses the same idea, the greater the violence with which earthly vessels strike against this rock, the greater the destruction in which they are involved.

How consoling and encouraging the fact, that we can adopt this language, and may learn from the eighteen centuries of her eventful existence, that every successive trial of the Church proves the truth of the prophet's promise: "When thou shalt pass through the waters, I will be with thee; and the rivers shall not cover thee: when thou shalt walk through the fire, thou shalt not be burnt, and the flames shall not burn in thee". "O poor little one, tossed with tempest without all comfort: behold I will lay thy stones in order, and will lay thy foundations with sapphires. And I will make thy bulwarks of jasper, and thy gates of graven stones. All thy children shall be taught of the Lord, and great shall be the peace of thy children. And thou shalt be founded in justice; depart far from oppression, for thou shalt not fear: and from terror, for it shall not come near thee. No weapon that is formed against thee shall prosper, and every tongue that resists thee in judgment, thou shalt condemn".

V. THE SACRAMENT OF MATRIMONY.

To that sacrament of the Church which is highest in its typical signification—the sacrament of matrimony—we feel it our duty to direct in a particular manner your attention. From the beginning, as we learn from St. Paul, the union of man and woman was a great mystery or sacrament; because, from the beginning, it prefigured the union of Christ with His Church. In nothing perhaps is the influence of the Spirit of Truth more evident in the teaching of the Church, than in the care with which she has protected this "great sacrament", which, by so many, agreeably to what St. Paul had foretold, was stigmatized as unlawful, while by others it was unduly exalted above sacred virginity, contrary to the express teaching of Christ and His inspired Apostle. The holiness of Christian matrimony is connected with our most sacred associations and duties; and it cannot be lost sight of in however small degree, without entailing the most serious consequences. The Church has shown, in reference to this subject, a spirit of watchfulness and solicitude, which alone would entitle her to the gratitude of man, and cause her to be regarded as the most faithful guardian of public and private morality. Many of the innumerable contests in which she was compelled to engage with the depositaries of the Civil Power, during the middle ages, were in defence of the stability and sanctity of the marriage-tie; and, at a later period, she preferred to see England

torn from her side, rather than yield compliance with the will of a monarch, who sacrificed his country's faith to his unbridled passions. In this matter she knew no distinction between the private man and the monarch, contrary to what an apologist for the worst passions and most cruel deeds of this unhappy Ruler insists should have been her line of conduct. Even in our own days, her conservative authority has been exerted in the same cause; and the danger of the first Napoleon was incurred by the refusal of Pius the Seventh of holy memory, to declare invalid a marriage contracted between that ruler's brother and a Protestant lady of the city in which we are now assembled. When this same monarch sought to break his first faith, he was obliged to have recourse to an extinct tribunal of the diocese of Paris—resuscitated for that special purpose—which presumed to decide a question which the wisdom of the Holy See has reserved for its own exclusive jurisdiction.

We recall these facts, because they most strongly express the principle of the Church in regard to matrimony, and must be regarded by every well regulated mind as among the brightest jewels of her crown. We recall them also in order to enforce our solemn admonition to our flocks, to give no ear to the false and degrading theories on the subject of matrimony, which are boldly put forward by the enemies of the Church. According to these theories, marriage is a mere civil contract, which the civil power is to regulate, and from which an injured or dissatisfied party may release himself, or herself, by the remedy of divorce, so as to be able lawfully to contract new engagements. This is in evident contradiction with the words of Christ: "What God has joined together, let no man put asunder". As the guardian of God's holy law, the Church condemns this false theory, from which would follow a successive polygamy, no less opposed to the unity and stability of Christian marriage, than that simultaneous polygamy which, to the scandal of Christendom, is found within our borders. No state law can authorize divorce, so as to permit the parties divorced to contract new engagements; and every such new engagement, contracted during the joint lives of the parties so divorced, involves the crime of adultery. We refer with pain to the scandalous multiplication of these unlawful separations, which, more than any other cause, are sapping the foundations of morality and preparing society for an entire dissolution of the basis on which it rests.

If so many marriages become unhappy, and the bond which unites the married couple prove so often a galling yoke, this is to be attributed, in most instances, to the neglect and disregard of the Church's laws in reference to this subject. These, as you know, forbid marriage between persons related to each other in certain degrees of consanguinity and affinity, as also between Catholics and non-Catholics. Whatever exceptions may be found to the general observation as to the result of such unions, they are in principle condemned by the Church, and that from the most serious motives, which in case of consanguinity, are founded in well-ascertained

physiological principles; in the case of affinity, in the danger to which possible unions may place parties who are necessarily brought into fraternal relations; and in case of mixed marriages, to the danger of perversion, to which the Catholic party and the offspring of such marriages are exposed.

But something more than the observance of these laws of the Church in relation to marriage is required in order that Christians should discharge their entire duty, when about to enter the conjugal state. Its sacred character, and the obligations towards God's Society which it imposes, should always be kept in mind. Purity of life, and affection that has better and more lasting grounds than the impulse of passion, are the only proper dispositions for entering upon a state of life which death alone can change, and which involves so many important consequences for time and eternity.

Who, asks Tertullian, "can express the happiness of that marriage which the Church approves, which sacrifice (the Mass) confirms, and which blessing seals—angels announced it, and the Father ratifies?"

Bearing in mind the sanctity of marriage, and the time-honoured usages of the Church in the administration of the sacrament, we cannot too strongly urge upon you the importance of contracting it before the altar of God, and with the Marriage Mass, so as to receive that especial blessing which carries with it so many graces, to enable those who enter upon this holy state to fulfil its most important duties.

VI. ON BOOKS AND NEWSPAPERS—THE PRESS.

The Council of Trent requires that all books which treat of religion should be submitted before publication to the Ordinary of the diocese in which they are to be published, for the purpose of obtaining his sanction, so as to assure the faithful that they contain nothing contrary to faith or morals. This law is still of force; and in the former Plenary Council its observance was urged, and the bishops were exhorted to approve of no book which had not been previously examined by themselves, or by clergymen appointed by them for that purpose, and to confine such approbation to works published in their respective dioceses. The faithful should be aware that such approbation is rather of a negative than of a positive character; that it by no means imparts to the statements or sentiments such works may contain any episcopal sanction, but merely guarantees them as free from errors in faith or morals.

In many also of our dioceses there are published Catholic papers, mostly of a religious character, and many of such papers bear upon them the statement that they are the "organs" of the bishop of the diocese in which they are published, and sometimes of other bishops in whose dioceses they circulate. We cheerfully acknowledge the services the Catholic press has rendered to religion, as also the disinterestedness with which, in most instances, it has been conducted, although yielding to publishers and editors a very insufficient return for their labours. We exhort the Catholic community to extend to

these publications a more liberal support, in order that they may be enabled to become more worthy the great cause they advocate.

We remind them that the power of the press is one of the most striking features of modern society; and that it is our duty to avail ourselves of this mode of making known the truths of our religion, and removing the misapprehensions which so generally prevail in regard to them. If many of these papers are not all that we would wish them to be, it will be frequently found that the real cause of their shortcomings is the insufficient support they receive from the Catholic public. Supply and demand act and react on each other; and if in many instances the former produces the latter, in regard at least to Catholic publications, demand must precede supply. We also wish to guard against the misapprehension which frequently arises from the bishop's name being connected with such papers, in so far as they are recognized as "organs", that is, as mediums through which the Ordinary communicates with his diocesans. This circumstance gives no sanction to the articles which appear in such papers, other than they may derive from the name of the writer when given; still less does it identify the bishop with the paper, so as to justify the conclusion that whatever appears in it has his sanction and authority. It merely designates the paper as one in which the bishop will cause to be inserted such official documents as he from time to time may have to publish, and in regard to which it is obviously desirable that there should be some regular mode of communication.

In connection with this matter we earnestly recommend to the faithful of our charge the CATHOLIC PUBLICATION SOCIETY, lately established in the city of New York by a zealous and devoted clergyman. Besides the issuing of short tracts, with which this society has begun, and which may be so usefully employed to arrest the attention of many whom neither inclination nor leisure will allow to read larger works, this society contemplates the publication of Catholic books according as circumstances may permit and the interests of religion appear to require. From the judgment and good taste evinced in the composition and selection of such tracts and books as have already been issued by this society, we are encouraged to hope that it will be eminently effective in making known the truths of our holy religion, and dispelling the prejudices which are mainly owing to want of information on the part of so many of our fellow-citizens. For this it is necessary that a generous coöperation be given, both by clergy and laity, to the undertaking, which is second to none in importance, amongst the subsidiary aids which the inventions of modern times supply to our ministry for the diffusion of Catholic truth.

VII. EDUCATION OF YOUTH.

We recur to the subject of the education of youth, to which, in the former Plenary Council, we already directed your attention, for the purpose of reiterating the admonition we then gave in regard to the establishment and support of parochial schools, and of renewing the expression of our conviction, that religious teaching and religious training should form part of every system of school education. Every

day's experience renders it evident, that to develop the intellect and store it with knowledge, while the heart and its affections are left without the control of religious principle, sustained by religious practices, is to mistake the nature and object of education, as well as to prepare for parent and child the most bitter disappointment in the future, and for society the most disastrous results. We wish also to call attention to a prevalent error on the subject of the education of youth, from which parents of the best principles are not always exempt. Naturally desiring the advancement of their children, in determining the education they will give them, they not unfrequently consult their wishes, rather than their means and the probable position of their children in mature age. Education, to be good, need not necessarily be either high or ornamental, in the studies or accomplishments it embraces. These things are in themselves unobjectionable, and they may be suitable and advantageous, or otherwise, according to circumstances. Prepare your children for the duties of the state or condition of life they are likely to be engaged in ; do not exhaust your means in bestowing on them an education that may unfit them for these duties. This would be a sure source of disappointment and dissatisfaction, both for yourselves and for them. Accustom them from their earliest years to habits of obedience, industry, and thrift, and deeply impress on their minds the great principle, that happiness and success in life, as well as acceptance with God, do not so much depend on the station we fill, as on the fidelity with which we discharge its duties. Teach them that the groundwork of true happiness must be placed in habitual and cheerful submission of our wills to the dispensations of Providence, who has wisely consulted for the happiness of all, without, however, bestowing on all an equal share of the goods of fortune.

VIII. CATHOLIC PROTECTORIES AND INDUSTRIAL SCHOOLS.

Connected with this subject of education, is the establishment of Protectories and Industrial Schools for the correction or proper training of youth, which has of late years attracted universal attention. It is a melancholy fact, and a very humiliating avowal for us to make, that a very large proportion of the idle and vicious youth of our principal cities are the children of Catholic parents. Whether from poverty or neglect, the ignorance in which so many parents are involved as to the true nature of education, and of their duties as Christian parents; or the associations which our youth so easily form with those who encourage them to disregard parental admonitions ; certain it is, that a large number of Catholic parents either appear to have no idea of the sanctity of the Christian family, and of the responsibility imposed on them of providing for the moral training of their offspring, or fulfil this duty in a very imperfect manner. Day after day, these unhappy children are caught in the commission of petty crimes, which render them amenable to the public authorities ; and, day after day, are they transferred by hundreds from the sectarian reformatories in which they have been placed by the courts to distant localities, where they are brought up in ignorance of, and most commonly in hostility

to, the religion in which they had been baptized. The only remedy for this great and daily augmenting evil is, to provide Catholic Protectories or Industrial Schools, to which such children may be sent, and where, under the only influence that is known to have really reached the roots of vice, the youthful culprit may cease to do evil and learn to do good. We rejoice that in some of our dioceses—would that we could say all!—a beginning has been made in this good work, and we cannot too earnestly exhort our venerable brethren of the clergy to bring this matter before their respective flocks, to endeavour to impress on Christian parents the duty of guarding their children from the evils above referred to, and to invite them to make persevering and effectual efforts for the establishment of institutions wherein, under the influence of religious teachers, the waywardness of youth may be corrected, and good seed planted in the soil in which, while men slept, the enemy had sowed tares.

IX. VOCATIONS TO THE PRIESTHOOD.

We continue to feel the want of zealous priests in sufficient number to supply the daily increasing necessities of our dioceses. While we are gratified to know that in some parts of our country the number of youths who offer themselves for the ecclesiastical state is rapidly increasing, we are obliged to remark that in the other parts, notwithstanding all the efforts and sacrifices which have been made for this object, and the extraordinary encouragements which have been held out to youthful aspirants to the ministry in our preparatory and theological seminaries, the number of such as have presented themselves and persevered in their vocations has hitherto been lamentably small. Whatever may be the cause of this unwillingness to enter the sacred ministry on the part of our youth, it cannot be attributed to any deficiency of ours in such efforts as circumstances have enabled us to make. We fear that the fault lies, in great part, with many parents, who, instead of fostering the desire, so natural to the youthful heart, of dedicating itself to the service of God's sanctuary, but too often impart to their children their own worldly-mindedness, and seek to influence their choice of a state of life by unduly exaggerating the difficulties and dangers of the priestly calling, and painting in too glowing colours the advantages of a secular life. To such parents we would most earnestly appeal, imploring them not to interfere with the designs of God on their children when they perceive in them a growing disposition to attach themselves to the service of the altar. If God rewards the youthful piety of your sons by calling them to minister in His sanctuary, the highest privilege He confers on man, do not endeavour to give their thoughts another direction. Do not present to your children the priesthood in any other light than as a sublime and holy state, having, indeed, most sacred duties and most serious obligations, but having also the promise of God's grace to strengthen and sustain human weakness in their fulfilment, and the divine blessing, here and hereafter, as their reward. To those whom God invites to coöperate with Him, in the most divine of all works, the salvation of souls, the words

of Christ to His Apostles are applicable: "Amen, I say to you, that you who have followed Me in the regeneration, when the Son of Man shall sit in the seat of His majesty, you shall sit on the twelve seats, judging the twelve tribes of Israel; and every one that hath left house, or brother, or sister, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold, and shall possess life everlasting".

And whilst speaking to you on this subject, we would renew our exhortations to the Faithful, to contribute to the extent of their means to the diocesan fund for the support of ecclesiastical students. Situated as the Church is in this country, with a Catholic population so rapidly increasing from immigration, there is no work of charity that can take precedence of it, and none which will bring so rich a reward.

X. THE LAITY.

We continue to have great consolation in witnessing the advance of religion throughout the various dioceses, as shown in the multiplication and improved architectural character of our churches, the increase of piety in the various congregations, and the numerous conversions of so many who have sacrificed early prejudices and every consideration of their temporal interests and human feelings at the shrine of Catholic truth. We must, however, in all candour, say, that we cannot include all, or indeed the greater part of those who compose our flocks, in this testimony to fidelity and zeal. Too many of them, including not unfrequently men otherwise of blameless lives, remain for years estranged from the sacraments of the Church, although they attend the celebration of the divine Mysteries, and listen to the preaching of God's Word with an earnestness and attention in themselves deserving of all praise. There are, indeed, others who, carried away by the impulse of passion, and but too easily influenced by evil examples, oblige us to rank them, as we do, weeping, after the example of the Apostle, among "the enemies of the cross of Christ, whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things". It is impossible to estimate the injury these unworthy Catholics, and especially those who are the slaves of intemperance and its consequent vices, inflict on the Church. In the minds of but too many uninformed and unreflecting persons, these evils are taken as the confirmation of early prejudices; and the name of God is blasphemed among the nations by reason of the evil acts of those who, whilst they bear the name of Catholics, bring disgrace on their religion by their evil lives. Willingly would we have avoided reference to this painful subject; but we are not without hope, that this solemn protest against the evils we deplore may diminish, if not entirely remove, the scandal which they occasion; and that our united remonstrance may not be unheeded by those for whom "we watch, having to render an account of their souls"; that they may be roused from the fatal lethargy in which they live, and, by sincere repentance and the practice of every good work compatible with their condition,

repair, in some measure, the scandals they have given and the injury they have inflicted on the Church, by the irregularity of their past lives.

In this connection, we consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against those fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals. We would also warn them most solemnly against the great abuses which have sprung up in the matter of Fairs, Excursions, and Pic-nics, in which, as too often conducted, the name of Charity is made to cover up a multitude of sins. We forbid all Catholics from having anything to do with them, except when managed in accordance with the regulations of the Ordinary, and under the immediate supervision of their respective Pastors.

We have noticed, with the most sincere satisfaction and gratitude to God, the great increase among us of Societies and Associations, especially of those composed of young and middle-aged men, conducted in strict accordance with the principles of the Catholic Religion, and with an immediate view to their own sanctification. We cannot but anticipate the most beneficial results to the cause of morality and religion from the conduct and example of those who thus combine together to encourage one another in the frequentation of the sacraments and in works of Christian charity. We urge their extension, and especially of the Society of St. Vincent of Paul and Young Men's Catholic Associations, in all the dioceses and parishes of the country, not only as useful auxiliaries to the parochial clergy in the care of the poor, and of destitute and vagrant children, but also one of the most important means of diminishing the vices and scandals of which we have spoken.

XI. THE CLERGY.

We exhort our venerable brethren of the clergy, who share our responsibilities, to unremitting zeal in the great work to which they have been called. Let them honour their ministry, having ever before their eyes, "the High Priest, holy, innocent, undefiled, separated from sinners", whose representatives they are. By purity of life, exemplariness and devotedness, let them be "a pattern of the flock from the heart"; "the example of the faithful in word, in conversation, in charity, in faith, in chastity"; "giving no offence to any man, that our ministry be not blamed, but in all things exhibiting ourselves as the ministers of God"; so that "when the Prince of Pastors shall appear, they may receive a never-fading crown of glory".

XII. THE EMANCIPATED SLAVES.

We must all feel, beloved brethren, that in some manner a new and most extensive field of charity and devotedness has been opened to us by the emancipation of the immense slave population of the South. We could have wished that, in accordance with the action of the Catholic Church in past ages, in regard to the serfs of

Europe, a more gradual system of emancipation could have been adopted, so that they might have been in some measure prepared to make a better use of their freedom than they are likely to do now. Still, the evils which must necessarily attend upon the sudden liberation of so large a multitude, with their peculiar dispositions and habits, only make the appeal to our Christian charity and zeal, presented by their forlorn condition, the more forcible and imperative.

We urge upon the clergy and people of our charge the most generous coöperation with the plans which may be adopted by the bishops of the dioceses in which they are, to extend to them that Christian education and moral restraint which they so much stand in need of. Our only regret in regard to this matter is, that our means and opportunities of spreading over them the protecting and salutary influences of our holy religion are so restricted.

XIII. RELIGIOUS COMMUNITIES.

We are filled with sentiments of the deepest reverence for those holy virgins who, in our various religious communities, having taken counsel of St. Paul, have chosen the better part, that they may be holy "in body and in spirit". These serve God with undivided heart, and, like Mary, sit at the feet of Jesus in devout contemplation, or like Martha, devote themselves to the service of their neighbour, instructing youth or tending old age, ministering to the sick, or calming the remorse and encouraging the hopes of the penitent. To such the prophet's words are applicable: "I will give to them in my house and within my walls a place and a name better than sons and daughters". Their state on earth is likened by Christ Himself to that "of the angels in heaven"; and to those who embrace it is promised a special reward hereafter. Of these virgins it is written: "These follow the Lamb wheresoever He goeth"; and of these it is said: "No man could say the canticle but those hundred and forty-four thousand,—for they are virgins". "How great think you, asks a devout writer of the middle ages, commenting on these texts, "will be the glory that environs the virgins that follow Christ by purity of heart and mind. Alone they follow the Lamb wheresoever He goeth, reflecting the glory of the Sun of Justice, as does the moon that of the orb of day. As the moon outshines the stars, so, in that heavenly kingdom, they will shine more brightly than those who have not emulated their purity". Great, indeed, are the privileges and great the rewards promised to these chaste spouses of Christ; and corresponding is the reverence with which they have ever been regarded in the Church. "The glorious fruitfulness of our mother, the Church", observes St. Cyprian, "rejoices and exults in them; and the more she entwines of these lilies in her crown, the deeper her joy, the more intense her exultation. These we address", continues the saint, "these we exhort; using rather the language of affection than of authority; not that we, the humblest, most deeply conscious of our own infirmity, have any rebuke to make, any reprehension to utter; but because of our

obligation to be watchful, we are the more solicitous to guard against the envy of the devil".

We adopt this language of the great bishop and martyr of the third century. We discharge a grateful duty in rendering a public testimony to the virtue and heroism of those Christian virgins whose lives shed the good odour of Christ in every place, and whose devotedness and spirit of self-sacrifice have, more perhaps than any other cause, contributed to effect a favourable change in the minds of thousands estranged from our faith. To each of them, however, we feel impelled to address the words spoken to the angel of the Church of Philadelphia: "Hold fast that which thou hast, that no one take thy crown".

CONCLUSION.

We have every confidence, venerable and dearly beloved brethren, that the council which is this day brought to a close, will exert a most beneficial influence in the cause of our holy religion.

We have taken advantage of the opportunity of the assembling of so large a number of bishops from every part of our vast country, to enact such decrees as will tend to promote uniformity of discipline and practice amongst us, and to do away with such imperfect observance of the rites and approved ceremonies of the Church, as may have been made necessary by the circumstances of past times, but which no length of prescription can ever consecrate, and thus to give the services of our religion that beauty and dignity which belong to them, and for which we should all be so zealous.

For the furtherance of these important objects we have caused to be drawn up a clear and compendious series of statements upon the most essential points of faith and morals, with which we have embodied the decrees of the Seven Provincial Councils of Baltimore, and of the First Plenary Council, together with the decrees enacted by us in the present Council, which, when they have been examined and approved of by the Holy See, will form a compendium of ecclesiastical law for the guidance of our clergy in the exercise of their holy ministry.

The result of our labours, when thus returned to us, will be promulgated more fully in our Provincial Councils and Diocesan Synods, and we will then take advantage of the opportunity to bring more fully under the notice of the clergy and the people committed to our pastoral charge, the details of what we have done, and the exact nature of the means by which we hope to give increased efficiency to the whole practical system of the Church in this country.

We have also recommended to the Holy See the erection of several additional episcopal sees and vicariates-apostolic, which are made necessary by our rapidly increasing Catholic population, and the great territorial extent of many of our present dioceses.

You will rejoice, venerable and beloved brethren, in these evidences of the vitality and diffusion of our holy faith in the midst of the difficulties and evils that surround us. We depend on your fidelity

to its sacred teachings, and your zealous coöperation, to give effect to our labours in your behalf, that so, all that has been planned and done by us, may be to the glory of God, the exaltation of His holy Church, and the salvation of souls for which Christ died.

“For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame; if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned and received, and heard and seen—these do ye, and the God of peace shall be with you”.

Given at Baltimore, in Plenary Council, on the Feast of the Motherhood of our Lady, October the 21st, in the year of our Lord 1866.

M. J. Spalding, D.D., Archbishop of Baltimore, Delegate Apostolic, President of the Council,

F. N. Blanchet, D.D., Archbishop of Oregon City,

P. R. Kenrick, D.D., Archbishop of St. Louis,

J. S. Alemany, D.D., Archbishop of San Francisco,

J. B. Purcell, D.D., Archbishop of Cincinnati,

J. M. Odin, D.D., Archbishop of New Orleans,

John M'Closkey, D.D., Archbishop of New York,

Richard V. Whelan, D.D., Bishop of Wheeling,

P. P. Lefevre, D.D., Bishop of Zela, and Administrator of Detroit,

J. M. Henni, D.D., Bishop of Milwaukee,

A. M. A. Blanchet, D.D., Bishop of Nesqually,

A. Rappe, D.D., Bishop of Cleveland,

John Timon, D.D., Bishop of Buffalo,

M. Demers, D.D., Bishop of Vancouver's Island,

M. De St. Palais, D.D., Bishop of Vincennes,

J. B. Lamy, D.D., Bishop of Santa Fe,

John M'Gill, D.D., Bishop of Richmond,

John Loughlin, D.D., Bishop of Brooklyn,

J. R. Bayley, D.D., Bishop of Newark,

L. De Goesbriand, D.D., Bishop of Burlington,

G. A. Carrell, D.D., Bishop of Covington,

T. Amat, D.D., Bishop of Monterey and Los Angeles,

A. Martin, D.D., Bishop of Nachitoches,

D. W. Bacon, D.D., Bishop of Portland,

F. Baraga, D.D., Bishop of Marquette,

H. D. Juncker, D.D., Bishop of Alton,

James Duggan, D.D., Bishop of Chicago,

William H. Elder, D.D., Bishop of Natchez,

J. H. Luers, D.D., Bishop of Fort Wayne,

P. N. Lynch, D.D., Bishop of Charleston,

F. P. M'Farland, D.D., Bishop of Hartford,

J. M. O'Gorman, D.D., Vicar Apostolic of Nebraska,

T. L. Grace, D.D., Bishop of St. Paul,

John Quinlan, D.D., Bishop of Mobile,

J. F. Wood, D.D., Bishop of Philadelphia,

M. Domenec, D.D., Bishop of Pittsburg,
E. O'Connell, D.D., Vicar-Apostolic of Marysville, California,
Aug. Verot, D.D., Bishop of Savannah,
C. M. Dubuis, D.D., Bishop of Galveston,
P. J. Lavialle, D.D., Bishop of Louisville,
J. J. Conroy, D.D., Bishop of Albany,
P. A. Feehan, D.D., Bishop of Nashville,
J. J. Williams, D.D., Bishop of Boston,
J. Hennessy, D.D., Bishop of Dubuque,
S. H. Rosencrans, D.D., Auxiliary Bishop of Cincinnati,
John D. Coady, Administrator of Erie, *sede vacante*,
Ferd. Coosmans, S.J., Procurator of the Vicar-Apostolic of Kansas.

THE IRISH ECCLESIASTICAL RECORD.

FEBRUARY, 1867.

REV. ALFRED LEE'S PAMPHLET ON THE IRISH EPISCOPAL SUCCESSION.¹

This pamphlet of Dr. Lee has long and anxiously been looked forward to by the champions of the Protestant Establishment in this kingdom: and yet it is not perhaps too much to say, that it is one of the deadliest blows yet given to the Established Church. So weak are the arguments which he advances, so illogical his reasoning, that the reader must unhesitatingly conclude that the Establishment itself is a groundless fabric, which has no foundations for its support, and which needs only to be unmasked, to be seen in its innate weakness and deformity.

Dr. Lee devotes some pages to the polemical question of episcopal jurisdiction. There is a distinction between the episcopal degree which is communicated by ordination, and the episcopal jurisdiction which must be derived from an authoritative source, which assigns to each bishop the special fold of which he is to be the spiritual guardian. Dr. Lee with many Protestants contends that the crown is the source of this jurisdiction. All Catholics, on the other hand, believe that it proceeds from the divinely constituted central authority in the Church of Christ—that authority which was commissioned to feed both *lambs and sheep*, and against which according to the divine promise the powers of hell shall not prevail. Our limits however prevent us from entering on this field of controversy. In every treatise of

¹ "The Irish Episcopal Succession: the recent statements of Mr. Froude and Dr. Brady respecting the Irish Bishops in the reign of Elizabeth, examined by Rev. Alfred T. Lee, M.A., LL.D., rector of Ahoghill", etc., 1867.

theology it is clearly proved that the Anglican theory has no foundation in Scripture or tradition, and indeed the whole history of the Church marks in the most indubious manner with the brand of heresy that Erastian doctrine which would proclaim the crown to be the source of ecclesiastical jurisdiction. In Ireland we find even Henry the Eighth, during the first years of his reign, petitioning the Holy See for the appointment of our bishops. The same course had been invariably pursued by his predecessors, and more than once Rome had rejected the crown nominees, and appointed others of its own choice to fill the vacant sees. Thus it was with Wellesley. He had been presented by Henry the Eighth for the see of Limerick in 1521, and no one questioned the prerogative of the Pontiff to set him aside, and to appoint Bishop Folan in his stead. It was this same authority which the Pope continued to exercise, when the sovereign of England fell away into schism and heresy; as the Irish sees became vacant, Rome, with the exception of some few special cases, set aside the crown nominees, and chose other pastors to feed the spiritual flocks.

With this polemical question, however, we have now nothing to do. We wish solely to consider in its immediate bearings the question of the Episcopal Succession during Elizabeth's reign, as proposed to us in the pages of Dr. Lee.

And first of all, we may be permitted to gather a few historical gems from the essay of Dr. Lee. At page 36 he gives us many particulars regarding the see of Armagh: "As to the see of Armagh being governed", he says, "during Loftus's primacy (March, 1562 to August, 1567) by a bishop in communion with the Pope, this is wholly impossible; for Dowdall died in 1558, and Richard Creagh, his Papal successor, was not consecrated at Rome till 1564. . . . Creagh was the only Roman Catholic Primate appointed by the Pope from the death of Wauchop in 1557, till Edward Magauran in 1594".

There are no fewer than four erroneous statements in these few lines. It is an error to say that the see of Armagh was not governed by a Catholic primate during Loftus's episcopate. It is an error to say that Dr. Creagh was the only Roman Catholic Primate appointed by Rome from the death of Wauchop to Magauran. It is an error to place the death of Wauchop in 1557. It is an error to refer either the appointment or the death of Dr. Magauran to 1594.

Dr. Wauchop, Archbishop of Armagh, died in 1551, and Dr. Dowdall was appointed his successor in the consistories of 23rd January and 1st March, 1553, the see being described as vacant by the demise of Dr. Wauchop. When Dr. Dowdall passed to his repose in 1558, Donagh Mac Teighe Fleming was appointed his

successor in the consistory of 7th February, 1560, and continued to rule the diocese till his death in 1563. Dr. Creagh was his immediate successor, being appointed in 1564, and the see being then described as vacant *per obitum Donati*. See the particulars of all these appointments in the pamphlet of Rev. Dr. Moran on *The Episcopal Succession in Ireland*, pag. 21 seq. and 42 seq. There can be no doubt that Dr. Donagh Mac Teighe governed his see in person despite the many dangers which then beset the Catholic primacy. David Wolf, in his letter of 13th Oct., 1561, makes mention of him :¹ and a Wadding MS. of 1626 commemorates him as one who, in season and out of season, had fed his spiritual flock. The Lord Deputy Sussex, writing to the Queen in 1561, also speaks of the doings of this primate in conjunction with Shane O'Neil. Sussex had invaded the northern province, and seized upon the cathedral of Armagh, which he fortified as a depot for his stores. The Irish army soon appeared on a hill outside the walls, probably that on which the Catholic cathedral now stands, "accompanied by the Catholic Archbishop". The Irish troops advanced, every man carrying a faggot, thus showing their determination to burn even the cathedral over the heads of their enemies. They were headed by a procession of monks, and "the Primate walked three times up and down the lines, willing the rebels to go forward, for God was on their side".²

Thus the primacy of Donagh Mac Teighe intervened between Dowdall and Dr. Creagh :³ and so far from Dr. Creagh's appointment being the only one made by Rome from the death of Wauchope to Dr. Magauran, no fewer than three appointments were made in that interval—viz., of Dr. Dowdall, Dr. Mac Teighe, and Dr. Creagh. As regards Dr. Magauran, it is not clear whether Rev. A. Lee refers his appointment or his death to 1594. In either case the statement is erroneous, for he was appointed to Armagh in 1587, and his death is marked in the State Papers in 1593.

Is Rev. A. Lee more accurate in the extracts which he gives from the Catholic historians who lived at this period and commemorate the events of Elizabeth's reign? We regret to be obliged to answer, that in these extracts he betrays the same inaccuracy, and, to say the least, proves himself wholly unacquainted with the history of the Irish Church.

¹ *Archbishops of Dublin*, pag. 88.

² Letter of Sussex, July 16, 1561. *Irish MSS.*, Froude, viii. 22.

³ Some newspaper writers have of late expressed their doubts as to the existence of this primate. In addition to the arguments in the text, we may mention that in the Cottonian MSS., British Museum, there is a summons addressed by this primate to his clergy to meet him in Armagh (*Lib. Mun. Hib.*, vol. i. part 3, p. 17). Reference is also made to him in Shirley's *Original Letters*, pag. 192.

Thus he pretends to give from Peter Lombard a characteristic description "of the Irish Roman Catholic Bishops". This pretended extract is one of the most barefaced perversions of history which we have met with even in the annals of the Established Church of this kingdom. We do not wish to impute the falsification of Peter Lombard's text to Dr. Lee: we are confident that, notwithstanding his anxiety to prop up a tottering cause, he would not be guilty of such a crime; and we are sure he must have been led into this error by an over-confidence in some very unsafe guide. He seems to have copied it from King's *Primer of Irish Church History*, which is a text book in Trinity College, and which has been eulogised without bounds by all the late Protestant writers in defence of the Established Church of this country. We hope that the present instance will serve to disabuse Dr. Lee as to the merit of that work, which is nothing more than a continuous libel on the history of our Irish Church. The following is the extract which Dr. Lee presents to us from the work of Dr. Lombard:—

"They are", says Peter Lombard, (titular Primate of Armagh from 1608 to 1625) "*of the very vilest classes of our people; men who obtain preferment by every species of low cunning, drivelling sycophancy, and hypocrisy. They come carrying their shoes and stockings in their hands, over Alps and Apennines, illotis pedibus, on pretence of persecution or of pilgrimage to Rome, from the most barbarous parts of Ireland—ignorant, clownish, vile fellows, whose manners are utterly disgusting to all who see them, from their base servility and uncouthness of garb and address. When they arrive in Rome, they do not employ themselves in learning, but pass their days in scheming amongst each other how they may obtain bulls of presentation to livings and preferments at home; and as soon as they succeed in obtaining a title to a benefice, they run back to Ireland, commence a lawsuit for possession, in virtue of the briefs obtained at Rome, and having finally succeeded, after a scandalous litigation, instead of attending their dioceses, they travel into Spain, France, and Germany, on pretence of persecution at home, and their whole study consists in soliciting pensions from the foreign courts, to enable them forsooth to live on a footing of grandeur suitable to the episcopal dignity, which they have obtained by sycophancy, intriguing, and adulation. This is extremely prejudicial to our country, and disgraceful to us in foreign parts, as well as disgusting to our own (Roman) Catholic nobility at home; because those bishops are appointed without any regard to the elections or recommendations of our gentry or clergy, but against the express desire of both*".¹

Now, if we compare this passage with the original text of Dr. Lombard, we must be amazed how any one could dare so to trespass upon the credulity of his readers.

¹ Lee, pag 16, from *Pet Lomb. Commentarius de regno Hiberniae*, p. 296.

It is false, that Peter Lombard criticizes as a body the Irish Catholic Bishops or clergy. He expressly states that those whom he condemns are some few members of the clergy: *hi pauci sunt*: and that the faults which he mentions are only to be imputed to *some few amongst them*: '*paucorum quorundam*'.

It is false, that he says "they are of the vilest classes of the people".

It is false, that he uses the words, "they come carrying their shoes and stockings in their hands over Alps and Apennines".

But, instead of pursuing all these falsehoods, we will present the original text of Peter Lombard in the annexed note, and allow the reader to judge for himself.¹

We may moreover remark regarding this original text of Peter Lombard, that so far from censuring as a body our episcopate and clergy, he passes the highest eulogy upon them, and

¹ "Sciendum est, quod dum Praefecti Angli regionem hanc et Catholicam in eam religionem iis modis quibus antea declaratum est, opprimunt et oppugnant; plures ex indigenis, relicto natali solo, contulerunt se ad externas regiones, alii sponte sua, alii a parentibus et amicis destinati ut in Catholicis Universitatibus praesertim Belgii, Galliae, et demum Hispaniae in litteris et religione solidius ac securius instruerentur. Successit hoc in plerisque admodum feliciter adeo ut multi ex iis qui sic bene instituti postea ordinati Presbyteri, quidam etiam Romae Episcopi consecrati, in patriam reversi, insignem ibi fructum fecerint, uti antea indicatum, homines passim verbo suo et exemplo instituendo et iis quae ad Catholicam fidem et ad Christianam vitam pertinent: sed una prodierant etiam alij et quidem sacerdotes aliqui ex minus cultis Hiberniae partibus, qui cum essent scientiarum expertes moribus incompositi, in conversatione rudes, ac proinde graves omnibus melioris educationis, quibuscum convivebant aut tractabant mala sorte suae patriae statim accurrerunt ad Orbis Speculam Urbem Romam, ubi, non aliquibus addiscendis nec imbibendis bonis moribus se dederunt sed uti advenerunt illotis pedibus et verendum etiam manibus si non et ipso capite, ingesserunt se expiscandis Beneficiorum titulis, quorum cum certo modo impetrarent provisionem, ad eorum possessionem obtinendam, lites postea scandalosas in patria moverunt. Nec quibusvis contenti beneficiis etiam ad primas Dignitates, adeoque ipsos Hiberniae Episcopatus aucupandos retia sua tendebant. Quod cum iis pro voto nonnunquam successisset consecrati Episcopi postea vel non sunt in patriam profecti (quod tamen polliciti erant) vel ea quasi in limine salutata, statim sunt reversi metu seu praetextu persecutionis, et partim, circumvagantes per alias regiones, partim in Hispania desidentes, totam quae de ipsis erat expectationem converterunt in sollicitationes pensionum quibus scilicet secundum dignitatem sui gradus possent ibi degere. Horum igitur Presbyterorum et Episcoporum, *tametsi ii pauci*, cum mores et decursus vitae passim essent noti, imo et notati multum, in iis praecipue locis, unde auxilia expectari poterant sive spiritualia sive temporalia ad Hiberniae liberationem, id sine dubio in eorum animis, qui facile possent ea praebere et alioquin et eam forte vellent, cum abiectum de natione hac iudicium, tum minus promptum in eam affectum, videtur inseruisse. Quod ipsa tamen natio sine ullo accedis merito, audet plane affirmare quippe quae non tantum non probavit ejusmodi hominum promotiones sed et optavit ut non fieret et quando factas intellexit indoluit et ingemuit praesertim cum tot haberet alios qui in praedictis Universitatibus optime instituti multo magis idonei essent. Ex quibus, qui sunt assumpti illi sine ullius ex iis aut lapsu aut scandalo probati sunt aetatis huius, uti etiam antea dictum est, constantissimi Confessores vel Martyres fortissimi. Quorum proinde merita cum multo magis ponderanda sint, quam *paucorum quorundam vitia* quales in omni gente facile est ut inueniantur ex illis potius quam ex istis de hac natione et informandum iudicium et affectus in eam confirmandus".

expressly declares that those whom he censures are only *some few*, from the wildest parts of the country, whose ignorance and ambition only served to place in bolder relief the truly exalted character and spirit of sacrifice of the Irish episcopate. And we may add that Lombard, writing in 1600, has not one word about the Catholic bishops having conformed to the Established Church: on the contrary, he calls them most devoted champions of the Catholic faith, and heroic martyrs in that sacred cause: "constantissimi confessores vel Martyres fortissimi". Thus, so far from Peter Lombard¹ being a patron of Dr. Lee's opinion, his testimony is alone sufficient to overthrow the whole system which our adversaries seek to defend.

The next Catholic writer to whom Dr. Lee appeals is John Lynch, Archdeacon of Killalla, about 1660, from whose MS. work, *De Praesulibus Hiberniae*, he gives the following extract:

"E praesulibus vero nostris alium neminem ab ipso Pontifice condonationis diploma retulisse praeter unum Deudallum comperi qui duplici diplomate 23^o Januarii et 1^o Martii, ut ante dixi, Roberto Waucopo substitutus fuisse traditur. Ita ut plurimum nostrorum praesulum (in) schisma vel haeresim lapsus absolutionis ab ipso Pontifice rogandae omissioni ascribi posse videatur".

"Of our prelates I know of none who received pardon from the Pope himself except Dowdall alone, of whom, as I have already said, it is recorded that he was appointed successor to Wauchop by the two decrees of 23d January and 1st March, so that the falling off of many of our Prelates into schism or heresy is to be ascribed to their omission of seeking absolution from the Pope himself".

From this passage Dr. Lee triumphantly concludes: "Here, then, we have a Roman Catholic historian giving a plain statement of the fact that most of the Irish bishops ceased to be Roman Catholics at the commencement of Elizabeth's reign" (pag. 59). *O tempora!* Lynch is speaking of the transition from Edward the Sixth's reign to that of Mary, and his words have no reference to the period of which Dr. Lee treats. He speaks of the schismatical nominees to our Irish sees under Henry the Eighth and Edward the Sixth, and says that he only knew of one of them, viz., Dr. Dowdall, who obtained absolution from the Pope himself, and was proclaimed successor of Wauchop in the consistories of 23rd January and 1st March, 1553, and he adds that those who, like Bale of Ossory, and Casey, and Lancaster, and

¹ Dr. Lee by some fatality seems to have been unable to make even one accurate statement connected with our Irish bishops. Thus he says that Dr. Lombard's primacy extended from 1608 to 1625. He should have said *from* 1601, in which year, on the 9th July, he was proclaimed Archbishop of Armagh and Primate in the Roman consistory.

others, persevered in heresy or schism, must impute the blame to themselves alone, since they neglected to solicit absolution from the Holy See. What, we pray, has this statement to do with the apostacy of the Irish episcopate on the accession of Elizabeth?

Dr. Lee also appeals to the author of the *Analecta*, who states that Elizabeth commanded Sussex to depose all the bishops who should refuse to take the oath of supremacy, and who also writes that Sussex, reproaching Dr. Leverous, Bishop of Kildare, asked him, "why did he deny the Queen to be the Head of the Church, whilst so many great and illustrious men, and so many doctors and prelates, as well in England as in Ireland itself, admitted it?" From this Dr. Lee concludes: "Here we have positive testimony that the oath of supremacy was offered to the Irish bishops, and that all who refused it were deprived; and therefore it is evident that all who preserved their dignity, submitted to take the oath, and conformed. . . . Moreover, be it observed, that when the oath was offered to Leverous, it had already been taken by many bishops and learned men both in England and in Ireland" (p. 60.)

With the kind permission of the learned essayist, we must say that in this passage *he begs the question* which is under discussion. The author of the *Analecta* tells us what were the commands of Elizabeth and the desires of her deputy, but he does not tell us whether they deemed it prudent, or even had the power, to enforce such commands except within the narrow limits of the Pale. It is recorded that the oath of supremacy was proposed to Curwin, who accepted it; and to Walsh and Leverous, who courageously rejected it. There is no record of its having been even tendered to any of the other bishops, all of whom, as we have already proved in former numbers of this *Record*, remained devoted to the faith of their fathers. As to the magniloquent words of Sussex, when addressing his victim, the heroic Leverous, they have but little historic weight. The deputy, however, does not affirm that any of our bishops *had taken the oath of supremacy*, and his general statement that many distinguished gentlemen and prelates in England and Ireland admitted the queen to be the Head of the Church, has superabundant historical grounds, when we admit that many of the courtiers, amongst whom we may class the unhappy Archbishop Curwin, had conformed their tenets to the wishes of her majesty.

As regards the course pursued by the Irish bishops who are supposed to have taken part in the parliament of 1560, Dr. Lee appeals to the testimony of Queen Elizabeth herself, who on January 12th, 1571, writes to the Bishops of Ireland, thanking them, and acknowledging "how *faithfully and dutifully* you did

in our last session of Parliament serve us" (pag. 61). Here again Dr. Lee allows himself to be betrayed into a serious error. The letter of 1571 refers expressly to the *last session* of parliament, and not to the parliament of 1560, about which alone any controversy exists; perhaps Dr. Lee had forgotten that a parliament was held in Ireland by Sydney in 1569.

The next witnesses whom Dr. Lee cites to strengthen his case, are Archbishop Bramhall, and "Father Peter Courayer" "the one an Irish (Protestant) archbishop, the other an eminent Catholic divine" (pag. 62).

Father Peter Courayer, an eminent Catholic divine!! We have only to turn to the pages of Feller's *Historical Dictionary*, to learn that this unfortunate Courayer was at first a dissembling French Jansenist, and that subsequently he embraced the Protestant religion, and passed the last fifty years of his life in England, supported by some high dignitaries of the Established Church. He died in 1776. It matters not to us what such a man may have written regarding our Irish Church: his authority is of no more weight in the present controversy than that of our learned adversary himself; but we hope that Dr. Lee will retract his statement, that *he was an eminent Catholic divine*.

Dr. Bramhall, who was appointed by the crown Archbishop of Armagh in 1661, and died in 1663, states indeed in his *Consecration of Protestant Bishops Vindicated*, that if necessary for the consecration of Parker and the other English Elizabethan bishops, "they might have had seven Irish archbishops and bishops if they had needed them: where the proceedings were not so rigorous, where the old bishops complied and held their places, and joined in such ecclesiastical acts, until they had made away to their kindred all the land belonging to their sees" (pag. 63).

We must remark that Bramhall is here treating polemically of the validity of Anglican ordinations in England; and as the sufficiency of the seven bishops who are named in Elizabeth's patent for the consecration of Parker was questioned by his opponents, his appeal to the ease with which a similar number of consecrating bishops could have been summoned from Ireland, can only be regarded as an incidental polemical statement, the truth of which must be tested by contemporary evidence. Moreover, the assertion that "the old bishops complied", etc., is admitted by Dr. Lee himself to be false; as Dr. Walsh of Meath, and Dr. Leverous of Kildare, confessedly refused to comply, and were deprived of their temporalities. We do not wish, however, to speak harshly of Dr. Bramhall, and there are many points of contact between him and Dr. Lee. He too was an English clergyman; he displayed considerable activity in engaging in all the controversies of his day; he was wholly unacquainted with the history of Ireland

and of our ancient Church; nevertheless, he secured for himself some of the richest benefices in our island.

The later testimonies cited by Dr. Lee from other Protestant writers who unblushingly assert that all *the bishops and clergy*, and again, all *the clergy and people*, renounced the Catholic faith, rest on no historic grounds, and merit no more attention from us than the gratuitous statements of Protestant publicists at the present day.

It is time, however, to consider some more special assertions of Dr. Lee regarding our Irish sees. At pag. 30 he tells us that during *the first ten years* of Elizabeth's reign, Clonmacnoise was part of the English Pale. This, indeed, is a discovery which must afford considerable amusement to our Irish antiquarians. At all events, the Reformed tenets did not make much progress there, as is proved by the act of parliament for uniting this see to Meath, the preamble to which sets forth, that in that diocese, "the people have been kept in ignorance as well of their duties towards God, as also towards the queen's majesty".¹

As to Clonfert, he states (pag. 50), that De Burgo took *the oath of supremacy* under Elizabeth, and he cites as an authority for this fact, Dr. Moran's *Archbishops of Dublin*, pag. 86. Turning to this reference, we find that mention is there made of *the oath of allegiance* as taken by him, but there is not one syllable about his having taken the oath of supremacy. Dr. Moran, on the contrary, expressly states and proves that during Elizabeth's reign, De Burgo remained devoted to the Catholic faith (*Episcop. Suc.*, pag. 13 seq.).

Dr. Lee adds: "Walsh of Waterford, and O'Brien of Killaloe, we are assured from another source, had taken the oath of supremacy, and conformed to the English liturgy before the consecration of Parker in 1559" (pag. 50), and in the note he tells us that the historical source of this important intelligence is the apostate Courayer, who died in 1776. It is enough to name this author, to judge what weight is to be attached to a statement resting solely on his authority; the more so, as in the recent pamphlets on this subject, it has been clearly demonstrated that both Walsh and O'Brien continued till death members of the Catholic episcopate.

On the see of Leighlin, Dr. Lee seems at first sight to establish a better claim, for he finds in the State Papers of 1559, a document which registers "the renunciation of the temporalities of the see to the queen's highness, and the abjuration of the Pope's authority", made by Thomas O'Fyllie. Thus, adds Dr. Lee, "we have positive proof that the Bishop of Leighlin conformed" (pag. 27). And yet in this, the learned rector of Ahoghill has not

¹ See Dr. Moran, *The Episcopal Succession*, etc., pag. 14.

added anything to what was already known about O'Fyllie. Shirley, in his *Original Letters*, had already published that record, but Dr. Lee forgot to add, that the words *abjuration of the Pope's authority* belong to the minute of the State Paper, and not to the original document itself. The submission of O'Fyllie was made "within seven months of the queen's accession" (Dr. Lee, pag. 26), and hence could have no reference to the *spiritual authority of the Holy See*, about which there was as yet no question, but only to the general renunciation of all foreign authority and jurisdiction in temporal matters, which was a formula often insisted on by the Norman kings even in the ante-Reformation period. We learn the precise nature of O'Fyllie's submission from the original memoranda addressed to Sussex, dated 1st July, 1559:

"Whereas Sir Thomas Fyllie, Bishop of Leighlin, hath been contented to acknowledge both by his oath and writing under his hand, his allegiance to her Highness as to his sovereign lady, with a renunciation of all foreign authority and jurisdiction, making his humble suit to have the said bishoprick conferred unto him by her Highness's letters patent: her Majesty is pleased that her said deputy, taking with him the said oath and renunciation, upon consideration thereof, do make a grant of the said bishoprick unto him: and because certain of the temporalities of the same bishoprick be so near adjoining to the fort of Leighlin so as the same can nowyse be spared for the service of her Majesty, and yet the said bishop merits to be recompensed for the same, her Majesty doth authorize the said deputy to deliver unto the said bishop by way of exchange for certain other lands", etc.¹

Now in all this, there is no reference to the oath of supremacy having been taken by O'Fyllie, or to his abjuration of the spiritual power of the Pontiff. The devotedness of O'Fyllie to the Catholic faith is moreover manifest from other sources. Thus, the chronicles of his order do not class him among the apostates, but they reckon him among the prelates who adorned their society by his devoted attachment to the Catholic faith. The royal commissioners too, in 1564, in their report to the queen, attest that, with the exception of Loftus and Brady, "the rest of the bishops (among whom was O'Fyllie) are, as we learn, all Irish: we need say no more": whilst Sir William Cecil in the following year reckons O'Fyllie amongst those whom he styles "*the living enemies of the truth*".² All this abundantly proves that Dr. O'Fyllie never took the oath of supremacy, nor severed the bonds of his allegiance to the Catholic Church.

There are many other erroneous statements in the pamphlet

¹ Shirley's *Orig. Let.*, pag. 93. ² See Dr. Moran's *Epis. Succession*, pag. 17.

now before us, which it would be tedious to refute in detail. They are assertions made without any ancient document to support them—assertions too which have been repeatedly refuted in the pages of this *Record*.

But whilst we thus censure the many errors into which Dr. Lee has permitted himself to be betrayed, we have reason to be grateful to him for the analysis he has given us of one of the Cecil manuscripts preserved in the State Paper Office. It is entitled "*A Note of the Confederates in Ireland*", and was addressed to Cecil in the spring-time of 1571, by William Herle, who describes himself to us as "an intimate friend and associate of O'Rourke", one of the most devoted of the Irish chieftains during Elizabeth's reign. Dr. Lee corrects the statement of Mr. Froude, that in this paper only *four* bishops of Irish sees are reckoned as Protestants as late as 1571, for, the original document expressly names the Archbishop of Dublin and his suffragans, *five* in number, as Protestants; thus, Dr. Lee concludes, "The author expressly specifies six bishops as Protestants" (p. 41).

If Mr. Froude fell into a mistake when reckoning the Protestant sees, Dr. Lee has not been exempt from a like error. The original, indeed, gives the *names* of *five* sees as suffragan to Dublin; but if we closely examine their names, we will find that they represent only *four* sees. The names are: "the Bishop of Kildare, the Bishop of Leighlin, the Bishop of Ossory, the Bishop of Ferns, and the Bishop of Catherlagh": now the last name is nothing more than the Elizabethan form of the modern Carlow, and hence its bishop is identical with the Bishop of Leighlin, who had been already mentioned. Thus, according to this important record, the number of Protestant bishops in 1571 was only *five*, *i.e.* Dr. Loftus of Dublin, and his four suffragans. This, however, has nothing to do with our present controversy. Not one of the occupants of these sees in 1571 had been bishop in 1558, on the accession of Queen Elizabeth. Turning to Ware, we find the following bishops holding the sees in 1571:—

Dublin, Adam Loftus,	from 1567 to 1605.
Kildare, Robert Daly,	„ 1564 „ 1582.
Leighlin, Daniel Kavanagh „	1567 „ 1587.
Ossory, Christopher Gafney,	1567 „ 1576.
Ferns, John Devereux,	„ 1566 „ 1578.

Thus these bishops were all nominees of Queen Elizabeth, and have always been reckoned among the Protestant bishops.

But if the Cecil manuscript is of no importance in its assertion regarding the Protestant prelates, it is very valuable in its

authoritative statement regarding the Catholic bishops. It tells us that, with the exception of those just mentioned, all the other occupants of the Irish sees were "*Catholics, and confederated against the queen*"; and amongst them there were no fewer than ten bishops who had been in possession of Irish sees before the accession of Elizabeth: they are, Dr. Bodkin of Tuam, and the Bishops of Waterford, Limerick, Ardfert or Kerry, Kilfenora, Mayo, Clonfert, Meath, Dromore, and Derry, whose heroic bishop, Raymond O'Gallagher, at the time of the death of Mary ruled the see of Killalla, and in 1569 was translated to Derry by Papal authority. The bishops of many of the other sees on the accession of Elizabeth, had passed to their eternal reward; but successors had been appointed by Rome, and these are represented as now ruling their respective dioceses by divine authority, despite all the terrors of persecution. We give the names of the Marian bishops, who are thus proved by the Cecil manuscript to have been in 1571 devoted to the Holy See and to the Catholic faith:—

Tuam, Christopher Bodkin,	died in	1572.
Waterford, Patrick Walsh,	"	1578.
Limerick, Hugh Lacy,	"	1580.
Kerry, James Fitzmaurice,	"	1583.
Kilfenora, John O'Niallan,	"	1572.
Mayo, Eugene Mac Breohan,	"	1572.
Clonfert, Rowland de Burgo,	"	1580.
Meath, William Walsh,	"	1577.
Dromore, Arthur Magennis,	"	1575.
Derry, Raymond Gallagher,	"	1601.

The orthodoxy of these prelates was placed beyond all doubt by many special arguments, as may be seen in the pamphlets of Dr. Moran and Dr. Brady, and these arguments now receive additional confirmation from the Cecil MS. of 1571.

We cannot conclude without referring to a domestic controversy, which has engaged the attention of the clergymen of the Established Church. They view the question of the Irish succession in a rather material light, and deem it necessary for their first fathers in the Establishment to have received episcopal consecration from other earlier Irish prelates. It was clearly proved, indeed, by some, that Dr. Curwin had no claims to such a connection with the early Irish Church, for, his consecrators were all aliens and representatives only of the Churches of Scotland and England. Dr. Lee, however, angrily repudiates this reasoning, and proves that those who took part in Curwin's consecration had had in a direct line a distant connection with an Irish prelate, *i.e.* with *Thomas Halsay*, Bishop of Leighlin, who died in 1519. His argument is simply this:

Bonner, who consecrated Curwin, had amongst those who assisted at his own consecration *Richard Sampson*, Bishop of Chichester: now this Sampson had among the assistants at his consecration *John Voysey*, Bishop of Exeter; and Dr. Voysey had amongst his assistants *Thomas Halsay*, Bishop of Leighlin.

Unfortunately, however, for this line of argument, Dr. Halsay had as little connection, in this material way, with the Church of Ireland as Dr. Curwin himself. He was for a long time attached to the court of Henry the Eighth, and was probably consecrated about 1514 in Rome, where he continued to reside for some years. On his return he died in England, and Ware and Cotton assure us that he seems never to have seen his diocese.¹ The same may be said in regard to the other genealogical lines by which Dr. Lee seeks to find, at a distance of some two hundred years, an episcopal link belonging to the Irish Church. Such links, indeed, may have nominally belonged to some Irish see, but without exception they will be found to have had little connection with Ireland, and to have derived their paternity from some other church.

All this, however, can only hold good on Protestant principles. Catholics repudiate such arguments; for, this material transmission of the Episcopate is wholly repugnant to the true spiritual character of succession by order and jurisdiction, derived from the legitimate source which alone can preserve the Episcopate of a nation. It is not without interest to examine the question, however, on Protestant principles, and to see how even on their own grounds they can find no Irish link by which to unite the Protestant Establishment of this country with the Church of our Fathers.

GEOLOGY AND REVELATION.

NO. II.

We have endeavoured to convey to our readers some general notions of the theory which now prevails among Geologists: we propose, in the next place, to examine the foundation on which this theory rests. To those who were before unacquainted with the science of Geology, the account we have given of the origin and formation of the Earth's Crust must seem not a little startling, and perhaps almost incredible; more like the idle dream of some fanciful visionary, than the legitimate inference of sound philosophy. For such persons it will be, no doubt, a relief to take

¹ See, for several particulars regarding this prelate, *Brewer's State Papers*, vol. ii. part i. and part ii.

leave for a time of theory, and to turn to the consideration of facts. And this is precisely the course which the nature of our inquiry demands. We must call back our minds from the land of dreams and visions, if such they be, in which we have been wandering; and, taking sober judgment for our guide, go abroad into the world of realities, there to contemplate the operations which are daily and hourly going on, in the mighty workshop of Nature.

In all the physical sciences it is a common principle of reasoning to account for the phenomena that come before us in nature, by the operation of natural causes which we know to exist. Nay, this principle seems to be an instinct of our nature, which guides even the least philosophical amongst us, in the commonest affairs of life. When we stand amidst the ruins of an ancient castle, we feel quite certain that we have before us, not alone the monument of Time's destroying power, but also the monument of human skill and labour in days gone by; we entertain no doubt that, ages ago, the sound of the mason's hammer was heard upon these walls, now crowned with ivy; that these moss-grown stones were once hewn fresh in the quarry, and piled up one upon the other by human hands; and that the building itself was designed by human skill, and intended for the purposes of human habitation and defence. Or, if we see a foot-print in the sand, we conclude that a living foot has been there; and from the character of the traces it has left, we judge what was the species of animal to which it belonged, whether man, or bird, or beast. It is true that God is Omnipotent. He might, if it had so pleased Him, have built the old castle at the creation of the world, and allowed it slowly to crumble into ruins; or He might have built it yesterday, and made a ruin begin to be where no castle had stood before; and covered the stones with moss, and mantled the walls in ivy. And as to the footprint in the sand, it were as easy for Him to make the impress there, as to make the foot that left the impress. All this is true: but yet if any one were to argue in this style against us, he would fail to shake our convictions: we should still unhesitatingly believe that human hands once built the castle, and that a living foot once trod the shore.

Now this principle of reasoning is the foundation on which the foremost and ablest modern Geologists claim to build their science. The untiring hand of Nature is ever busy around us: they ask us to come and look at her works, and to judge of what she has done in past ages, by that which she is now doing before our eyes. She is still, they say, building up her strata all over the globe, of limestone, and sandstone, and clay; she is still lifting up in one place the bed of the ocean, and in another submerging the dry land; she is still bursting open the crust of the Earth, by the

action of internal fire, disturbing and tilting up the horizontal strata; she is still upheaving her mountains, and scooping out her valleys. All these operations are open to our inspection; we may go forth and study them for ourselves; we may examine the works that are wrought, and we may discover too the causes by which they are produced. And if it should appear that a very close analogy exists between these works that are now coming into existence, and the long series of works that are piled up in the Crust of the Earth, it is surely not unreasonable to refer the latter class of phenomena to the action of the same natural causes which we know to have produced the former.

Our readers, we hope, will not be unwilling to accept this invitation. We do not want them to admit the arguments, or to embrace the opinions of Geologists: our object is rather to show that there is something more substantial than wild speculation in a science which has been pursued with so much ardour and enthusiasm by so many able men; and that the arguments by which they have been convinced are such as may demand a fair and candid consideration from those who defend the cause of Revealed Religion. But, even independently of our present inquiry, the investigation upon which we are entering must be full of interest for every thoughtful reader; for the more closely we examine, and the more fully we understand, the works of nature, the more vividly do we realise to our minds the proofs that exist around us on every side of a Great First Cause possessed of an infinite intelligence, and exercising a boundless power. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; even His Eternal power and Godhead".¹

We cannot pretend, with our feeble powers, and within our restricted limits, to do justice to the multifarious and elaborate arguments on which the theory of Geologists is founded: but we hope to convey some general idea of the kind of reasoning that prevails in this science, by a few simple and almost elementary illustrations. And first it may be useful to recall to mind the chief features of Geological theory, which we have already briefly sketched. All the various stratified rocks, which constitute the principal part of the Earth's Crust, are said to be composed of the broken up fragments and minute particles obtained from pre-existing rocks by the process of Denudation, and to have been slowly built up under water, as these fragments and minute particles were gradually deposited in the course of ages. Afterwards, at different times, and in different places, the strata thus formed were upheaved by the action of internal heat, and lifted up above the waters, being often broken in the process, and

¹ *Rom.*, i. 18.

tilted up from their horizontal position, and bent and crushed and crumpled into every variety of form. Then a vegetable soil was formed, and plants and animals began to flourish where once the waves of the sea had rolled; and after a certain lapse of time the land was again submerged, and the former surface was now covered over with a new deposit derived from the waste of continents; and in this deposit were often imbedded the remains of plants and animals such as then flourished upon the earth. From age to age this alternate movement of upheaval and subsidence went on without ceasing, now in one part of the Globe, and now in another; so that the outlines of land and water were ever changing; and the land was ever yielding up its broken fragments of earth and stone, its full grown forest trees and its tender plants, and sometimes, too, the skeletons and scattered bones of the beasts that roamed through the woods or grazed on the luxuriant pastures; and all these were carried away by various natural causes, and built up into new strata in the depths of the sea.

Now it is asserted by Geologists that this theory, which, if true, would certainly account for the more striking phenomena presented to us by the Crust of the Earth, is not the invention of a wild imagination, but the sober result of inductive reasoning. It can be shown, they say, that every single operation here set forth, however startling it may appear at first sight, has been going on in many parts of the earth within historic times, and is still going on even at the present day.

Let us, then, proceed to examine how far this bold assertion is borne out by facts. We may take up the various points of Geological theory in the natural order of succession. Let us first, as it were, visit Nature in her quarry, and see the way in which she gathers the materials for her building, and shapes them to her purpose, and transports them to the place where they are destined to be employed. Then, as she bears them away, let us follow the course of her operations, and watch the slow but constant process by which she piles them up together in the deltas of rivers, and in great alluvial plains, and in the estuaries of the sea and in the profound depths of the mighty ocean itself. Afterwards we may consider a few interesting and remarkable examples of the disturbances which are now actually taking place in the Crust of the Earth, and examine the chief reasons for referring these disturbances to the action of intense central heat. Lastly we shall have to notice some of the most striking facts connected with Fossil remains, which not only confirm by independent evidence the other parts of Geological theory, but enable us to fix the Geological date of each successive series of events, and to bind them all together into one harmonious chronological system.

In pursuance of this plan, the theory of *Denudation* first claims our attention. We shall endeavour, therefore, in our present paper to describe some of the principal natural causes which are at work in breaking up the rocks that appear at the surface of the Earth, and transporting the materials to some distant site.

EFFECTS OF CARBONIC ACID.—Among the chemical agents of Denudation, there is none more widely diffused than Carbonic acid gas. It is everywhere given out by dead animal and vegetable matter during the process of putrefaction; it is plentifully evolved from springs in every country; and it is emitted in enormous quantities from the earth in all volcanic districts, as well those in which the volcanos are now extinct as those in which they are active. Now it is well known from observation that carbonic acid has the property of decomposing the hardest rocks, especially those in which felspar is an ingredient. This phenomenon is exhibited on a very large scale in the ancient volcanic district of Auvergne in central France. The carbonic acid, which is abundantly evolved from the earth, penetrates the crevices and pores of the solid granite, which being unable to resist its decomposing action, is rapidly crumbling to pieces. This mysterious decay of hard rock has been happily called by Dolomieu “la maladie du granite”.¹

Again, all the water which flows over the surface of the land is highly charged with carbonic acid. The rain imbibes it in falling through the atmosphere; and the rivers receive still further accessions from the earth as they pursue their course to the sea. In this combination we discover a powerful agent of Denudation: for limestone rock may be dissolved in water which is impregnated with carbonic acid. Thus all the rivers and streams in the world, when they flow through a limestone channel, are constantly dissolving the solid rock and bearing away the elements of which it is composed. A single example will be sufficient to show the magnitude of the results which are thus produced. It has been calculated by Bischof, a celebrated German chemist, that the carbonate of lime which is carried each year to the sea by the waters of the Rhine, is sufficient for the formation of 32,000,000,000 of oyster shells: or, to view the matter in another light, it would be sufficient to produce a stratum of limestone one foot thick, and four square miles in extent.² If such be the yearly produce of one river, how great must be the accumulated effects of all the rivers in the world since our planet first came from the hands of its Creator!

¹ See *Principles of Geology*, by Sir Charles Lyell, Bart. Tenth edition; London: Murray, 1867, vol. i. pp. 411–418.

² See *The Student's Manual of Geology*, by J. Beete Jukes. Edinburgh: Adam and Charles Black, 1862, p. 125.

DISINTEGRATION OF ROCKS BY FROST.—Passing from the chemical to the mechanical agents of Denudation, it is worth while to notice the immense power which is often generated by the agency of frost, especially in those countries that are subject to great vicissitudes of heat and cold. During a thaw, water finds its way into the clefts and joints by which all rocks are traversed, and when it is afterwards converted into ice, it expands with a mechanical force that is almost irresistible. The hardest rocks are burst asunder, great blocks are detached from the mountain side, and sent rolling down its slopes, or tumbling over crags and precipices, until at length they come to rest in shattered fragments at the bottom of the valley.¹ In this condition they await but the coming of the winter's torrent to be borne still further on their long journey to the sea.

Even in our own country, every one is familiar with the efficacy of frozen water in producing landslips. The rain which soaks into the ground in winter, is converted into ice when frost sets in, and upon steep slopes or precipices, its expansive power bursts open the earth, and causes large masses of stones and clay to tumble headlong to the bottom.

ACTION OF RIVERS.—But moving water constitutes the most powerful, and, at the same time, the most universal agent of Denudation. And it is chiefly to the effects of moving water that we mean to direct attention; because its action is more striking to the eye, and more easily understood by the general reader. Every one is aware that the waters of the ocean are constantly passing off by evaporation into the higher regions of the atmosphere, and are there condensed into clouds. These clouds in course of time descend upon all parts of the earth, but especially on the high and mountainous districts. Then rivulets are formed which flow smoothly down the gentle slopes of the undulating country, or plunge headlong over the rocky cliffs of the mountain; and the rivulets uniting, form streams, and the streams, receiving new tributaries as they advance, become rivers, and the rivers flow on to the sea, and discharge each day and each hour their enormous volumes of water back again into the ocean from which they came. Thus all the water of the world is constantly in motion, ever hurrying on, as it were, in one unending round of duty: and the power of this moving water is a mighty, widespread agent of change in the physical condition of the globe.

For wherever water is in motion over the surface of the land, whether it be a rippling stream, or a mountain torrent, or a majestic river, it is surely wearing away the channel through which it flows, and carrying along in its course particles of clay, or sand, or gravel. When the current is feeble, the greater part

¹ See Sir J. Richardson's *Polar Voyages*, p. 207.

of this earthy material is thrown down upon the way, and forms a stratum of alluvial soil in the bed of the river, and also in the adjoining lowlands during the time of temporary floods. But when several streams unite, then the carrying power of the current is enormously increased: huge stones are rolled along, and dashed one against another, and broken into fragments, and the fragments are rounded by friction, and become pebbles, and the pebbles become gravel, and the gravel, mud; and the mud is carried on to the mouth of the river, and there falling to the bottom, it forms a tongue of land which is called a delta; or else perhaps it chanches to meet with some great ocean current, and then it begins a new journey, and is borne far away to be deposited in the profound and tranquil depths of the sea. It is not, however, mineral matter alone that is transported by the action of rivers. Trees that once were growing on the banks of the stream, and the bones of animals, and human remains, and works of art, are seen floating down with the current, and are found imbedded in the sand and mud of the delta at the river's mouth.

These are some of the actual realities which all may witness, who will go and study for themselves the history of this wonderful element, from the time when it first soars aloft as vapour to the sky, until it returns to the bosom of its parent ocean laden with the spoils of the land. To some of our readers, perhaps, results of this kind may appear insignificant, when considered in relation to the enormous bulk of the stratified rocks. But it should be remembered that the force of which we speak is unceasing in its operation over the whole surface of the earth; and even though the work were small which is accomplished in each successive year, the accumulated effects produced in a lengthened period of time must be immensely great. Besides, it would be a very serious error to form our ideas on this subject, as many would seem to do, from the examples which are to be found within the narrow limits of our own island. We should rather seek for our illustrations among those mighty rivers that drain the vast continents of the world, and exhibit the erosive and transporting power of running water on the grandest scale.

It happens, fortunately for our purpose, that an attempt has been made by scientific men, to compute the amount of matter discharged into the sea, by some particular rivers within a given time. For such a computation it is necessary, in the first place, to calculate the average volume of water that passes down the channel during that time; and then by repeated experiments, to ascertain the average proportion of earthy matter which is held suspended in the water. This has been done with the greatest care by the Rev. Mr. Everest, in the case of the river Ganges; and it appears that during the rainy season, which lasts four months every year,

from June to September, about 6,000,000,000 cubic feet of mud are carried along by the stream past the town of Ghazepoor, near which the observations were made. Now, this enormous bulk of mineral matter would be sufficient to form a stratum of rock one foot in height and 225 square miles in extent. Or, to adopt the computation of Sir Charles Lyell, the amount which passes by every day is equal to that which might be transported by 2,000 Indiamen, each freighted with a cargo of mud 1,400 tons in weight. And it is important to remember that this estimate represents but a portion of the sediment which passes into the sea through the channel of the Ganges; for the observations of Mr. Everest were taken at a point which is 500 miles from the sea, and where the river has not yet received the contributions of its largest tributaries.¹

We are able, therefore, with some degree of confidence to estimate the amount of Denudation which is every year effected by the Ganges. And, although the same calculations have not yet been applied with equal care to other great rivers, there is no reason to suppose that the Ganges is an exception. It is supposed on good grounds that the Brahmapootra, which mingles its waters with those of the Ganges as it enters the Bay of Bengal, carries with it an equal amount of earthy sediment.² According to Sir Charles Lyell, the quantity of solid matter brought down each year by the Mississippi amounts to 3,702,758,400 cubic feet.³ And it is said that 48,000,000 cubic feet of earth are *daily* discharged into the sea by the Yellow River in China, called by the natives the Hoang Ho.⁴

The effects of running water in wearing away and transporting masses of solid rock are not less deserving of our notice. Every one who has followed the course of a great river when it flows through a rocky channel, must have observed large blocks projecting from the cliffs above, which, having been undermined by the action of the water, seem ready to tumble headlong into the stream; and others which had fallen before, are lying below; and others again have been already carried a considerable distance by the winter's torrent. Even where the rocks are not displaced, they are gradually being worn away, partly by the friction of the water, but much more by the grinding action of the gravel which the water holds in suspension. Not only is the surface of the rocks thus rounded and polished, but large circular pits, called *pot-holes*, are formed by the whirling waters of an eddy carrying round and round a few grains of hard sand.

¹ Lyell, *Principles of Geology*, vol. i., pages 480-82.

² Lyell, *Principles of Geology*, vol. i. p. 483.

³ *Principles of Geology*, vol. i. p. 458.

⁴ Jukes, *Manual of Geology*, p. 110.

At the Falls of the Clyde near Lanark in Scotland, all these effects may be seen to great advantage. But there is no part of the world yet explored, where they are exhibited on the same gigantic scale as at the far-famed Falls of Niagara. The massive limestone rock from which the waters are precipitated, is slowly but certainly wearing away. An enormous volume of water, more than a third of a mile in breadth, plunges in a single bound over a sheer precipice of 165 feet. The soft slaty rocks upon which the limestone rests, are soon eaten away by the action of the spray which rises from the pool below; and then the overhanging rocks, left without any support, topple over, and are carried away by the torrent. The position of the Falls, therefore, is not stationary, but is receding by very sensible degrees in the direction of Lake Erie, from which the river flows. Speaking of this phenomenon Sir Charles Lyell observes with much show of reason: "The idea of perpetual and progressive waste is constantly present to the mind of every beholder; and as that part of the chasm which has been the work of the last 150 years, resembles precisely in depth, width, and character, the rest of the gorge, which extends seven miles below, it is most natural to infer, that the entire ravine has been hollowed out in the same manner, by the recession of the cataract. It must at least be conceded, that the river supplies an adequate cause for executing the whole task thus assigned to it, provided we grant sufficient time for its completion".¹

Another interesting example, though of much more humble pretensions, occurs in the island of Sicily. In the year 1603 the bed of the Simeto, the largest river of the island, was blocked up by a stream of lava which flowed from Mount Etna. Since that time the river has cut its way through the hard rock that obstructed its passage to the sea, and hollowed out for itself a channel from forty to fifty feet in depth, and in some places several hundred feet in width.²

With a view to enable our readers to understand more fully the prodigious force which rivers have been known to exert in the transportation of rocks, it may be useful in this place to notice one or two principles of physical science. First, we have the well-known principle of Archimedes, that *a solid body immersed in a liquid loses a part of its weight equal to the weight of the liquid displaced*.³ Now, the weight of solid rock as compared with water, bulk for bulk, is very rarely more than three times as great, and often not more than twice; consequently, according to this law, almost all rocks will lose at least a third of their

¹ Lyell, *Principles of Geology*, vol. i. p. 360.

² Lyell, *Principles of Geology*, vol. i. p. 357.

³ See, for example, *Gannot's Physics*. London: H. Baillière, 1863, p. 70.

weight, and many fully one-half, when suspended in water. Again, it has been established that *the power of water to move bodies that are in it increases as the sixth power of the velocity of the current.*¹ Hence, if the velocity of a current is increased *two-fold*, its moving power will be increased *sixty-four fold*; if the velocity is increased *three-fold*, the moving power will be increased *seven hundred and twenty fold*; and so on.

From these principles it follows, first, that a much smaller power is required to move a block of stone lying in the bed of a river, than if it were lying on the surface of the land; and secondly, that a very slight increase in the velocity of a current effects a very great increase in its moving power. We need not wonder, then, when we hear of the enormous masses of rocks and trees and masonwork which are carried away even by small rivers in times of flood.

Here are a few examples which have been accurately observed and faithfully recorded. In August, 1829, a fragment of sandstone, fourteen feet long, three feet wide, and one foot thick, was carried by the river Nairn, in Scotland, a distance of 200 yards. On the same occasion the river Dee swept away a bridge of five arches, built of solid granite, which had stood uninjured for twenty years; the whole mass of masonry sunk into the bed of the stream and was seen no more. The river Don, as we are told by Mr. Farquharson, who has given an account of these inundations, forced a mass of stones four or five hundred tons in weight "up an inclined plane, rising six feet in eight or ten yards, and left them in a rectangular heap, about three feet deep, on a flat ground". A small rivulet called the College, in Northumberland, when swollen by a flood in August, 1827, "tore away from the abutment of a mill-dam a large block of greenstone-porphry weighing nearly two tons, and transported it to the distance of a quarter of a mile".² But it is needless to multiply examples of phenomena which are occurring every day around us and of which many among our readers have probably been themselves eye-witnesses.

The transporting power of rivers must not always be estimated by the bulk and velocity of the current; for it is often greatly increased by some accidental obstruction, which for a time blocks up the channel through which the river flows. An instructive illustration may be derived from the river Dranse, which flows through the valley of Bagnes, in Switzerland, and empties itself

¹ Hopkins, Presidential Address to the Geological Society of London, 1852. p. xxvii.

² For these facts see Lyell, *Principles of Geology*, vol. i. p. 349, 350, where references will be found to the original authorities; also *The English Cyclopædia*, Natural History Division; Article, *Alluvium*.

into the Rhone above the lake of Geneva. In the year 1818 the avalanches which fell down from the mountain side formed a barrier across the valley, and thus effectually stopping the course of the stream, the upper part of the valley was converted into a lake which gradually increased in size as the season advanced. When summer came, and the melting of the snows began, the ice barrier suddenly gave way with a tremendous crash, and the lake was emptied in half an hour. The mass of water thus in a moment disengaged, burst with destructive violence over the lower valley, sweeping away rocks, forests, houses, bridges, and cultivated lands. Thousands of trees were torn up by the roots, fragments of granite as large as houses were rolled along, and the whole flood presented the appearance of a moving mass of ruins.

THE BREAKERS OF THE OCEAN.—While the rain, the rivers, and the streams, are thus wasting away the mountains and plains of the interior country, the waves of the sea are exerting a power no less destructive on the coasts of islands and of continents. The breakers dashing against the foot of a lofty cliff, dissolve and decompose and wear away the lower strata; and the overhanging rocks, which are thus undermined, fall down in course of time by their own weight. With the next returning wave these rocks are themselves hurled back against the cliff; and so, as some one has happily remarked, the land would seem to supply a powerful artillery for its own destruction. The effects of the breakers are often very unequal, even on the same line of cliffs. Some parts of the rock are more yielding than others, or perhaps they are more exposed to the action of the waves, or perhaps they are divided by larger joints and more freely admit the destructive element. These parts will be the first to give way, while the harder and less exposed rock will be left standing: and in this way forms the most capricious and fantastic are produced. No finer examples could be wished for than those which are seen in the neighbourhood of Kilkee, and along the promontory of Loop Head, in the county of Clare. Sometimes the ground is undermined with caverns, into which, when the tide is coming in, the waves of the Atlantic rush with resistless force, making new additions each day to the accumulated ruins of ages. Sometimes lofty pinnacles of rock are left standing in the midst of the waters, like giant sentinels stationed there by Nature to guard the coast. In one or two instances these isolated fragments are connected with the main land by natural arches of rock which are called *fairy bridges* by the people: but more commonly they appear as rocky islets, and answer exactly to the poet's description—

“The roaring tides

The passage broke that land from land divides;

And where the lands retired the rushing ocean rides”.

It is interesting to observe in passing, that, in the original verses of the *Æneid*, of which these lines are Dryden's translation, Virgil has recorded a belief which prevailed in his time, and which, upon scientific grounds, is now regarded as highly probable by Geologists, that the island of Sicily had been once connected by land with Italy, and was separated from it by the action of the waves:

"Haec loca, vi quondam et vasta convulsa ruina,
Tantum aevi longinqua valet mutare vetustas!
Dissiluisse ferunt, quum protenus utraque tellus
Una foret; venit medio vi pontus et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore deductas angusto interluit aestu".

Æneid, iii. 414-19.

But whatever may be thought of this opinion thus rendered immortal by the genius of the poet, we shall not stop to discuss its merits. For in the present stage of our argument, it is our object to deal not with vague and uncertain traditions, nor even with philosophical speculations, but rather with the *facts* which are actually going on in nature, and which any one of our readers may examine for himself. With this object in view, we shall take a few examples from the Eastern and Southern coasts of Great Britain, which have been carefully explored by scientific men for the purpose of observing and recording the amount of destruction accomplished by the waves within recent times.

The Shetland Islands, exposed to the whole fury of the Atlantic, present many phenomena not unlike those of Kilkee and Loop Head, but upon a far grander scale. Whole islands have been swept away by the resistless power of the waters, and of others nothing remains but massive pillars of hard rock, which have been well described as rising up "like the ruins of Palmyra in the desert of the ocean".¹ Passing to the mainland, it is recorded that in the year 1795 a village in Kincardineshire was carried away in a single night, and the sea advanced a hundred and fifty yards inland, where it has ever since maintained its ground. In England almost the whole coast of Yorkshire is undergoing constant dilapidation. On the south side of Flamborough Head the cliffs are receding at an average rate of two yards and a quarter in the year, for a distance of thirty-six miles along the coast. This would amount to a mile since the Norman Conquest, and to more than two miles since the occupation of York by the Romans.² It is not surprising, therefore, to learn that many spots marked in

¹ *The English Cyclopaedia*: Natural History Division: Article *Alluvium*. See also for a full account of these phenomena, Dr. Hibbert's *Description of the Shetland Isles*. Edinburgh, 1822.

² *Rivers, Mountains, and Sea-coast of Yorkshire*, by Professor Phillips, p. 122. London, 1853. See also the *Geology of Yorkshire*, by the same author, pp. 60, 61.

the old maps of the country as the sites of towns or villages, are now sandbanks in the sea. Even places of historic name have not been spared: the town of Ravenspur, from which, in 1332, Edward Baliol sailed for the invasion of Scotland, and at which Henry the Fourth landed in 1399, to claim the throne of England, has long since been swallowed up by the devouring element.¹

On the coast of Norfolk it was calculated, at the beginning of the present century, that the mean loss of the land was something less than one yard in the year. The inn at Sherringham was built on this calculation in 1805, and it was expected to stand for seventy years. But unfortunately the actual advance of the sea exceeded the calculation. Sir Charles Lyell, who visited this spot in 1829, relates that during the five preceding years seventeen yards of the cliff had been swept away, and nothing but a small garden was then left between the building and the sea.² The same distinguished writer tells us that in the harbour of this town there was water sufficient to float a frigate where forty-eight years before had stood a cliff fifty feet in height with houses built upon it. And remarking upon these facts, he says, that "if once in half a century an equal amount of change were produced suddenly by the momentary shock of an earthquake, history would be filled with records of such wonderful revolutions of the earth's surface; but if the conversion of high land into deep sea be gradual, it excites only local attention".

In the neighbourhood of Dunwich, once the most considerable seaport on the coast of Suffolk, the cliffs have been wasting away from the earliest historical times, as is abundantly proved by authentic records still preserved. "Two tracts of land which had been taxed in the eleventh century, in the time of King Edward the Confessor, are mentioned in the Conqueror's survey, made but a few years afterwards, as having been devoured by the sea". And in the town itself "the losses, at a subsequent period, of a monastery,—at another of several churches,—afterwards of the old port,—then of four hundred houses at once,—of the Church of St. Leonard, the high-road, town-hall, gaol, and many other buildings, are mentioned, with the dates when they perished".³ In 1740 the sea reached the churchyard of St. Nicholas and St. Francis, so that the graves, the coffins, and the skeletons, were exposed to view on the verge of the cliffs. Since that time the coffins, and the tombstones, and the churchyard itself, have disappeared beneath the waves. Nothing now remains of this once flourishing and populous city but the name alone, which is still

¹ Pennant's *Arctic Zoology*, vol. i. p. 10, Introduction.

² *Principles of Geology*, vol. i., p. 512.

³ Lyell, *Principles of Geology*, vol. i. p. 520.

attached to a wretched little village of about twenty houses.¹ The spot on which the Church of Reculver stands, near the mouth of the Thames, was a mile inland in the reign of Henry the Eighth; in the year 1834 it was overhanging the sea; and it would long ago have been demolished, but for an artificial causeway of stones constructed with a view to break the force of the waves. The promontory of Beachy Head in Sussex is rapidly falling away: in the year 1813 an enormous mass of chalk, three hundred feet in length and eighty in breadth, came down with a tremendous crash; and slips of the same kind have often occurred, both before and since.²

To these examples from Great Britain we may add one or two from the German Ocean. Seven islands have completely disappeared within a very narrow area since the time of Pliny; for he counted twenty-three between Texel and the mouth of the Eider, whereas now there are but sixteen. The island of Heli-goland, at the mouth of the Elbe, has been for ages subject to great dilapidation. Within the last five hundred years three-fourths of it have been carried away; and since 1770 the fragment that remains has been divided into two parts by a channel which is at present navigable for large ships.³ A still more remarkable instance of destruction effected by the waves of the sea occurred in the island of Northstrand, on the coast of Schleswig. Previous to the thirteenth century it was attached to the mainland, forming part of the continent of Europe, and was a highly cultivated and populous district, about ten miles long, and from six to eight broad. In the year 1240 it was cut off from the coast of Schleswig by an inroad of the sea, and it gradually wasted away up to the seventeenth century, when its entire circumference was sixteen geographical miles. Even then the industrious inhabitants,—about nine thousand in number,—endeavoured to save what remained of their territory by the erection of lofty dykes: but on the eleventh of October, 1634, the whole island was overwhelmed by another invasion of the sea in which 6,000 people perished and 50,000 head of cattle. Three small islets are all that now remain of this once fertile district.⁴

TIDES AND CURRENTS.—The breakers of the ocean receive no small aid in their work of destruction from the action of tides and currents: for these latter agents coöperate with the winds to keep the waters of the sea in constant motion. And though the winds

¹ See Gardner's *History of Dunwich*, published 1754; quoted by Lyell, *Principles of Geology*, vol. i. pages 519–21.

² Webster, *Geological Trans.* vol. ii. 192. First series.

³ *The English Cyclopaedia*, Article Alluvium.

⁴ Lyell, *Principles of Geology*, vol. pp. 557–8.

may sleep for a time, the tides and currents are always actively at work, and never for a moment cease to wear away the land. But they are yet more powerful auxiliaries as agents of transport. If it were not for them, the ruins which fall from the rocks to-day would to-morrow form a barrier against the waves, and the work of destruction would cease. But Nature has ordained it otherwise. When the tide advances, it rolls the broken fragments towards the land, and when it recedes, it carries them back to the deep; and so by unceasing friction these fragments are worn away to pebbles, and then, being more easily transported, they are carried away to sea and deposited in the bed of the ocean: or else, perhaps, they are cast up on the sloping shore to form what is so familiar to us all under the name of a shingle beach.

This is a subject on which it is needless to enlarge. Every one knows that the tides have the power of transporting solid matter; though most of us, perhaps, do not fully appreciate the magnitude of their accumulated effects, working as they do with untiring energies upon the coasts of all the islands and continents in the entire world. It is not, however, so generally known that the ocean is traversed in all directions by powerful currents, which, from their regularity, their permanence, and their extent, have been aptly called the rivers of the ocean.¹ We do not mean here to inquire into the causes of these currents, upon which recent researches, as well as the progress of physical science, have thrown considerable light: neither can we hope to describe even the principal currents that prevail over the vast tracts of water which constitute about three-fourths of the entire surface of our globe. We shall content ourselves with tracing the course of one great system of these currents, which may serve to give some idea of their general character and enormous power.

This system would seem to have its origin with a stream that flows from the Indian Ocean towards the south-west, and then doubling the Cape of Good Hope, turns northward along the African coast. It is here called the South Atlantic Current. When it encounters the shores of Guinea, it is diverted to the west, and stretches across the Atlantic, traversing forty degrees of longitude until it reaches the projecting promontory of Brazil in South America. In this part of its course it is known as the Equatorial Current, because it follows pretty nearly the line of the Equator: it varies in breadth from two hundred to five hundred miles, and it travels at the mean rate of thirty miles a day, though sometimes its velocity is increased to seventy or eighty. Next, under the name of the Guyana Current, it pursues a north-westerly direction, following the line of the coast, and passing close to the island, of Trinidad, becomes diffused, and almost seems

¹ Humboldt's *Cosmos*, vol. i. p. 300. London, Longman and Murray, 1850.

to be lost, in the Caribbean Sea. Nevertheless it again issues with renewed energy from the Gulf of Mexico, and rushing through the Straits of Florida at the rate of four and five miles an hour, it issues once more into the broad waters of the Atlantic. From this out it is called the Gulf-Stream, and is well known to all who are concerned in Transatlantic navigation; for it sensibly accelerates the speed of vessels which are bound from America to Europe, and sensibly retards those sailing from Europe to America.

The Gulf Stream, however, does not set out on its Transatlantic voyage directly that it issues from the Straits of Florida. It keeps at first a north-easterly course, following the outline of the American continent, passing by New York and Nova Scotia, and brushing the southern extremity of the great Newfoundland Bank; then taking leave of the land, it sweeps right across the Atlantic. After a time it seems to divide into two branches, one inclining to the south, and losing itself among the Azores, the other bending towards the north, and washing the shores of Ireland, Scotland, Norway, and reaching even to the frozen regions of Spitzbergen.¹ The breadth of the Gulf-Stream when it issues from the Straits of Florida is about fifty miles, but it afterwards increases to three hundred. Its colour is a dark indigo blue, which, contrasting sharply with the green waters of the Atlantic, forms a line of junction distinctly visible for some hundreds of miles: afterwards, when this boundary line is no longer sensible to the eye, it is easily ascertained by the thermometer, for the temperature of the Gulf-Stream is everywhere from eight to ten degrees higher than that of the surrounding ocean.²

We leave our readers to infer from this brief description how immense must be the power of transport which belongs to such currents as these. They sweep along the shores of continents, and carry away the accumulated fragments of rock, which had first been rent from the cliffs by the waves of the sea, and then borne out to a little distance by the tides: they pass by the mouths of great rivers, and receiving the spoils of many a fertile and populous country, and the ruins of many an inaccessible mountain ridge, they hurry off to deposit this vast and varied freight in the deep abysses of the ocean. There is one circum-

¹ Scoresby's *Arctic Regions*, vol. i.

² See a very elaborate article on this subject in the Geographical Division of *The English Cyclopaedia*, under the title *Atlantic Ocean*. It is founded on a series of careful and extensive observations made under the direction of the United States Government, according to a plan suggested by Lieutenant M. F. Maury, superintendent of the Observatory at Washington. Also Lyell, *Principles of Geology*, vol. i. pp. 244, 498-501. Also the laborious and valuable work of Major Rennell, *An Investigation of the Currents of the Ocean, and of those which prevail between the Indian Ocean and the Atlantic*. London, 1832.

stance, however, which we ought not to pass over in silence; for it is of especial importance to the Geologist, and might easily escape the notice of the general reader. It is a well ascertained fact that plants and fruits and other objects from the West Indian islands are annually washed ashore by the Gulf-stream on the north-western coasts of Europe. The mast of a man-of-war burnt at Jamaica was after some months found stranded on one of the Western Islands of Scotland;¹ and General Sabine tells us that when he was in Norway in the year 1823, casks of palm oil were picked up on the shore near the North Cape, which belonged to a vessel that had been wrecked the previous year at Cape Lopez on the African coast.² It seems most probable that these casks of oil must first have crossed the Atlantic from east to west in the Equatorial Current, then described the circuit of the West Indian Islands, and finally coming in with the Gulf Stream, recrossed the Atlantic, performing altogether a journey of more than eight thousand miles. From these facts it is clear that, by the agency of ocean currents, the productions of one country may be carried to another that is far distant. And Geologists do not fail to make use of this important conclusion when they find the animal and vegetable remains of different climates associated together in the same strata of the Earth.

GLACIERS.—The next agent of Denudation to which we invite the attention of our readers, is one of which our own country affords us no example, but which may be studied in all its details amidst the wild and impressive scenery of Switzerland. And we know not how we can better introduce the subject than by the solemn address of a great poet, in whom an ardent love of nature was blended with a deep sense of religion. As he stood in the midst of the snow-clad mountains that shut in the valley of Chamouni, his spirit, “expanded by the genius of the spot”, soared away from the scenes before him to the Great Invisible Author of all that is beautiful and sublime in nature, and broke forth into that well-known hymn of praise and worship from which the following lines are taken:

“Ye ice-falls! ye that from the mountain’s brow
 Adown enormous ravines slope amain—
 Torrents, methinks, that heard a mighty Voice,
 And stopped at once amid their maddest plunge!
 Motionless torrents! silent cataracts!
 Who made you glorious as the gates of Heaven
 Beneath the keen full moon? Who bade the sun

¹ Mantell's *Wonders of Geology*, vol. i. pages, 70, 71. London: Bohn, 1864. The author refers to Playfair's Works, vol. i. p. 114. Edition 1822.

² In his notes to the translation of Humboldt's *Cosmos*, p. xcvi. London, Longman and Murray, 1850.

Clothe you with rainbows? Who with living flowers
 Of loveliest blue, spread garlands at your feet?—
 God! let the torrents, like a shout of nations,
 Answer! and let the ice-plain echo, God!
 God! sing ye meadow-streams with glad voice:
 And they too have a voice, yon piles of snow,
 And in their perilous fall shall thunder, God!"¹

A Glacier is an enormous mass of solid ice filling up a valley, and stretching from the eternal snows which crown the summits of the mountains, down to the smiling corn fields and rich pastures of the plains. It is constantly fed by the accumulated snows of winter, which, slipping and rolling down the slopes of the mountains, lodge in the valleys below, and are there converted into ice. For it must be remembered that the Glaciers do not reach to the highest regions of the Alps; at the height of from eight to nine thousand feet above the level of the sea, the compact and solid ice gradually passes into frozen snow. The change which takes place in the condition of the snow as it descends into the valley is chiefly owing to these two circumstances; first, it is greatly compressed by the weight of the snowy masses which are pressing down upon it from above; and secondly, in the summer months it is thawed upon the surface during the day by the heat of the sun, and frozen again at night. On a small scale this process is practically familiar to every school-boy; for when he makes a snow-ball he is producing a mass of ice from snow, and that by a series of operations very closely resembling those which Nature employs in the manufacture of a Glacier.

In Switzerland the Glacier is often from twenty to thirty miles in length, from two to three in breadth, and from five to six hundred feet in depth. Though so vast in its bulk and so solid in its character, it is not, as might be supposed, a fixed, immovable mass. On the contrary, it is moving incessantly, but slowly, down the valley which it occupies, at the rate of several inches—sometimes one or two feet, and even more—in the day.² The language of the poet, therefore, when he addresses the Glaciers as "motionless torrents", though it conveys an accurate and beautiful idea of the appearance they present to the eye, is not rigorously true in a scientific sense. Indeed, it is just because the Glaciers are not motionless that they serve as instruments of Denudation.

Their agency in this respect "consists partly in their power of transporting gravel, sand, and huge stones, to great distances, and partly in the smoothing, polishing, and scoring of their rocky

¹ From *A Hymn before Sunrise in the Vale of Chamouni*, by Samuel Taylor Coleridge.

² *Heat considered as a Mode of Motion*, p. 189. John Tyndall, F.R.S. London: Longman, 1865.

channels, and the boundary walls of the valleys through which they pass. At the foot of every steep cliff or precipice in high Alpine regions, a sloping heap is seen of rocky fragments detached by the alternate action of frost and thaw. If these loose masses, instead of accumulating on a stationary base, happen to fall upon a Glacier, they will move along with it, and, in place of a single heap, they will form in the course of years a long stream of blocks. If a Glacier be twenty miles long, and its annual progression about five hundred feet, it will require about two centuries for a block thus lodged upon its surface to travel down from the higher to the lower regions, or to the extremity of the icy mass. This terminal point usually remains unchanged from year to year, although every part of the ice is in motion, because the liquefaction by heat is just sufficient to balance the onward movement of the Glacier, which may be compared to an endless file of soldiers, pouring into a breach, and shot down as fast as they advance.

“The stones carried along on the ice are called in Switzerland the *moraines* of the Glacier. There is always one line of blocks on each side or edge of the icy stream, and often several in the middle, where they are arranged in long ridges or mounds of snow and ice, often several yards high. The reason of their projecting above the general level, is the non-liquefaction of the ice in those parts of the surface of the Glacier which are protected from the rays of the sun, or the action of the wind, by the covering of earth, sand, and stones. The cause of *medial moraines* was first explained by Agassiz, who referred them to the confluence of tributary Glaciers.¹ Upon the union of two streams of ice, the right lateral moraine of one of the streams comes in contact with the left lateral moraine of the other, and they afterwards move on together, in the centre, if the confluent Glaciers are equal in size, or nearer to one side if unequal.

“Fragments of stone and sand which fall through crevasses in the ice, and get interposed between the moving Glacier and the fundamental rock, are pushed along so as to have their angles more or less worn off, and many of them are entirely ground down into mud. Some blocks are pushed along between the ice and the steep boundary rocks of the valley, and these, like the rocky channel at the bottom of the valley, often become smoothed and polished, and scored with parallel furrows, or with lines and scratches produced by hard minerals, such as crystals of quartz, which act like the diamond upon glass. The effect is perfectly different from that caused by the action of water, or a muddy torrent forcing along heavy stones; for these not being held like fragments of rock in ice, and not being pushed along under great

¹ *Etudes sur les Glaciers*, 1840.

pressure, cannot scoop out long rectilinear furrows or grooves parallel to each other.¹ The discovery of such markings at various heights far above the surface of existing Glaciers, and for miles beyond their present terminations, affords geological evidence of the former extension of the ice beyond its present limits in Switzerland and other countries".²

ICEBERGS.—Sometimes, however, it happens, especially in extreme northern and southern latitudes, that the glacier valley leads down to the sea. In such cases, huge masses of ice are floated off, and, with their ponderous burden of gravel, mud, and rocks, are carried away by currents towards the equator. Immense numbers of these floating islands of ice, or *Icebergs*, as they are called, are seen by mariners drifting along in the Northern and Southern oceans. In 1822 Scoresby counted five hundred between the latitudes 69° and 70° N., many of which measured a mile in circumference, and rose two hundred feet above the surface of the sea.³ Such Icebergs must be of immense magnitude, for the mass of ice below the level of the water is always about eight times as great as that above;⁴ and in point of fact, Captain Sir John Ross saw several of them aground in Baffin's Bay, where the water was 1,500 feet deep. It has been calculated that the beds of earth and stones which they carry along cannot be less than from 50,000 to 100,000 tons in weight.⁵ They have been known to drift from Baffin's Bay to the Azores, and from the South Pole to the Cape of Good Hope.⁶ As they approach the milder climate of the temperate zones, the ice gradually melts away, and thus the moraines of arctic and antarctic glaciers are deposited at the bottom of the deep sea. In this way, submarine mountains and valleys and table lands, are strewn over with scattered blocks of foreign rocks, and gravel, and mud, which have been transported hundreds of miles across the unfathomable abysses of the ocean.

We have now enumerated some of the principal agents of

¹ Agassiz, *Jam. Ed. New Phil. Journ.*, No. 54, p. 388.

² Lyell, *Principles of Geology*, vol. i. pp. 374-5.

³ Voyage in 1822, p. 233.

⁴ Rennell, *On Currents*, p. 95.

⁵ Sir Charles Lyell, writing in 1865 from the results of the latest investigations on this subject, says: "Many had supposed that the magnitude commonly attributed to icebergs by unscientific navigators was exaggerated; but now it appears that the popular estimate of their dimensions has rather fallen within than beyond the truth. Many of them, carefully measured by the officers of the French exploring expedition of the *Astrolabe*, were between 100 and 225 feet high above water, and from two to five miles in length. Captain d'Urville ascertained one of them, which he saw floating, to be *thirteen miles long*, and a hundred feet high, with walls perfectly vertical"—*Elements of Geology*, pp. 145-6.

⁶ Captain Horsburg, *On Icebergs in Low Latitudes*. Phil. Trans. 1830,

Denudation which, according to the well authenticated researches of travellers and scientific men, have been at work all over the world within historic times, and are still at work around us. Even from our brief description it must appear evident that the whole surface of the globe has been for ages in a state of constant change; that mountain heights have been worn away, and valleys have been scooped out, and lofty cliffs have disappeared, and bold headlands have been rent in twain, and rocks and earths have day by day been broken up and dissolved and decomposed, by the never ceasing operation of natural causes; and that the broken fragments are at every moment moving along over the surface of the land or through the depths of the sea. Now Geologists tell us that these are the raw materials of a new building which is going on in these latter ages under the guiding hand of Nature. Indeed, they say it is not so much a new building as the uppermost story of an old building. If we descend into the Crust of the Earth we may trace this building even from the foundations, which are laid upon the solid granite, up through each successive stage of limestone, and sandstone, slate, and conglomerate, and clay, until we come to the surface, where new strata, composed of the same elements, and exhibiting the same general characteristics, are slowly growing up before our eyes. Thus will the idea gradually steal upon our minds, that the works of ages long gone by are reproduced once again in our own days. and that we may study the history of the past in the mirror of the present which Nature holds up to our view.

This is the branch of Geological argument upon which we are now about to enter. We have visited Nature, as we proposed to do, in her quarry, and we have seen how she collects her materials, how she fashions them to her purpose, and how she transports them to the place for which they are designed. If it be true, as alleged, that with these materials she is actually engaged at the present moment in building upon the existing surface of our Globe a new series of stratified rocks, which are the exact counterpart of those beneath, this fact affords at least a very strong presumption in favour of one very important principle in the theory of Geologists. Let us, then, follow the course of her operations and judge for ourselves.

A QUARREL AMONG FREEMASONS.

A year ago, the Grand Orient of Brussels convoked delegates from the different Masonic lodges of Belgium, to celebrate after their fashion a funeral service in honour of the late King of the Belgians, Leopold the First. That monarch had been in his youth an accepted Mason, but for several years before he became king, had ceased to take any part in the workings of the order. The Masonic temple was suitably adorned on occasion of this funeral service, and among the other ornaments was to be seen an inscription, which read thus: "*L'âme, émanée de Dieu, est immortelle*". The soul, emanating from God, is immortal. This inscription, because it supposes the existence of God and of an immortal soul, gave great scandal to many of the Freemasons, and amongst others, to those of Louvain, who in the following letter addressed to the Grand Master, thus expressed their feelings of displeasure. The letter is dated the 17th day of the first month,¹ 5866:

"DEAR AND ILLUSTRIOUS BROTHER,

"At the funeral ceremony celebrated at the Grand Orient of Belgium, in memory of B. Leopold, King of the Belgians, Chev.: K.: D.:, all the brethren might have read the following sentence, which was placed in a conspicuous part of the building:

'The soul, emanating from God, is immortal'.

"Now, whereas freethinking has been admitted as their fundamental principle by the Belgian lodges in 1864;

"And whereas, the admission of this principle imposes the greatest toleration for the opinions of all masons;

"And whereas the Grand Orient, by erecting only the inscription, 'The soul, emanating from God, is immortal', has formally departed from the respect due to the convictions of the brothers who do not admit spiritualistic doctrines;

"The Lodge *Constancy*, Orient of Louvain, earnestly protests against the attack made by the Grand Orient on the principles of free judgment and of toleration, which are the bases of Belgian Masonry".

This letter was signed by fifteen members.

On receipt of the letter the Grand Committee of the Grand Orient met to deliberate on the matter. The National Grand Master, J. Van Schoor, sent a formal reply to the Louvain Lodge. The reply deals with the form of the complaint and with its matter. He declared to the members of that Lodge, that as regards the form of their complaint, "it is evident both from the spirit of obedience which has inspired the Constitution of the Grand Orient of Belgium, and from the text of the rules of that

¹ *Revue Catholique*, Dec. 1866, pag. 732.

great Masonic body, that the Lodge *Constancy* had overstepped its rights and forgotten its duty by sending in a protest to the Grand Orient, and by adopting the imperious and decretorial tone in which its missive was conceived". He added that the publication of such a protest "constitutes a direct infringement of the obligations contracted on oath by all Masons, and the Grand Orient cannot censure too much, nor stringently enough repress, this neglect of the most solemn of all Masonic duties".

So much for the form of the complaint. As for its matter, the Grand Master first reminds them that already in 1837, by the first article of the general statutes of the order, "the Orient disengaged the National Masonic body from all dogma, whether religious or philosophical". Next, he reproaches the Louvain Lodge for not having paid attention to the following words addressed by the Grand Orient to all the lodges of his obedience, on the 17th day of the 9th month, 5865:

"Since our order is an association of men who know how to exercise their own free will, never forget that it is not our business to establish a body of doctrines in religion or in philosophy to which our brethren should be obliged to conform. Our temples should be but vast centres of light, where, all opinions being freely expressed, the Masons may be enabled to choose the matter of their own convictions. The Grand Orient prescribes no dogma; in our lodges the Materialist, the Positivist, the Pantheist, can live side by side with the Spiritualist. If the principle of the immortality of the soul appears in the rituals or in the formularies; if the idea of God is found there under the name of the Great Architect of the Universe, it is because these are the traditions of the order; but the Grand Orient has never imposed or proclaimed a dogma on any of these points".

The Louvain Lodge, indignant at this letter, replied:

"In our opinion, Free-mason means free-thinker. All philosophical doctrines not opposed to morals or public order ought to have liberty in the Order. In Masonry we admit the Atheist, the Spiritualist, the Positivist, and even the Catholic, if you like it. Is not Masonry universal toleration itself, the mother who receives with equal love all the children of the great human family, provided that they practise fraternal faith?

"Such, too, is the opinion of our brothers the *Philadelphians* of London, in their manifesto of the 5th May last, which we have already communicated to you. They say: 'Hence it is, dear brothers, that we ought all to endeavour to make our respective Lodges and the profane world (that is, society) understand that, in order to labour for the general welfare, there is no need to bear the stamp of any sect, of any Church, of any philosophical system, or the belly-band (*sonsventre*) of any government whatsoever'".

On the 7th of November last this same Lodge of the *Philadelphie* of the Orient of London came to a resolution which deserves to be noticed here in connection with the protest of the Louvain Lodge. Up to that date the official documents and rituals of the Lodge had the inscription, "To the glory of the Great Architect of the Universe". It was resolved on the occasion referred to, that for the future that inscription should be omitted, and the following substituted in its stead: "In the name of Reason and of Universal Brotherhood". After coming to this decision, they received with unanimous applause the following manifesto addressed to them by the Lodge at Liège:

"We have unanimously and with great satisfaction accepted the proposal of affiliation contained in your fraternal manifesto of 30th August, 1866. We enclose herewith the extract relating to this Masonic alliance. . . . The relations existing between the various Lodges of the world have been hitherto too much confined to narrow limits of fraternal courtesy. Almost always they stopped at exchanges of compliments and promises of friendship. Does Freemasonry require no more? We think it does.

"Reciprocal affiliations such as you propose to us, by establishing continual communications between the different Lodges, will supply the close bond of union which is now wanting. Our forces, instead of travelling as before at hazard by various routes, will now be concentrated, and become a united force of immense power. The distrust and sluggishness that still keep us in evil, will disappear. The ardour of some will arouse the sloth of others; each one of us, knowing that he is supported by his brothers, will show himself more firm, and our onward steps, no longer halting, will become vigorous and energetic.

"All our united strength is not too much to combat the errors which still rule the world, and to enable us to reach the good we propose to attain, namely:

"To withdraw humanity from the yoke of priests;

"To substitute science instead of faith;

"To substitute instead of the pompous hopes of heavenly rewards for good done, the austere joys of a satisfied conscience;

"To banish from the mind the vain idea of a future life, and the fetichism of a Providence which is ready to succour every misery;

"To put down brute force;

"To humble the pride of riches and privileges;

"To transform the charity that degrades the poor into a care for the poor's rights which exalts them;

"To equalize the intellects of men by means of instruction; their fortunes, by the due equilibrium of salaries; their privileges, by laws which respect all alike;

"To make justice seen and felt, instead of merely promising it to a darkened world.

"Such are our aims, such also are yours. The undertaking is vast,

worthy of all our enthusiasm and our ardour, but full of obstacles. You have understood that by a combined onset we shall succeed in removing them ; we thank you, and we are with you”.

From these extracts we may gather some important information concerning Freemasonry in the religious point of view.

1. The Masons are everywhere hostile to the religious orders of the Catholic Church, and incessantly declaim against the obedience which is exacted from their professed members. And yet we learn from the Grand Master's letter that every Mason binds himself by oath to be obedient to his superiors. Now, in the case of the religious orders, the limits of the superior's power are clearly and definitely confined within a certain range, whereas the Mason binds himself to receive with blind obedience the commands laid upon him by an irresponsible and unknown authority on which no check exists.

2. The Freemasons are loud in their denunciations of what they call the slavery of the press as existing in Catholic countries, where a public censorship is established and exercised. And yet, from the Grand Orient's letter we learn that the publication of their protest by the Lodge *Constancy* was a violation of one of the most solemn and strongest of the Masonic obligations. Thus the Freemasons practise in their own case without any authority what they denounce as wicked when put in practice by the divine authority of the Church.

3. The fundamental principle of Freemasons is, by their own admission, free-thinking.

4. The formula about the Great Architect of the Universe and the immortality of the soul has been now formally declared to be an empty phrase, and as in no way asserting the existence of God or of a spiritual soul. Masonry is therefore in itself atheistic and materialistic.

5. The Masonic body aims at the reconstruction of society. The civilization it would introduce is anti-Christian ; the principles it instils are anti-Christian. By its own avowal, it labours to efface all idea of God, of the soul, of a future life, of Providence, and of a revealed religion. It is endeavouring to introduce an anti-Christian civilization which is akin to Socialism. It intends to abolish property, to destroy inequalities in rank, to do away with Christian charity towards the poor.

6. It is not correct to say that Freemasonry in England is free from these impious and destructive tendencies ; that it is merely a benevolent society, the sole aim of which is mutual help and innocent festivity. The *Philadelphie* of London share the views and join in the labours of the most rapid among the Continental Lodges. And because the famous motto of their society spoke

of God, they have cancelled it, and for their gods they have chosen Reason and Fraternity.

7. Is it any wonder, then, that it is forbidden to a Catholic to be a Freemason?

THE WESTMINSTER REVIEW ON IRISH UNIVERSITY EDUCATION.

Our attention has just been called to a remarkable article in *The Westminster Review* for January, on "Irish University Education". That periodical represents, as our readers may remember, the Latitudinarian, or non-religious party in England, and the so-called Liberals, or Infidel party of the Continent.

The following extracts seem to contain the substance of the article to which we refer. It is a review of the several pamphlets upon the Education Question, which have appeared within the last eighteen months. The writer begins thus:

"It will not be denied by any one who has temperately reflected on the history and present condition of Ireland, that the periodical disaffection of that country has its origin in certain grievances which are in the popular view very clearly defined. . . . Some [of these grievances] are real, based on an actual wrong, which at any cost it is our duty to remove. Others are factitious, the creation of persons interested in working up and manipulating the discontent of the masses. . . . To the former class belong the Church and the Land questions. . . . In the latter class we include. . . . the cry for a systematical embodiment of denominational education in that country".

However, although our reviewer speaks thus of the demand of the Irish people for Catholic Education, still he does not doubt the importance of the question, to which he devotes his article. Nay more, he tells us, "no question is of more vital importance, both to Ireland and to English Liberalism, than this".

And again:

"We by no means regard the existing state of higher education in Ireland as thoroughly satisfactory. There is, we think, but too much ground for the discontent among educated Catholics, which has found a somewhat querulous expression in Professor Sullivan's pamphlet. It has been unfortunate that, among the sixty chairs of the Queen's Colleges nominally open to men of all creeds, only some half dozen have been allotted to Catholics. Is it too late to repair this error, to assign to the creed of the majority a fair representation in a teaching body which ought to rank as a national institution? We should certainly hope not. But much more than the distribution of a few professorships to Irish Catholics must be done before we can hope for a

healthy growth of university training in Ireland. Under the existing system, or any mere modification of it, as also under the plan of the Supplemental Charter, the Irish Catholic necessarily feels himself in a position of painful inferiority to his Protestant fellow countrymen. The grievance is analogous to that of the Church Establishment. Granted that the Queen's Colleges were made thoroughly acceptable to the Catholic laity, the fact would still remain unaltered, that these are but poor colleges, affording the slenderest aids to learning, and with no probability of augmenting their endowments from either public or private sources. On the other hand stands the University of Dublin, with a splendid income and inspiring associations, in whose halls the Catholic may indeed receive instruction and win barren honour, but in whose emoluments or government he can have no share. While this condition of things subsists, discontent with respect to education will continue to fester in Ireland".

Our writer, then, admits that there is a "*a real grievance*" in the present state of University Education in Ireland. But "*the cry for denominational education*" is "*based on a factitious wrong*". Let us see, then, how he proposes to remedy the evil which he admits, but which he would not redress by recognizing, or even tolerating, the denominational system.

We shall not follow him through his reiteration of statements oft-repeated, and as often denied, respecting the condemnation of the mixed system. We regret that he should have allowed himself to be betrayed into expressions such as the following:

"One of the first symptoms of the swift retrogression of the Papacy from the early and short-lived liberalism of Pius the Ninth, was the determined opposition offered by Dr. Cullen and his subordinates to the development of mixed education in Ireland. The Ecclesiastical Titles Bill, and the tumult which it excited, was speedily followed by the establishment of a Catholic College—self-styled a University—in Dublin".

Our readers are aware that the Catholic University of Ireland owes its name and position to the bishops of Ireland, and to the illustrious pontiff whose predecessors in the chair of Peter founded nearly all the great universities of Christendom, including the greater number of those of England and Scotland. Surely, it is not "*self-styled*".

Again, having spoken of the late Most Rev. Doctors Croll and Murray, he continues:

"Their successor was Paul Cullen, by birth an Irishman of the nineteenth century, but by breeding and ideas an Italian monk of the darkest medieval mould".

No cause is served by forgetfulness, such as is here shown, of the "*convénances*" of polite society; and still less does it become

a literary man, writing for a learned periodical, which professes to honour learning, thus to refuse well-merited honour to one who by his learning and virtues has raised himself to the highest dignity in Christendom. Such expressions also grate still more harshly on our ear, when they proceed from a person who would fain guide our rulers in applying a remedy to the evils of our Catholic country—in what spirit of gentleness and love and consideration for our feelings, we may judge from these words.

But to come to our reviewer's mode of remedying the admitted evil: the plan proposed by the late government and the Supplemental Charter do not meet his views.

"If Mr. Gladstone", he says, "had desired to destroy in the most painful and lingering way free education in Ireland, he could have devised no more certain plan of so doing than this compelled and hateful alliance of medieval and modern ideas".

And in another place:

"It was only when a critical struggle over the Reform question became inevitable that the Liberal Ministry showed a disposition to look with consideration on the demands which they had so long disregarded. Towards the close of the 'Palmerstonian' Parliament, in view of the general election, Sir George Grey, in speaking to the O'Donoghue's motion for granting a charter to the Catholic College, almost committed himself to a pledge on behalf of his colleagues, that terms of compromise would be granted. This unexpected move caused serious alarm to all friends of secular education. During the ensuing recess, a long negotiation was carried on between Lord Russell's Government and the Catholic Prelates, in which the language used by the latter might have warned ministers, if they had had in view some end higher than a party manœuvre, that the compromise which was offered, or, indeed, any compromise, would be rejected with scorn by Dr. Cullen's party as a definite settlement of the question, would be accepted only as a step to a further concession, and would be unavailing to allay discontent. Unfortunately, these considerations were overlooked. The Government compromise, though satisfactory to no party in Ireland, was matured, and having served its purpose of securing the wavering votes of some Irish members, was, so far as its originators had the power, carried into effect".

Again, speaking of the late government plan, he says:

"The friends of the mixed system are of course opposed to it; the Rector of the Catholic University denounces it; Professor Sullivan sneers at it; the Catholic bishops, in their correspondence with Sir G. Grey, distinctly say of it: 'If the changes referred to be unaccompanied by an endowment of our Catholic University, and a reconstruction of the Queen's Colleges, we cannot regard them as satisfactory to the Catholics of Ireland'. It is as a step only to further changes that they accept it—to changes which Mr. Gladstone and his

colleagues disavow any intention of promoting, but which they do actually encourage by their action in regard to the Supplemental Charter”.

In fine, he concludes:

“We may, therefore, be allowed to express the hope that the legal obstacles to the completion of that crude and impolitic measure (the Supplemental Charter) have sealed its doom”.

The scheme of the late government does not, then, meet the approval of our reviewer: neither does the plan suggested by the bishops. What remedy does he propose?

“That remedy”, he says, “would be to secularize the government, to reform the educational system, and to throw open to all creeds and classes the honours and emoluments of Trinity College. It would thus discharge the function, for which its position marks it out, of the head of academical education in Ireland. . . . Organised as a fourth Queen’s College, it would supply the educational wants of the non-conforming population of the metropolitan province, and at the same time open a career to many Irish Catholics. . . . The expulsion of sectarian influences once effected, it is clear no end would be gained by maintaining two universities. The consolidation of Trinity College and the three provincial colleges into one national university, recognizing no religious distinctions and subsidiary to no religious sect, would be easy. . . . The seat of the University might be considered to be the metropolis, and the old halls of Trinity might receive annually the youth of the provinces, from Belfast, Cork, and Galway. A judicious partition of the revenues of Dublin University might be made; such part as was by special endowment devoted to religious purposes, might be made over to the Episcopal Church for the maintenance of a divinity school; the remainder might be divided between the University and the College. . . . The practical working of such a scheme as that delineated above would probably be, that the youth of the provinces would receive the first part of their collegiate education in Belfast or Cork or Galway, and the latter part in Dublin—an arrangement which would, we think, combine every advantage that can be desired”.

Our reviewer then discusses the practicability of this scheme, and also whether such an arrangement would be satisfactory. As to its being practicable, he tells us that it has been “weighed by acute and hard-headed statesmen, and pronounced by them both politic and just”, and that “at the period when the Queen’s Colleges were founded, and Maynooth endowed, (the late) Sir Robert Peel contemplated—indeed, it is said, had actually determined on—some such measure”. He adds, that the difficulties which prevented Sir R. Peel from realizing the plan, seem now to have vanished, “the recent debates on English University

Reform have shown how powerful and united the Liberal party is upon this class of questions; the inherent simplicity, equity, and finality of this scheme will win it an early and complete triumph".

Still we beg to differ from our reviewer: we believe the scheme to be impossible. Two hundred thousand acres of land form too rich an endowment to be easily parted with, especially after a possession of nearly three hundred years; and an institution, like Trinity College, which has had so long a period for consolidating itself, for spreading its branches and striking its roots far and wide, and high and low in Ireland, cannot be plucked up in one day or one year, or even in one generation. Could we look for no remedy but that suggested by the *Westminster Review*, we fear that Catholics must continue for many a long day to nurse "the very intelligible jealousy with which they look on their condition of inequality, and on the absence of anything like a career in the pursuits of learning"; and "discontent with respect to education" (as, unfortunately, with respect to many other things) "will continue to fester in Ireland".

But even if practicable, is the plan desirable? Would it be satisfactory? Most certainly not. The *Westminster Review* thinks it would. It is convinced that the only section of the Irish people such an arrangement would leave dissatisfied, is precisely that section which, by its own avowal, will contentedly accept nothing "short of absolute domination over public instruction. But in a question of this sort, which concerns not the peasantry, but only the higher and middle classes, the hostility of the priesthood is less formidable than might at first be imagined". Here, then, seems to be the true reason why the proposed scheme recommends itself to our able contemporary:

"The Papacy is now passing through a most eventful crisis, during which, if English Liberalism only maintains a decided front against Ultramontane encroachments, many important concessions may be made by the clerical party. That party, after all, requires some material to work up into an agitation against the mixed system. The material has hitherto been furnished by men like Professor Sullivan, who does not object to the principle of the Queen's Colleges".

This is a calumny on the learned Professor; but no matter—the old policy—*divide et impera*—must be adopted. He, and men like him, must be estranged from the clergy.

"Once thoroughly conciliate this class by such a measure of educational equality as we advocate, and the resistance of the priesthood will soon die away in impotent murmuring".

This is intelligible language. "The vista of as bright a future must be opened to the Catholic student as his Protestant

fellows can look forward to"; and moreover, all Ultramontane, that is, all clerical influences must be withdrawn. One class must always be excepted from the liberty and equality, freely accorded to Mormons, to Socialists, or to infidels, viz., those who stand up for the rights of the Pope, of the clergy, or of the Catholic Church—the Ultramontanes.

But has our contemporary asked himself, how will all this be taken by those for whose special benefit the scheme has been devised? Will the Catholics of Ireland allow themselves to be thus separated from their bishops and priests? Time was when "as bright a vista was opened", not merely to Catholic students, but to Catholics of every grade, "as their Protestant fellows could look forward to"; that vista might at any moment be turned into enjoyment, on condition that a little oath were taken, which the Sovereign Pontiff had condemned; that a doctrine were professed, which the Catholic Church anathematizes; that a form of teaching were accepted, which every Catholic knew to be unsound and contrary to God's law. On the other hand, a vista of sorrow and degradation was opened to our persecuted fathers, if they continued to absent themselves from false teaching, and to refuse to give up one iota of their allegiance to the Church, or to separate themselves from their bishops and priests. We know their answer: "*Rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time; esteeming the reproach of Christ greater riches than the treasure of the Egyptians*" (Heb., xi. 25, 26). The same will be the answer of their children in the present day. The Catholics of Ireland will never accept the mixed system, for they know that the Chief Pastor has spoken, and with him their own bishops, whom they are bound to hear, and whose voice they know and love, although the *Westminster Review* says that the Ultramontane, i.e., the clerical, party in Ireland is "a party not beloved by the people, albeit placed by the caprice of circumstances in a strong position for aggression!!" They know that, whatever may be their differences of opinion on matters of detail, "Catholics may not approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life" (*Prop. 48 of the Syllabus*).

Of course, the *Westminster Review* will think we are wrong; but, after all, even it must admit that there is question here of a religious opinion, and that Catholics are the best judges of what the religious opinions of Catholics are. But these, it will be said, are *Ultramontane* opinions. We have seen what meaning our contemporary attaches to the phrase. According to the *Westmin-*

ster Review, it means, views identical with those of the clergy, and especially of the bishops. We accept the definition; but we add, for the information of our contemporary, that the views of the bishops and priests are the views of the people. A few laymen may be found to deny this truth, but their number is extremely small, and they are ignorant of the principles of the religion they profess, or they desire to please by cloaking or misrepresenting Catholic doctrine; but Catholics, priests and people, better than the *Westminster Review*, know what Catholicity implies, and accept St. Cyprian's definition of the Church: "A people united to its priest, and a flock which clings to its pastor", "*Plebs sacerdoti adunata, et pastori suo grex adhaerens*" (S. Cypr., Epist. 96 ad Pupianum). The views of the clergy then are the views of the Catholic laity; the views of the laity are the views of the clergy. The *Westminster Review* will say it is a misfortune; but still it is not less a fact, and, being a fact, must be dealt with as such in prescribing a remedy for any grievance under which our Catholic people labour.

On religious grounds, then, the proposed remedy would be most unsatisfactory: we think it would be equally so, if regarded socially.

That Irish Protestants should have a University of their own as long as they require one, is most fair: no Catholic would deny their right. Even the abolition of the Established Church in Ireland need not interfere with it, although, in that event, the legislature would, without doubt, consider the present endowment of Trinity College excessive. However, to strip the Protestant University of its wealth, and hand these funds over to an institution which would enjoy the confidence neither of Protestants nor of Catholics, would manifestly be unjust as well as impolitic. Moreover, all admit that it is for the interest of society, and for the stability of government, that the rising generation should be trained under an educational system based on religion. In a mixed population like ours this can be done only by continuing to give to Protestants an academical education in accordance with their religious convictions, while a like advantage is given to Catholics by the recognition and suitable endowment of their University.

In some German cities there are two universities, Catholic and Protestant, alongside each other; and the wholesome emulation in the great race of science and literature, between a Protestant University and a Catholic one, did two such institutions exist in Dublin on a footing of perfect equality, could not but be most advantageous to learning and to our common country, as long as our Protestant fellow-countrymen require a University for the education of the youth of their communion.

Of course, the objection might be raised, that competition would probably tend to a depreciation of the article supplied, and consequently to the injury of education. But we do not think this objection of much weight: two or three practical men from each of the two universities, would, we are convinced, after a short conference, effectually guard both parties and the nation from such a danger.

We cannot conclude without correcting one or two mistakes into which the *Westminster Review* has fallen, let us hope unintentionally. *It is not the case*, that a large proportion of the professors in the Catholic University are priests: there are but two clerical professors in the teaching staff: one in the Faculty of Philosophy and Letters, and another in the Faculty of Science. And as for the qualifications of the University staff, the learned men who form that body may, to say the least, safely challenge comparison with the professors of any one of the Queen's Colleges, and even with the fellows of the richly endowed University of Dublin; as their fame throughout Europe and America, and the learned contributions to literature and science in the pages of the *Atlantis* sufficiently demonstrate.

While perusing these lines, our attention has been directed to a recent speech of one of the ablest men in the House of Commons, Professor Fawcett of Cambridge, M.P. for Brighton, in which, among other remedial measures which he deems necessary in the present state of Ireland, he says, addressing the people of England: "Decree that the vast revenues of Trinity College, Dublin, shall be no longer exclusively enjoyed by the small religious sect who form the smallest quota of the nation". While thanking him, as well as the *Westminster Review*, for admitting the unfairness of present University arrangements in Ireland, let us hope that the new adjustment, which, perhaps, is not far distant, may be made, not by depriving our Protestant fellow-countrymen of a system of education in accordance with their religious principles, but by making the Catholic masses of Ireland sharers in the advantages so long monopolized by the Protestant minority; not by destroying the Protestant University and establishing a Queen's College in its stead, but by raising the Catholic University to an equality in every respect with the University of Dublin. And we say this, not as it were offering an opinion on the voluntary principle (as it is called) in religious matters, but because the greatest advocates for that principle admit the other principle also, that the state ought to assist in educating the people, and ought to do so in accordance with the feelings of the persons to be educated. The conscientious feelings of the Catholics of Ireland are for CATHOLIC EDUCATION. They will have no compromise on this all-important point; but in the words

already quoted from our able contemporary, "Under the existing system, or any mere modification of it, the Irish Catholic necessarily feels himself in a position of painful inferiority to his Protestant fellow-countryman", and "while this condition of things subsists, discontent with respect to education will continue to fester in Ireland".

DOCUMENTS.

We have been favoured by a Roman correspondent with the following documents illustrative of our history in the seventeenth century. The first is a letter to Luke Wadding, written from Louvain, by John Colgan, the learned author of the most valuable works that have ever appeared on Irish hagiology; the second, a letter from London, addressed: "To my honoured friend, Mr. John Colgan, at the College of St. Anthony of Padua in Louvain"; and both are now preserved among the Wadding papers in the Archives of St. Isidore's.

I.

"News from London, the 5th of November, 1641.

"Many Irish were risen upp in armes, and had like to have taken Dublin Castle, had the plotte not beene discovered by an Irishman, who alsoe had brought the newes of it to the Parliament here, and hath given him for his reward £500 in present, and £200 a-year during his life.

"This businesse doth mucche trouble the Parliament, and they resolved to send my Lord of Lester forthwith unto Irland with qualitie of Liftennant of Irland, and 6,000 men with him wich must be raised by beating the drume in Chessyre, and those parts neare the sea, for the better commoditie of shipping them cheaplie. The Lower House accounted pressing men against the law, as is saydd. The Lower House is alsoe about to borrow £50,000 of the cittie for this expedition, wich summe is not as yette lent.

"The pretence of the Irish is saydd to be for the king, to be governed under him by theyr one [own] nation, and to have the Parliament independent of the Parliament of England, as that of Scotland is, and to have liberty of conscience.

"Uppon this occasion, all the letters wich came from Irland by this last post were carried to the Parliament and opened; and my Lord Embasador's letters amongst the rest, wich were not [so] cunningly sealed upp againe, butt that my Lord perceaved they had beene opened, and so returned his letters backe to the Parliament, and tooke it for a great affront. Father Philipp, the Queen's gostly father, was sent for by the Upper House, and had proposed to him to sweare he would answeare truth to all such interrogations as should

he putt, and they brought him a Bible to swear uppon: butt he refused to swear uppon theyr Bible, demanding an ould Bible of a Catholicke edition to be sworne uppon, for wich refusall he is committed to the Tower. The Lower House sent presently to thanke the Upper House for the care they had of the honour of the Bible. Father Philipp, it seems, was visited by divers; whereuppon a warder of the Tower went to complaine to the Lower House, that many priests and Jesuites came to visitt him; whereuppon two of the Lower House were sent presently to the Tower, to offer oathes to all such as should come to see Father Philipp. They mett with some Frenchmen and some courtiers, and stayed them uppon this order.

“The Pursyvants, Neyton, Mayo, Jacke Cooke, the most notorious knaves of them all, went to Signore Ameriso his house, who is agent for the great Duke of Toscanie; they knocked downe his doores, and intread [entered] his house by violence, searched itt, and tooke some of his servants and others that were ther by chance prisoners, butt found noe priest, as they thought to have don. Signore Ameriso hath gotten the prisoners out already, and labours to have the knaves punished for that insolence don to himselfe, being a forren agent. Other Embassadors also take it very ill, and think themselves in danger to be in like manner affronted. It is saydd that the Lower House will not suffer any Embassador to keepe any priest in his house who is a subject to the king. It is saydd that the King comes the next weeke, (butt God knows whether he will or no).

“We have by an expresse that the Irish are 15,000 strong, and have taken three or foure townes. The cheefe of the plot is Maguire, who is taken at Dublin, butt his brother is Generall. They want armour, as the Scotch did at the first. Yesterday came letters from the King to recommend matters of Ireland to both houses: they were yesterday in debate whether they should make it a warr of religion or no; and whether they should make an act for pressing of men, for feare they should not follow the drume of themselves; but nothing was concluded.

“ My Lord of Lester is not willing to goe for Irland, unless he have men and armes with him. Mr. Clapton, though he had his pardon, muste departe the kingdome, by order of the Parliamēt.

“Aliae nunc litterae nunciant quod creaverint sibi Proregem, filium Comitis de Roscomon, et quod occupaverint Waterfordiam et Gallyiam.

“Aliae quod sint ultra triginta milia in armis, et quod de facto occupaverint novem ex integro comitatus”.

II.

“ Δ Δτοίη Ιονήν, ”

“bu tpuas lib an rgeul ata agam oib vo taob Tigeapna
 Inniy Gillionn .i. Concabaip Mheguibip, vo bi anra Topi a
 n-geimlich go nuige ro, agur ata anoir ipa n-geata nuad,
 ppiun ip tpuallige a lonuinn .i. ppiun na m-bitemnac agur
 na malepaitiuroe, e fein, agur Mac Mathamain, agur captin
 Albanac, Catolice, vo tugaod leo ar Eihunn.

“Αταο να ττμυι α η-αεν τ-ρεομπα βεζ αμαιν, ζαν βιαό, ζαν ττίς, ζαν λεαβυς, ατ αον οροό λεαβυς βεαζ αμαιν αττα να ττμυι; ζανάιτ αζα παάοιρ वो cum πιαάτανυιρ ναουιρε (hopperco referenr) ατ αν ρεομπα ινα ζ-οοβλυο: Αζυρ νλόρ λειρ να τινάνυιζε μάλλυιζε ρο, ατ α ττειρτο ζο η-ζόιρριόερ वो cum αεαρτα ιαο αμ αν τ-ρεαατμυιιν ρο α-ζυιιν αζ’αν τ-ρερριον, αζυρ ατα εαζλα μορ ορυιιν ζο ζ-αυιρριόερ वो cum βάιρ ιαο.

“Ιαρυιμ ορυιβ αμ ρον Όε ζυιόε αιντε वो όεαναι όρτα. Λορ ρο αμ αν υαιρρι, ατ Όια maille ριβ.

“Bhuy n-Duine boct fein,
“Semur.

“London, $\frac{1}{2}$ May, 1643.

“P.S.—Μεαρυο υαοινε οίλε ναά τ-τιυρτα वो cum βρε-τεμνυιρ ιαο. Ζιβε ηι ειρεόαρ वोιβ, αλυνρε ριβ e λειρ ανζ-αυο ρορτα”.

[TRANSLATION.]

“MY DEAR FATHER,

“I have a sad tale for you concerning Lord Enniskillen, Cornelius Maguire, *who was in the Tower in irons up to this*, and is now in Newgate, the most wretched prison in London—the prison of thieves and felons—himself, and Mac Mahon, and a Scotch captain, a Catholic, who was brought with them from Ireland.

“The three are in one small room, without food or drink, having but one small bad bed between them; without a place to retire for the necessities of nature (*horresco referens*), save the room in which they sleep. And this is not enough for the wicked tyrants; but they say they will be called to trial next week at the session, and we are very much afraid they will be put to death.

“I beseech you, for God’s sake, to offer up constant prayers for them. This is enough for the present, but God be with you.

“Your own poor man,

“JAMES [surname in a cipher.]

“London, $\frac{1}{2}$ May, 1643.

“P.S.—Others are of opinion that they will not be brought to trial. Whatever happens to them, you shall hear it by the first post”.

A few remarks upon these documents may be of some interest to your readers. The first, as I have said, was written by Colgan; that is, it was, as appears evident upon reading it, copied by him from the one sent to Louvain by his London correspondent. The Latin sentences are, of course, added by himself. The letter occupies a page, and bears neither the name of the writer, nor of the person to whom it was addressed. The former, however, was no other than Colgan, as his handwriting is quite familiar to me; and that the latter was Wadding, is evident from the fact, that Colgan refers to this letter,

when writing to him about Irish affairs in the April of the following year. It is, as far as I have as yet discovered, the only document left written by him in the English language.

Of the second letter, a translation appeared in the *Dublin Review* for March, 1844 (p. 225-6); but the reviewer altogether missed the meaning of the passage, of which the translation has been printed in Italics. The postscript was also omitted by him; he probably found it difficult, as in truth it is, to decipher.

With regard to the writer, the *Dublin* did not "venture on any probable conjecture"; nor, I confess, though I can go farther than the *Review*, am I as yet in a position to settle the question. I am almost certain that his name was not James; and quite so that he was a Franciscan, and the communicator of the news about Ireland, which Colgan sent on to Rome. Of his letters written from London, in which city, as I gather from their dates, he resided from 1641 to at least 1645, a good many in Spanish, and one in English, are now in the Archives at St. Isidore's. In all of them the name is concealed under the same cipher. The latter I find, as doubtless, though no name appears on them, the former were also, addressed to the "Father Commissary".

This, as the following signature to a document of that period testifies, was "Father Hugo de Burgo, Commissary of the Irish Franciscan Recollects in Germany and the Low Countries". He was the accredited agent of the Confederates in Belgium some time after; and of his credentials—dated Kilkeniae, 24^a die Augusti, 1644—now preserved in the Archives du Royaume at Brussels, a facsimile was communicated by Mr. Bindon to the Royal Irish Academy, and is given in the third volume of the proceedings of that body (p. 538-9). The same gentleman also observes that de Burgo's mission was not noticed, as far as he could discover, by any historians treating of the wars of 1641-1652. This, indeed, is but too true; nevertheless, a reliable history of that period cannot be written without consulting the communications both of De Burgo, and of the writer of the Irish document now for the first time printed, which are in St. Isidore's. I may mention that nearly all of them are in Spanish, and that on their margin, I find Irlanda, Mountgarett, Ormonde, fregate, armi, etc., etc., given by Wadding, as the words conveyed by the numbers which the writers made use of to insure greater secrecy and security. Without this assistance, the meaning would be at present beyond recovery.

Mr. Bindon likewise says: "It is believed that Father de Burgo was afterwards Bishop of 'Duacensis in Anglia' (*Hibernia Dominica*, p. 490)"! This is a blunder which should not have been committed, and which the most cursory perusal of the page from which he quoted would have rendered impossible. Upon verifying the reference, we find a copy of the well-known *Elenchus Episcoporum*, drawn up in 1667, and presented to Clement the Ninth by Dr. French, the celebrated Bishop of Ferns. Amongst those "qui Diem clausierint in Exilio", we have in the seventh place: "D. Fr. Hugo de Burgo,

Franciscanus, Episcopus Duacensis in Anglia". Thus, he was Bishop of Kilmacduagh in 1649 (*Hib. Dom.*, loc. cit., et 687), and died, as we have just seen, an exile in England before 1667.

To return, however, from this digression to the English letter addressed to the "Father Commissary". It shows that Colgan's correspondent, whoever he may have been, was more at home in writing his own, than any other language. He not only makes frequent use of the Irish characters, but invariably employs the usual Irish contractions for per, pre, con, etc.; so that a person unacquainted with both, would, in trying to decipher them, find himself in pretty much the same position as Tony Lumpkin did. "I can read your print hand very well", said that adept in brachygraphy, "but here there are such handles, and shanks, and dashes, that one can scarce tell the head from the tail".

It is much to be regretted that "Shemus" did not write another letter, as he promised; or that, if he did, it is lost. His description of the trial and execution must needs have been interesting.

Upon the contents of the documents I need make no remark. They tell but too plainly of the ruthless measures which were being prepared against the "mere Irish" by the Puritanical faction in England, and the barbarous treatment experienced by Maguire at the hands of his enemies, but of which he, with true dignity, did not condescend to complain.

Hoping that your pages may often be the medium of communicating to Irishmen at home and abroad many documents illustrating the history of their country, I remain your obedient servant,

B. M. C.

NOTICES OF BOOKS.

I.

De Dispensationibus Matrimonialibus, Consultationes Canonicae, auctore Petro Giovine, Protonotario Apostolico et Vicario Generali Diocesis Beneventanae. Neapoli. Tom. II. 8vo, xii. 238, 472.

This work treats of dispensations in impediments to the sacrament of marriage, whether *dirimentia* or *impedimentia*. The learned author divides into two classes those who in our day assail the Catholic doctrine concerning matrimony—the Protestants, and the flatterers of the civil power. He refutes the errors of both. Against the Protestants, he defends, 1, the third and fourth canons of the twenty-fourth session of the Council of Trent; 2, that these canons are dogmatic; 3, that in them the word *ecclesia* signifies the hierarchy of the Church, not

the civil power; 4, that the Church's power over impediments belongs to her of her own proper right, and not by the concession of the civil power, as is proved, first, from the tenor of the abovementioned canons; 5, the same is proved from the Divine institution of the sacrament of matrimony, in virtue of which the contract and the sacrament are inseparable; 6, the same, from the constant use made by the Church of this authority in establishing impediments; and 7, in dispensing from the same.

Against the second class of adversaries, the author establishes two series of theses. In the first, he shows directly that the Church alone has the right of establishing impediments, and this he proves from the abovementioned canons of Trent, from the bulls and encyclicals of the pontiffs, from various texts of canon law, and from the constant practice of the Catholic Church. In the second, he aims at upsetting the false suppositions on which the adversaries rest their arguments, *ex. gr.*, that the matter of the sacrament consists in the civil contract; that matrimony is ordered not only to the good of the ecclesiastical, but also of the political society, and, consequently, should be governed equally by the laws of both; and that, as a matter of fact, the civil power, from the earliest ages, has both established and dispensed in diriment impediments in case of their own subjects. The work has been praised by our Holy Father Pius the Ninth, and by the late Cardinal Cagiano, Prefect of the S. Penitentiaria.

II.

Histoire de l'Ancien et du Nouveau Testament per les seuls Témoignages Profanes, avec le Texte Sacré en regard, ou La Bible sans la Bible, par M. Gainet, Curé de Cormontreuil, membre de l'Academie de Reims.

This is a colossal work worthy of a Benedictine. It is an effort to meet, upon the grounds of science and historical criticism, the attacks which are now directed upon the same grounds against the authenticity of the Bible. With an unwearied patience, the Abbé Gainet, in the retirement of his humble parish near Rheims, set himself to examine the historical treasures slowly accumulated by the erudition of ages in the libraries of Europe. By his labour he has succeeded in reconstructing Biblical history from profane sources alone. He has laid under contribution for this purpose, almost the entire circle of the sciences; archaeology, palaeography, geology, numismatics, geography, have been in succession the object of his profound investigations. The plan of the work and its division are as follows. The book opens with a *preliminary essay on the Bible and the Jewish people*, in

which the author, with great ability, shows how strong a guarantee for the authenticity of the Bible is found in the fact that the sacred text has ever been the code of the Mosaic legislature. He then proceeds to establish from profane writers exclusively, the history of the Creation, of the Fall, of the Deluge, of the dispersion of the human family, of Abraham and his numerous posterity, of the Patriarchs, of the Judges, of the Kings, and, in fine, the fortunes of the Jewish people up to the coming of Christ. All these testimonies are arranged parallel to the texts of the narrative of Holy Writ. A cloud of witnesses, strangers to each other, are thus gathered around the Lawgiver of the Jews, of whose existence they were ignorant, and by their testimony are made to give to his words the weight of the authority of all times and nations.

The second part of the work contains the life of Jesus Christ, the history of the apostles, and of the principal events of the foundation of Christianity. The sources are contemporary historians, documents furnished by archaeology, and the many scientific discoveries of our age.

The volume is closed by several most interesting dissertations on the origin of polytheism, on general chronology, on the history of language, and on other subjects which best serve to throw light upon the history of the Bible.

III.

The Essence of Christian Worship, and the Reunion of Christendom. By John Stewart M'Corry, D.D.

We have great pleasure in recommending to our readers this pamphlet, which is highly interesting, both for the matter and for the way the subject is treated. It fully bears out the high character Dr. M'Corry has already established for himself by his many writings.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1867.

THE RIGHT TO EDUCATE: TO WHOM DOES IT BELONG?

1.—*The question stated.*

Every child that is born into this world is born with one great, undeniable, pressing need—that of education both physical and moral. Limiting our view for the present to the need of moral education as distinguished from physical, we are taught by our reason that the Author of man's being must have made certain provision through which that want is to be adequately met. At its birth, the child is member of two natural societies, of which one is large and one small, the former being civil society, the latter the society of the family. Each of these societies is governed by its own proper authority, and a question at once arises as to which of these authorities has God confided the right of education. Have the parents the exclusive right of educating their children? Or does that right exclusively belong to the state? Or is it a joint right to be exercised by both in common? And how are the claims of the Church to be adjusted with the established claims of either? Few questions are more momentous than this; since on its solution depends the welfare not only of individuals and in the spiritual order, but of nations and in the civil order itself. We propose in this paper to answer it, and to show what parts in the work of education belong respectively to the parents, to the Church, and to the state.

2.—Proofs that education is a parental right.

Several philosophers who do not pretend to be statesmen, and many statesmen who have no claim to be philosophers, have asserted that education being a public function, is placed under the control of the civil power. Among others, M. Cousin¹ declares roundly that the state has the right of conferring (or of withholding) permission to teach, since teaching is not one of the domestic natural rights, but a power belonging to the public and to society. We hold, on the contrary, that education is not a function of the state, but an inalienable office of the parents. This is proved first from the natural indissolubility of marriage; secondly, from the relations established by nature between parent and child; and thirdly, from the common consent of writers on morals. And first, from the fact that nature wishes the marriage bond to be indissoluble. Even the most cynical philosophers have recognized in the marriage contract certain elements of perpetual indissolubility, and have acknowledged with Bentham that the perpetuity of the marriage bond is in accordance with nature, suited to the wants and circumstances of families, and more generally favourable to the individual. Now, what manner of wants are those to meet which, marriage should be, even by the admission of such men, naturally indissoluble? Principally the education of the children, which, if the marriage contract were to be broken at caprice, would be rendered altogether impossible, since in such an hypothesis the children would become cast-aways abandoned at hazard. If, therefore, nature has made marriage indissoluble precisely because otherwise the education of the offspring would be neglected, nature has given to the parents the right of educating that offspring. And not only has it given the right, but it has imposed the duty; and a right which is bound up with a duty is altogether inalienable.

In the next place, see how carefully and beautifully the Divine Author of nature has provided for the discharge of the parental duty and right of education. The most powerful natural motives combine to make the parent fit to educate, and the child apt to receive education. Paternal love, the most abidingly tender of all the natural affections, the consciousness that the peace and honour of his family and the support of his own hoary age depend upon the training given to his children, are strong impulses to urge a father to discharge faithfully what the law of nature teaches him to be a sacred duty. On the children's part, nature has left them absolutely at the power of their parents, and as in the beginning they are actually incapable of action or thought of their own, so they are taught first by instinct, and

¹ *Debats*, 4 Mar., 1844.

later by duty, to render full obedience to their parents, and not only to obey, but to obey with implicit confidence and love. Thus, the perfect discharge of the great work of education has been hedged in and secured by the strongest impulses that can sway the human heart, by love, duty, and interest. Now, if the right of educating their children did not belong to the parents, all this exquisite economy, this wonderful adaptation of means to an end, would be aimless and wasted. And hence, finally, moral writers who, even on grounds of natural morality, inculcate on the young the duty of obedience to their teachers, are accustomed to assign as a motive for such obedience, that the teacher stands in the place of a parent, and that he is the parent's representative. Education, therefore, remains a domestic function, even where many parents provide at their own expense and care a teacher to whose care they confide their little ones.

3.—*The Catholic Church possesses educational rights on two grounds.*

On merely natural grounds, then, we conclude that the education of children belongs of right to the parents. The Church recognizes these rights of the parent in their fullest extent, and as guardian of all rights, but more especially of natural ones, she has ever protected parents in the exercise of their legitimate authority. Her principles and practice in this matter are admirably illustrated in the following instance.¹ In the thirteenth century, when the temporal power and influence of the Popes was at their highest, when the brightest diadems in Europe paled before the glory of the Tiara, when Innocent the Third, and Gregory the Seventh, and Boniface the Eighth, ruled the world from the chair of St. Peter, it was proposed by some that the infant children of Mahometans and Jews should be forcibly separated from their parents, baptized and educated as Catholics, to the great increase of the Church and the salvation of souls. This proposal met with a determined opposition from St. Thomas of Aquin, who urged that such was not the usage of the Catholic Church. There had been, he argued, many most powerful Catholic sovereigns, such as Constantine and Theodosius, who had many saintly prelates like Sylvester and Ambrose to advise them, and such men as these would not have neglected to recommend the proposed plan, had it been conformable to reason. But it is not conformable to reason. It is even repugnant to natural justice. For nature has made the child a thing belonging to the father, and has decreed that, until it attain to the use of reason, it should remain under the father's care. Hence it would be contrary to natural justice that the child, before he has the use of

¹ Taparelli, *Esame critico*, etc., part I., pag. 399.

reason, should be withdrawn from the parents' care, or anything done in his regard against his parents' will. But when he begins to have the use of his free will, he begins to be his own, and is able to consult for himself in whatever concerns the divine or natural law, and then he is to be led to the faith, not by violence but by persuasion.¹

It is on these parental rights that the Church rests in great part her propagation among men by means of infant baptism. The law of nature makes the child as it were an instrument, so regulated by the father's intelligence that it thinks with the father's thought and wills with the father's will. Now a Catholic parent, by the very fact that he professes to be a Catholic, publicly and solemnly acknowledges before his fellow men, his conviction of two cardinal truths. He acknowledges, first, that he feels it to be his conscientious duty to submit to the Catholic Church as to the infallible teacher of truth; he acknowledges, secondly, that to belong to the Catholic Church is the sole means of salvation. By virtue of the first of these principles he acknowledges his obligation to follow the guidance of the Church in whatever things concern the possession of the truth and the preservation of the faith; by virtue of the second, he admits his obligation to place within her, as within an ark of salvation, all those whose interests are dear to his heart and who have been confided to his care. Hence, love no less than duty leads him to hand over his infant treasure to that divine society, which he calls by the endearing name of his Holy Mother the Catholic Church. And what that Church refuses to do in the case of unwilling infidels, she does in the case of Catholic parents; and gladly accepting the child that is offered to her, she regenerates him with water and the Holy Ghost, and incorporates him with her supernatural society.

Over the education of the Catholic child thus incorporated with her, the Church can claim on two distinct grounds a right to exercise control. First, because she is the divinely appointed guide to truth, and accepted as such by the parents, whom therefore she can direct as to the manner in which they are to educate their children so as to discharge their duty faithfully in the sight of God: secondly, because the child itself has been *legitimately* admitted to the society of the faithful, and has become one of those whom she has to guide to salvation, whom she has to instruct in the truth and to warn against every error.

4.—*Nature and extent of the educational rights of the Church.*

The right of the Church in the matter of education, the character by which it enjoys those rights, and the extent and limits of

¹ S. Thom. 2. 2, *Quaest.* x., act. xii

the same, are so admirably set forth in two documents issued by ecclesiastical authority in Ireland, that we cannot serve our present purpose better than by reproducing portions of them here. Our first extract shall be from the synodical address of the Fathers of the Council of Thurles:—

“As rulers of the Church of Christ, chief pastors of His flock, rigorously responsible to the Prince of Pastors for every soul committed to our charge, it forms, as is obvious, our first and paramount duty to attend to the pastures in which they feed, the doctrine with which they are nourished. . . . It is, we feel assured, unnecessary to observe to you that, of all modes of propagating error, education is the most subtle and dangerous, furnishing as it does the aliment by which the social body is sustained, which circulates through every vein, and reaches every member; and that, if this aliment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence the awful obligations we are under, at the peril of our souls, of watching over the education of the people whom God has intrusted to our charge” (pages 6-7).

Our second extract shall be from the letter addressed by Cardinal Cullen to the Catholic Clergy of the archdiocese of Armagh in 1850:—

“The right which we enjoy, and the obligation under which we are placed, of attending to the education of youth, are derived from the Divine commission by which we exercise our spiritual ministry. This commission, which was given to the Apostles and their successors, in the following words, ‘Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world’—*Matt.*, xxviii. 19-20,—evidently inculcates the duty of teaching all the dogmas of faith, as well as all the principles of morality. Whatever regards the nature, attributes, and moral government of the Deity, as well as whatever concerns the conscience of man in his individual capacity or numerous social relations, all this is directly contained in the Divine commission. But the subjects thus indicated must have a direct or indirect connection with the various departments of human knowledge, and the exercise of the Divine commission must consequently extend to the supervision and control of every system of education proposed or instituted for the children of the Catholic Church, lest in any particular department of knowledge they should be infected with errors or opinions at variance with their faith; so that the Divine commission given to the apostles implies a positive duty, imposed exclusively on them, to teach all Divine truth, and, if I may say so, a negative duty or right to impede the teaching and to resist the propagation of every error, opposed to heavenly revelation.

"This right of inspection and control, whenever there is question of the faithful committed to our charge, belongs preëminently, as you are all well aware, to the episcopal body, according to the words of the Apostle, 'Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God which He hath purchased with His own blood'—*Acts*, xx. When the education of the children of one diocese is in question, the matter is within the jurisdiction of the Ordinary of that diocese. When many dioceses and provinces are concerned, then the question is not to be decided by any particular bishop, but by all the prelates of these provinces, or, when they disagree, by the supreme authority of the Roman Pontiff. To resign such a right, to shrink from the duty it involves, to suffer the little ones of Jesus Christ to be torn from the maternal bosom of the Church and delivered up to the hands of unprincipled or irresponsible teachers, or to be imbued with erroneous doctrines, would be to prove false to the Divine commission we have received, to abandon to the wolf, like the hireling pastor, the flock committed to our trust, and to dishonour the glorious ministry with which we are invested, by a treachery as cruel as it would be unprincipled" (pages 6-7).

5.—*The civil power, as such, has no right to educate.*

From all we have said we may draw the following conclusions: first, that the right to educate is primarily a parental right, the exercise of which, in case of Catholic parents and Catholic children, has been placed by God under the control of the Catholic Church. Secondly, that the Church, in virtue of her Divine commission to teach all nations, has a positive right to teach truth, and a negative one to resist the teaching of error, and that this double right is indefeasible and independent of all earthly power. Thirdly, as a logical consequence of the two former, that the civil power has *not* received the right to educate; that education is not a civil but a domestic function; and that, far from interfering with the educational rights of parents, the state is bound to protect them in the peaceful enjoyment of those rights. This truth was fully apprehended by the ancient Romans in the best period of Roman society. "The state presumed not to pass the threshold of the Roman father with any educational code in his hand, though it did, at a later period, attempt to expel that novel system imported from captive Greece, which gradually changed the face of Roman life".¹

6.—*But it ought to lend material assistance to those who have the right to educate.*

But although the state has no right to take upon itself the office of educator, it is not therefore debarred from all share in

¹ Professor Orneby "On the History of Roman Education", *Atlantis*, vol. iv. p. 2.

the noble work of instructing the people. It must, however, be content to take the place of an assistant, and not that of a principal agent in this work. It is competent for it to assist the parents by providing them with help to exercise with greater ease and efficacy the charge which God has imposed upon them concerning the education of their children. It is a proof of high social perfection in a country, when the civil power fosters with genial care the growth of sound knowledge, especially such as the peculiar circumstances of time, place, and persons, seem to require in the people. Elementary schools for the masses, middle schools for the more adult, and a higher or even the highest training for the few who can aspire to profit by it, are precious gifts which the state can bring to aid in the enlightenment of a people. It is one of the natural functions of a government to promote the advancement of learning and to provide its citizens with the means of instruction. But since it is certain that the state can interfere in education only as a helper of those naturally charged with educating the young, its first duty in a community of mixed religions is that of rigorous impartiality with regard to the various churches. Let us suppose that, instead of preserving this impartiality, the state employed all its educational machinery to Protestantise the Catholic body, or to Catholicise the Protestant children, or to sap the religious faith of both, and it will be at once apparent how great is the injustice it would commit. The sole claim it has to interfere in education is, that it may help parents to educate their children according to their conscientious convictions; and yet, instead of helping, it would, in the case supposed, do its best to hinder this result. Such a course of proceeding can be justified only on the supposition that to *help* and to *hinder* mean the same thing. This spirit of impartiality between the various religions of the community is the animating principle of the Prussian state-educational system. Starting from the axiom, that for the education of youth adequate provision must be made by public schools, it goes on to declare that in the management of the public schools, the confessional (i.e. denominational) relations must be kept in view as much as possible. This principle of denominational education is fully carried out in all the details of the system of public instruction.

7.—*These principles violated by a two-fold form of educational monopoly established by modern governments.*

A far different spirit, however, has obtained and still obtains in many countries of Europe. In these the government, not satisfied to be merely an assistant in the work of educating the

¹ See *Letter to Most Rev. Archbishop Cullen on the actual state of Education in Prussia*: Duffy, 1859.

people, has more or less openly arrogated educational functions to itself, and has so arrogated them as to concentrate in its own hands the monopoly of instruction. This educational monopoly has presented itself under two forms. One form is that of a direct monopoly where all individuals and corporations other than those licensed *ad hoc* by the state, are prohibited from dispensing knowledge and from teaching at all. In this form the state simply displaces all other influences to make room for its own. The other is that of an indirect monopoly, where the government makes it impossible for young men *otherwise qualified* to attain to offices of emolument and influence, or makes it difficult for them to reach the learned professions without first taking degrees, which can be granted only by favoured institutions of the state. In this form it does not directly displace other educational bodies, but enters upon a rivalry with them which it makes altogether unequal by the display of immensely powerful advantages on its own side. It is plain that this form also has all the defects of a monopoly.

8.—*Three classes of motives which have led governments to monopolize education.*

Before we pass on to point out the defects of some state systems of education, it is worth while to delay for a moment to consider the motives which in modern times have influenced governments to make the work of instructing the people their own peculiar province.

We shall not be guilty of the injustice of saying that these motives have been in every instance unworthy or interested. There have been statesmen, no doubt, who undertook the work of education from a sincere conviction that thereby they were consulting for the best interests of the people under their care. They were acting, according to their lights, under the influence of the traditions that had come down to them from better times. Love for the poor and zeal for their instruction were the leading features of the old Catholic society, and the long years that have elapsed since the so-called Reformation have not been able to obliterate altogether from men's hearts the blessed traces of these virtues. But their good intentions did not guarantee these estimable men from falling into mistakes of the most serious character.

Apart from these philanthropic views, the springs of the modern systems of education have been either simply statecraft, or the teachings of that unhappy spirit of naturalism which is the characteristic feature of the age. Modern governments are, if possible, still more jealous than were the old-fashioned ones of any influence which could cripple their own liberty of action,

or interfere with their peculiar views. The gigantic power wielded by whoever has the control of the education of a whole nation, was a prize too well calculated to dazzle and fascinate them. They saw that, once possessed of this power, they would be enabled to remove the obstacles that stood in the way of their policy, and to lessen the difficulties of the problem which the governing of a community of mixed religions is sure to present. By its help they would be able to mould according to their fancy the intellects of the rising generation, and thus to secure for their own political views a sure support in no long future. This was one of the ideas conceived and carried out by the first Napoleon, and it bears the mark of his bold and unscrupulous genius.

But the true parent of false systems of education is the modern spirit of naturalism. By naturalism we understand that cast of thought or bias of reasoning which leads men to exclude altogether, or at least to restrict within limits as narrow as possible, the influence of supernatural revelation upon the practices and institutions of social life. This habit of mind does not quarrel with revealed doctrines as such, as long as they remain in the regions of abstract speculation. But as soon as they are proclaimed to be the one immutable standard to which all the details of life, whether of individuals or of societies, are to be made conformable, it takes alarm at once, and in the name of liberty puts forth all its strength to crush what it calls fanaticism and priestcraft. This is not the place to sketch the origin and growth of naturalism, by tracing it back to Protestantism. Nor is it the place to show how it has led to the secularization of politics, of science, of political economy, and of the marriage contract, all of which have been gradually divorced from the direct action of religion. It is enough to point out here that it is to its influence we owe the attempts made almost everywhere to exclude the Catholic Church from the work of education, or at least to admit her to a share in that work only upon terms which, while they degrade her and the Divine Religion of which she is the teacher, practically serve to counteract the slender influence she is in theory allowed to exercise in the schools. It is, we are convinced, impossible to appreciate correctly the mixed system of education, without taking into account the parallel process of secularization which to-day is taking place in so many other matters. Let any one take up the Syllabus of 8th December, 1864, and examine the nature of the principal errors of the age as therein described. He will find underlying each of the ten heads to which these errors are reduced, one fundamental, all-pervading principle, viz. that all supernatural action of God and of God's Church is to be banished from the world of thought and of action. The secularization of education is not therefore to be

judged alone. It is but part of the bitter produce of a poisonous tree; and no matter how fair it may be made to appear when some cunning hand offers it for the acceptance of an unwary people, it is enough to look at the stock whence it issued, and at the deadly fruits that cluster by its side, to be quickly convinced that it is a gift fatal to whosoever will use it. The bad tree will, perforce, produce evil fruits.

9.—*Government system of education for Ireland is an unjust monopoly.*

But whatever may be the motives that have led governments to monopolize education, directly or indirectly, whether they are moved thereto by philanthropy, or by statecraft, or by naturalism, one thing at least is certain, that all such monopoly is unjust, because it is based on the unjust usurpation of parental and ecclesiastical rights. This deadly sin of its origin taints with poison the entire system of state education.

We now proceed to consider somewhat more fully the form of state education with which in our day and country we have to deal. Beside the radical injustice above described on which it is based, the system of education imposed by the state upon Ireland has two capital defects, in that it is a monopoly, and in that it is mixed.

That it is a monopoly, especially as far as university education is concerned,¹ has been well shown in an able paper by Monsignore Woodlock, Rector of the Catholic University in Ireland. Of the two universities recognized by law in this country, Trinity College is undeniably and exclusively Protestant. "As a matter of fact, its governing body, consisting of the provost and senior fellows, are *all* members of the Church as by law established, and with two exceptions, are Protestant clergymen. The other fellows and the scholars on the foundation, are likewise Protestants; and thus in a city where, of a population of 254,000, only 58,000 are Protestants (of all denominations), and in a country in which only 11.8 per cent. of the inhabitants are members of the Established Church. . . . What wonder that Catholics should consider it a hardship to be forced, if they wish to get university education near home, to seek it in an institution from whose dignities and management they are excluded, in which an antagonistic creed is always put forward ostentatiously in a position of superiority, while the faith of their fathers, if it be not contemned and scoffed at, is systematically treated with silent indifference, or with supercilious patronage? What wonder that Catholics being declared by Act of Parliament 'freemen',

¹ "University Education in Ireland", *Irish Ecclesiastical Record*, vol. i. pag. 24-26.

in every way equal to their Protestant fellow-countrymen, should be unwilling to continue begging as a favour at the gates of such an institution, for the academical honours and distinctions to which they are entitled as a right? It is absurd that in the metropolis of a free country, containing inhabitants of various religions, a handful of clergymen of one denomination should pretend to a monopoly of university education—should hold in their hands the keys of knowledge, doling it out as they please, and obliging even those whose faith they denounce as idolatry and superstition, to send their sons to their schools? Would such a system be allowed in any other country? Would a few Catholic priests be allowed, even for one hour, to monopolise the university education of Protestant England?"

So glaringly intolerable was this monopoly that the Queen's University was established to remedy the evil. But here again the government chose to proceed on the false principle that education is a proper function of the state. The entire scheme of the Queen's Colleges was based on the exclusion of the Catholic Church, and concentrated to an unprecedented degree in the hands of the civil ruler the influences that were to educate this Catholic nation. The system was condemned by the highest authority on earth, and in consequence, as far as Catholics are concerned, the monopoly of university education is as rigid and comprehensive as ever. "We have", says the Rector, "a total of 6,360 Catholic youths receiving a superior education in Ireland. Few, if any, of the Catholic institutions to which these pupils belong, look with favour on the existing universities. On the other hand, none of these youths ought to be excluded from university education on account of conscientious objections; and yet by far the greater number are practically excluded at present".

This would be enough to prove that the system is a monopoly. But there is still more. Although the penal laws that inflicted forfeiture of all property on whosoever was educated at a Catholic school, have been erased from the statute book, there yet remain penalties to be incurred by those who for motives of conscience cannot avail themselves of the advantages offered by Trinity College and by the Queen's Colleges. Such persons suffer for conscience sake these disabilities: they are delayed in their course to a profession one or two years longer than the graduates of the favoured institutions, they are obliged to attend additional lectures and to pay extra fees, irrespectively of their proficiency in literature and science, or in law. Besides which, the wide stream of government patronage flows through the universities. It cannot, therefore, be denied that the system protected by such penalties as those is other than a monopoly.

10.—*Educational monopoly dangerous to the state.*

This monopoly is full of danger to the state itself, and full of evil consequences to the people who are made to suffer it. We here consider it especially as it is developed in the colleges where the government appoints the professors, determines either immediately or mediately, the curriculum of studies, at pleasure omitting this branch and extending that, and even stooping to such minute details as to designate the authors whose works it would gladly see in the students' hands. By its means the government gathers together a band of professors, men of ability and learning and energy, and to their hands it seeks to commit the youthful intellects of the nation. What security has the government that the power which it has erected and set in motion, may not be turned against itself? No doubt, in the beginning things may go right; the educational machine will obey for a time every touch of the master's hand; but what is there to hinder revolutionary principles from being introduced by degrees into the teaching of the professors, who have full control over the minds of the pupils? What is to prevent a state university from becoming the mother of the wildest and most insane anarchical doctrines? Is the philosophy of the day so sound, that in the hands of an unscrupulous professor it may not readily be used as a weapon to slay the faith of his scholars even in the existence of God, which faith is the basis of all moral law and moral order? Are the social theories now in vogue so free from the revolutionary taint, that it would be idle to fear the spread of insubordination to authority? Is there no danger that statesmen may lack either the time, or the vigilance, or the ability to detect these evils on their first appearance? or that they may not find it possible to check their growth when once they begin to develop themselves?

We have had in our own times a striking proof of this danger born of university monopoly. From 1830 to 1848, the university monopoly was in full force in France. No career was open to him who was not possessed of a degree, and no degree was to be procured save in the condition of having made the course of rhetoric and of philosophy in a state college. For eighteen years the flower of the French youth was delivered up bound hand and foot to the teaching of the university professors; and the men who now write and teach and govern in France, were formed in the mould and saturated with the philosophy then taught in the halls of the state colleges. The late M. Cousin during all that time was the master mind that ruled and domineered the university, and through the university all the schools in France, except a few humble Catholic establishments. He forced his eclecticism upon the minds of the youth; he

compelled them to think as he thought, and to speak as he spoke, because otherwise they could never proceed to their degree. What has been the result? Let Mgr. Dupanloup's late work, *l'Athéisme et le Péril Social*, tell us what it has been. First, a wide spread atheism, not merely speculative, but carried out in practice to the subversion of all morality, of all order; an atheism which has put on new and horrid shapes that never before had been seen on the earth; an atheism which, as the illustrious Bishop of Orleans has shown on the authority of its own professors, is the consort of socialism, and aims at the overthrow of society. If France is to-day restless and uneasy as those are who live over a slumbering volcano—if each morrow may bring to pass the most startling changes in her social state—if her government is in daily fear lest the reins be plucked from its hands, it is due, beyond all doubt, to the university monopoly which has moulded the present generation.

Again, the monopoly of education will be a perpetual source of irritation against the government. Many parents who are placed high enough to disregard the advantages offered by the state system, will save their children from the pernicious effects of that system, by sending them abroad for their education. Many others not so fortunate will surrender their children, but with fear and trembling, with uneasy conscience, and if the truth be told, with irritation against the power which demands from them a sacrifice that costs them so dearly. But the vast majority of Catholic parents, who prize their own rights and appreciate their own responsibility as parents, who listen to the voice of the Church and love the souls of their children, will never, never rest under the disabilities which they are made to suffer for being faithful to their conscience and their duty. And above all, the whole influence of the Catholic Church will be arrayed against the state education. She never can, and never will, submit to a tyranny which would rob her children of their faith, and herself of her children. The civil power may afflict her, and persecute her, and fetter her, but it can never subdue her. As long as this unjust thing remains, so long will she use every lawful means in her power against it. Is it wise, is it prudent for a government wantonly and gratuitously to provoke a contest which experience tells will never end as long as there is a bishop left in the Church—a contest in which the best friends of religion, and subordination, and conscience, and morality, will infallibly be arrayed against it? To provoke such a contest is to court sooner or later a defeat. To come off victorious for a while over the Church, is one of those successes which are even more hurtful than defeats; for it is a victory won over that power which alone can make men obedient to their rulers for conscience

sake. And when men have once unlearned the duty of conscientious, obedience to authority, the framework of society can be kept together only by the iron hands of brute force.

Nor is this monopoly less dangerous for the people. For it is an attempt against their liberties far more aggressive and threatening than a standing army. It is an attempt to take prisoner the national intellect, and to mould it at will upon doctrines prepared and calculated to procure support for the political views of the captors. Under the pretext of freeing education from the bars and bonds placed on it by the Church, and in the name of intellectual liberty, modern progress would make slaves even of the very souls of the young. No doctrines shall be taught save those pleasing to the civil government; as in the case of the National School books in Ireland, the very name of their country must never be allowed to fall under the scholar's eye; to them the glorious memories of the past must never be mentioned; for them the saints and sages, the priests and kings of their fathers, the heroic morals of every supernatural and natural virtue that can make a people blessed and noble, must disappear from the pages of history. What slavery can be more degrading than this? what chains more galling? and what can be more unjust? Justice demands that the burdens imposed on a people should bear a proportion to the advantages to be derived by them in return. And yet, when a government monopolises education, it compels the citizen to contribute to support a system which is directly calculated to enslave him, and to teach doctrines subversive of all he holds dear in religion. So that, besides paying his quota towards the support of a system which is hostile to his faith and principles, he is compelled to incur fresh expense to provide for his children an education conformable to his conscience and his feelings. By the common verdict of mankind, the Irish Church Establishment is a monstrous injustice, because the Irish Catholic is compelled to support the minister of a religion which his conscience condemns, and in addition feels bound to contribute towards the maintenance of the clergy of his own Church. And if this be an injustice, can it be just to insist that a people should pay for an education which their conscience condemns, and at the same time expend their means in providing for their children such instruction as they can approve of?

Other dangers resulting from the state monopoly of education we shall consider in our next, where we hope to treat at some length of the mixed system.

BOLOGNA.

“ Within the ages which before me pass
 Art shall resume and equal even the sway
 Which with Apelles and old Phidias
 She held in Hellas’ unforgetten day.
 Ye shall be taught by ruin to revive
 The Grecian forms at least from their decay,
 And Roman souls at last again shall live
 In Roman works wrought by Italian hands,
 And temples, loftier than the old temples, give
 New wonders to the world”.

BYRON'S *Prophecy of Dante*.

Bologna is one of those cities which could grow up nowhere but in Italy. Its chief characteristics may be found singly elsewhere; but far and wide should we have to seek (and as far as our own observation has gone it would be but in vain) ere we could meet with all of them combined in another country. In any land but Italy Bologna would have been a Capital, and as such would take no mean place among those of Europe, whether in respect to size, population, or the grandeur of its civic and ecclesiastical buildings. It is, besides, a University, the oldest and one of the most honoured in Italy; its Schools of Science can compare with any both in great names and in the crowds which thronged their halls. And yet again it is a School of Painting, one of the most favoured of those bright spots where that sweet influence loved to dwell, and where she trained in earlier days a Francia, and in latter times the Caracci to make the Bolognese a name of power.

These three characteristics alone will suffice to show how difficult it would be to find a parallel for Bologna. There is but one city to which the mind naturally turns when all these requirements are sought: but that rises so high above Bologna that the parallel seems to be lost when at last found, and the great subject city sinks almost into insignificance when brought into comparison with immortal Rome. And yet it is in this very relationship that we must view it, if we would understand the greatness and strength of Bologna; because it is assuredly the power of Rome which has made it what it is, the genial influence of Rome which has developed its latent energy, and the imperial fostering hand of her Pontiffs that has patronized and formed her schools of art and science. To visit Bologna before Rome, is to enjoy a foretaste of a great treat in store; it is to find oneself under the influence of a powerful spell which is yet to work far more effectively in its own great home. But to come, as we did, from Rome to Bologna, with an interval of time sufficient for new scenes to have taken off the gloss of older impressions, was at once

to recognize under new combinations the old imperial influence, and to bow before a greatness in art and science well nigh as powerful in its way as that higher and diviner claim which the centre of Catholicity exercises over the Christian mind. There is of course an overpowering greatness in Rome, which can make itself felt no where else in the same degree; yet do we recognize it the same in kind in the august and queenly daughter: and if, as we have sometimes felt, its very mightiness causes it to seem hedged in and trammelled by the vast fragments of that Paganism over which it triumphed, and which it so wondrously converted to its own use and service, at Bologna it seems to move with a freer step and to sweep with a fuller grace its imperial purple over its broader way.

There is a grandeur about these Roman Pontiffs which distinguishes them from all other powers. Theirs is the true imperial spirit, which so called Emperors seem to strive after in vain and to follow with unequal steps. Their works are on so noble a scale, their designs are so vast, their achievements are so truly great, that we see they are working for all time, that their dynasty is such that they can afford to wait; time and circumstance are with them but lesser considerations; a generation more or less, what is it to a royal line which rose with Christianity itself, and closes but with the end of time? They can afford to wait; and so they see dynasties arise and fall, men struggling to build up great names, and perishing in the effort; vast works began and left unfinished, to be swept away by those who follow, who in their turn are too busy with their own passing schemes, to care much for those who have gone before, and whose works too often perish with them. They can afford to wait; and thus the work of one Pontiff passes with his triple crown to him who next succeeds, and the design long pondered over, grows, like nature's grandest works, to a slow and perfect maturity, and takes its place in due time among the great things of the earth, and withal with a sign of wisdom and experience on its brow which points to a nobler origin and a holier source than those can do over which it towers: "*ex munificentio*" and then a Pontiff's name, suffices to record what may in so many cases be read even in the dignity of the work itself.

If we feel this, and are almost pressed down by its greatness in Rome, its influence is not less truly though more gently experienced in Bologna. The noble streets with their broad colonades; the vast Piazza with its classic treasures; the splendid churches, of which it is difficult to determine the chief and most interesting, so grand and rich are they in treasures of art and devotion; the University, so full of ancient glory, and with such a line of great names stretching down from earliest times even to

our own day; and, to crown all, its Gallery of Pictures, rich in priceless treasures, which render it no mean rival to the vaunted collections of Royal cities, and yet infinitely richer in the glory, that its own sons have wrought those miracles of art; these, one and all, testify in their own several ways to the power of Rome, which planted so picturesquely at the foot of the Apennines a city second only to itself in all that marks the presence of highest and purest civilization, religion, science, and art.

As we stroll in the early morning along the broad streets, beneath the noble and massive porticoes which shelter alike from summer heat and winter cold—and here heat and cold are both in extremes, for Bologna is accounted the hottest and coldest city in Italy—we soon find ourselves in what is evidently the heart of the place, a large capacious heart such as becomes Bologna; a noble square, the *Piazza Maggiore*, or, as it is sometimes called, *Piazza del Gigante*, from the gigantic figure of Neptune with which Giovanni di Bologna adorned the magnificent fountain that San Carlo Borromeo erected when he was Legate here.

This fine Piazza is encompassed with buildings worthy of so noble a site. Here stands the Church of San Petronio, which claims for many reasons our first attention.

Although not the Cathedral, it is the largest and most marked church in Bologna. It is full of character, and though not half completed, it somehow satisfies the mind more than others of great renown which have received the last finishing touch. There is a vastness of design about San Petronio which one could hardly hope to see completely realized. It is an audacious thought, grand in its conception, filling the mind and satisfying it at once, and so needing no further carrying out.

It was to have been in form a Latin cross more than one hundred feet longer than St. Peter's at Rome! The nave was completed, and but little above the triple doors does the west front rise; yet what a treasury of art is here, what a glorious fragment of a great design. Bologna was a Republic when thus much was done, and large hearted men were her sons at the end of the fourteenth century. How do these triple doors put to shame our modern attempts at church building, and what we now call rich decoration. Why, there are more statues and bas-reliefs in them than would go to the adornment of many a modern Cathedral. For example, see what *Jacopo dalla Quercia* has wrought with his own hands upon the central doorway alone. There are no less than thirty-two figures of Patriarchs and Prophets, with the Eternal Father in the midst, five subjects from the New Testament in the architrave, and five from the Old Testament on each pilaster. While over the architrave are three life-size statues of our Blessed Lady with the Divine Infant, San Petro-

nio, and Sant' Ambrogio. What a labour of love must this have been to the great Sienese Sculptor who had worked at Florence in noble rivalry with such men as Ghiberti and Donato. As we linger over the innumerable figures which he so skilfully devised, or follow in admiration the graceful flow of the tracery which his jealous care would leave to no meaner hand, we seem in some measure to enter into the spirit which made of that twelve years' toil a dream of poetic beauty, first conceived in his own great mind, and then wrought out for us in undying marble.

It is no small praise to *Tribolo*—for so has the Florentine nickname superseded in history the patronymic of this fine sculptor, and the *scapegrace* will cling to the man long after the boyish follies have passed away—it is no small praise to *Tribolo* that his handywork upon the side doors can stand comparison with what Jacopo wrought. Here we have angels and sibyls on the arches, and four Scripture subjects on each of the pilasters, while under the right arch is Lombardo's *Resurrection*, and under the left the *Entombment* by Amico. How lavishly, and yet with what judgment and skill, did these men of old decorate the church doors. It is as though their Christian hearts so overflowed with love, that they could not stay their hand until the Sacred Temple itself was entered, but that perforce they must, like the wise men of earlier times, pour out their rich offerings at the very feet of Him they came to adore. Surely these were ages of Faith.

When we pass these glorious portals, the Nave presents itself in a simplicity of outline and vastness of design which are very striking. The wide yet low pier arches which span the entire nave, the narrow aisles, the heavy capitals which crown the square piers, even the huge iron ties which strengthen the arches, all combine to form a picture as strange as it is solemn. More than twenty chapels line the walls, and scarcely one of them, if one, is without its choice work of art, of painting or of sculpture. And this abundance of pictures is not confined to San Petronio, but is common not only to every church, but to every public building, and indeed to every house of note, in Bologna; pictures not only valuable in themselves, but having a peculiar interest as illustrating some era in the celebrated Bolognese School. Hence it is that this great School can be studied fully only on the spot. Elsewhere we have specimens of its chief masters, but here we have those masters in the midst of their pupils, and here moreover we have many of their noblest works which as frescoes cannot be removed. For years Bologna has been a great picture mart from which noble collections have been enriched, and thus many a fine saloon and many a private gallery has been emptied of its richest treasures; but mouldering walls and half neglected corridors still show how zealously the artists worked, and how

well the people appreciated the works which placed Bologna so high amid art-capitals.

As might naturally be expected, the public buildings, which are of grand dimensions and of majestic simplicity, are copiously adorned with frescoes and statuary. We need not quit the Piazza Maggiore to illustrate this; for there stand in fitting companionship with San Petronio, the two chief palaces, the *Palazzo Maggiore del Pubblico*, formerly the residence of the Cardinal Legate and the Senator, and the *Palazzo del Podestà*, the ancient seat of the municipality. Here we have such grand staircases and halls of state, that we are at once reminded of Rome, and were it not that the walls glow with the heroic deeds of the Bolognese, chronicled by their own skilful fellow-citizens, we might fancy ourselves once more amid the grandeurs of the Vatican; indeed, the same great architect wrought in both, for both owe much to Bramante. The University is, as we have said, the oldest in Italy and the first wherein academical degrees were conferred. It is believed that in the thirteenth century it had not less than ten thousand students. For a while civil and canon law reigned here supreme; but in time medicine, arts, and theology, were introduced; and in its new studies it took a lead almost as great as that which it so long held in law. Anatomy received here its full development in the dissection of the human body, where it was first practised; and how high its reputation for the pursuit of the physical sciences rose, the name of Galvani suffices to testify.

But there is one peculiarity which marks the University of Bologna beyond others, and that is the number of its female professors. Novella d'Andrea taught canon law, Christina de Pisa jurisprudence, Laura Bassi mathematics and physics, Maddonna Manzolina was professor of anatomy, and within the present century Matilda Tambroni filled the Greek chair.

It is true that much of the ancient glory of the University has departed, but a fair portion yet remains; and as we pass through its spacious lecture halls and public museums, and read on all sides the great names which raised it to its lofty eminence, we cannot but hope that it may share in the great revival of the present day, and draw, as of old, to its renowned walls the zealous youth of its own and of other lands. The tokens of its ancient influence are yet around it, the *Collegio de' Fiamminghi*, and the truly Spanish *Almo Collegio Reale della Illustrissima Nazione Spagnuola* still exist, where other national houses have passed away.

It will suffice to say, with respect to Music, that it here flourishes with a reputation that time but increases. The two Academies and unequalled Library are such as may be looked for only in such a city as Bologna, which boasts with reason of being

the most musical in this land of music. Rossini, though long absent, is assuredly not forgotten in the school to whose training he owes so much of his great reputation.

If our steps were first directed to San Petronio, our second pilgrimage was to the shrine of painting; and with almost a fever of excitement we hastened through the narrower and somewhat gloomy streets of the older portion of the city, to the Accademia delle Belle Arte. We had to traverse many of the quiet ways which have the antique aspect and half cloistered look which seem almost essential to the idea of a University town; and here, where the almost interminable arcades are low and heavy, that character is still more strongly marked.

The Academy itself was found to be in accordance with this impression, having been built as a College by the Jesuits; the good taste and architectural skill of that great Society receiving here, as it has also at Milan, the somewhat costly compliment of being employed to provide a home for Painting.

The Gallery is large and, what is of much more moment, well selected. It is truly national, containing comparatively but little which is not of native growth; and yet so various are the characteristics which mark the different periods of the Bolognese School, that all that monotony which such a collection would seem to imply, is here wanting. It is all the difference between a family picture, where the features of a parent are repeated in various faces, which, but for size and age, might be all represented by one, and a group of really intellectual persons intimately connected, wherein there is a something which denotes a common origin, and yet each stands out prominently with a character and expression essentially his own.

Through the anterooms, which are filled with the works of the earliest artists, who group with good effect around Giotto, their true master, we pass on to what may be considered the second period, which rises to its greatest glory in Francesco Francia.

There is no need for us now to dwell upon his works, for none can have visited any of the great Galleries of Europe without seeing some of his exquisite productions. And who that has seen them can fail to recall at once, even upon the bare mention of the name of Francia, those sweet embodiments of pious inspirations, those prayerful forms and chaste imaginings, which he has painted with so cunning a hand, and given us as an unfailing source of holy thought and divine contemplation? Who cannot recall, with gratitude to the memory of the modest and humble painter, the moments of unalloyed enjoyment during which he has lingered over a Madonna, a Pietà, or a gentle Saint, which in its beauty and devotion sheds a halo of glory beyond its own bright self, and seems by its very presence to sanctify the collec-

tion it adorns? What eye has not rested on those beauteous symbols of divine faith, which contrast with worldly and impure subjects around, makes as it were still more glorious?

Were testimony wanting to confirm this impression, we have that of one whose judgment few would venture to question on a matter of art, and especially on this his own peculiar branch of it. Raphael says in one of his letters, that he has seen no Madonnas better designed, more beautiful, or characterized by a greater appearance of devotion, than those of Francia. A testimony this honourable alike to both painters, and illustrative of the kind feeling and affection which no rivalry could weaken.

But though Francia may be studied elsewhere, it is only in Bologna that his school can be appreciated: for many of name herein are almost unknown beyond the *Æmilia*.

Thus it is that new names are continually presenting themselves to the traveller as he passes from Gallery to Gallery: the old list will no longer suffice him, and if he is for a while disconcerted hereby, he learns that useful lesson, which must come sooner or later, if his taste is to be really formed, viz., to see with his own eyes and to judge for himself.

The third great period in the Bolognese School is that of the Caracci. These three great artists, Ludovico and his cousins, Agostino and Annibale, may be said to have founded a new style of painting, or at any rate to have introduced a bold eclecticism into that art. Ludovico turned his travels to good account. The unpromising boy who left Bologna in disgust, returned to it to take the highest place among those who once had jeered at his dulness, and won to his school by his courteous manners those whom he held there by the power of his genius. Lanzi has sketched him in a few words: "His dilatory character did not spring from confined genius, but from deep penetration; he shunned the Ideal of the art as a rock on which so many of his cotemporaries had suffered shipwreck; he pursued nature everywhere; he exacted of himself a reason for every line he drew". His cousins joined him on his return to Bologna, and carried out his ideas in their several and very distinct ways. Differing widely in mind and taste, the brothers could hardly work together, yet did they both recognize the power of Ludovico, who ruled alike the refined and scholarly Agostino, and the rude, illiterate Annibale.

The value of this, the latest Bolognese School, may be judged by the pupils it trained, among whom we may mention as its chief glories, Domenichino, Albani, Guido, Guercino, and Lanfranco. These are of world-wide fame; but Bologna cherishes many other names which the student in her gallery will learn to prize at scarcely lower estimate.

There is not one among the hundred churches of Bologna which does not illustrate with some bright example the history of the national School of Painting: in many we may trace almost the entire course, so crowded are they with specimens of every period: and thus, as we pass from one to another, or from palace to public institution, we grow familiar with names that once sounded strange in our ears, and learn in time to recognize these new favourites who are quietly taking place among those we have ever loved. No wonder that Sir Joshua Reynolds urged his pupils to linger at Bologna; for there are minds here which have wrought for all time, that must be sought in the home which they have made so magnetic to all kindred spirits.

Bologna, like Pisa, has its Leaning Tower; indeed if number is to be the criterion, it excels Pisa, for it has two: yet no one would venture to compare the gaunt erections of the former with the graceful tower that adorns the latter city.

From a distance these two towers are very much like factory chimneys, and attract attention only by their inclination; but viewed nearer at hand, they have a quaint character of their own, which at least is grotesque. The loftier one is a square and massive brick tower, divided into three portions: the lowest, which is occupied by shops, had a projecting battlement; the other stages contract as they rise, and the whole is crowned by an astronomical dome. It is about two hundred and fifty-six feet in height, and inclines three feet two inches. The other tower is one hundred and thirty feet high, and inclines eight feet. The inclination is obviously the effect of a partial sinking of the foundations, which doubtless occurred after the works were completed, and thereby gives the appearance of a straight tower falling over; unlike what we see at Pisa, where much of the beauty of the tower is derived from the graceful curve of the sides, the architect having built the upper portion in the perpendicular after the tower part had sunk with its foundation out of that line.

Among the hundred churches of Bologna, there is one other besides that of San Petronio, which we cannot pass in silence. San Domenico has high claims upon us both artistic and religious. The Piazza in which it stands attracts immediate attention, for therein rise before us a copper statue of the great saint himself, and two canopied tombs of ancient date: we say rise before us, because the tombs, as well as the copper figure, stand elevated on lofty columns, like Petrarch's at Arqua,

———“Rear'd in air;
Pillar'd in their Sarcophagus”.

The church itself is a noble building, and worthy of the illus-

trious Order to which it belongs. It is rich in works of art, and contains among others of note, the tombs of King Enzo, Taddeo Pepoli, and Guido. But far beyond all these rises in interest and magnificence the Shrine of the great St. Dominic himself. In Bologna did that noble heart find rest during the latter days of his eventful and superhuman life; here did he receive and entertain St. Francis, when that lowly founder of another illustrious Order turned in rebuke from what to his poverty seemed the too sumptuous convent of his own Rule, and sought companionship with one as lowly, and therein as great as himself; and here did St. Dominic lay down his life, as he had foretold, and calmly passed to his exceeding great reward. When the Dominican Fathers looked around for one who could raise a shrine worthy of their illustrious founder, they had no easy task before them. At that date (1221), there was scarcely a sculptor living worthy of the name. True, many might be found who could supply correct copies of inferior originals, who, trained in the study of the later Greek school, could repeat with a certain skill the formal lifeless effigies which then passed current for sculpture. But one was at that moment just rising into notice, who caught the intelligent eye of the Dominicans, and who, as true genius ever does, soon showed himself equal to the great occasion. This was Niccolò di Pisa. Like his subsequently renowned fellow-citizen, Andrea Pisano, of whom we have before spoken as the sculptor of the first gate of the Battisterio at Florence, Niccolò turned to good account the opportunities which were afforded him at Pisa of studying the remains of early Greek sculpture. The Campo Santo in that city still contains many of those exquisitely carved sarcophagi which the Pisans brought home when they were building their Duomo. Upon these specimens of the best age of sculpture, Niccolò formed himself; and so when he was called to Bologna, he threw himself with all his energy and skill into the work, and wrought out in six years the glorious shrine, which is at once one of the grandest and one of the truest in Christendom.

It was subsequently to this that Niccolò completed the celebrated Pulpit in the Battisterio at Pisa, which shares with the Shrine the glory of the great sculptor's renown. A plaster copy of the Pulpit is now in the Kensington Museum, and gives a very good idea of Niccolò's style.

In the *bassi relievi* which surround the shrine the genius of Niccolò especially displays itself. There is a freedom of handling as well as a boldness of conception, which belongs, one would suppose, to the maturity rather than to the infancy of the revived art, and speaks of the sixteenth century rather than of the thirteenth. But Niccolò was one of those great men who spring at once, Minerva-

like, to perfection. To appreciate him, we should compare this shrine with some of the works of his cotemporaries and immediate predecessors, like Fuccio. How well he will stand comparison with the greatest artists of the best period, we need not leave this spot to see, for Michael Angelo himself has contributed two figures to this very shrine, the statue of San Petronio on the top, and on the left side an angel of exquisite beauty. These *bassi relievi* represent various events in the life of St. Dominic, and record some of his chief miracles. Nothing can be more life-like than the representation of that wondrous scene, wherein the Saint raised to life in the Church of St. Sixtus the young Lord Napoleon, nephew of an illustrious Cardinal, who had been killed by a fall from his horse. Other groups are of great beauty.

Below these are another series, three centuries later, by Alfonso Lombardo, beautiful indeed, but in no respect of a higher order than the earlier work. The chapel which contains the Shrine is adorned, as might be expected in Bologna, with rare paintings; the sister arts combining in loving rivalry to do honour to the great Saint. Guido has painted the fresco on the ceiling, representing, in a style which recalls the brightness of the Rispoliosi Aurora, the glories of Paradise, where the Saviour and the Madonna are receiving St. Dominic amid a choir of angels. This painting is brought out very effectively by light admitted through a small opening above, where golden rays enter through coloured glass, whereon is a representation of the Divine Spirit.

Here also are some exquisite paintings by Bolognese artists, but little, if at all, known elsewhere, Tiarini, Mastelletta, and Spada.

It would fill many a page to describe this noble church and the rich chapels with which it abounds, rich both in decoration and in the memory of those whose relics the Church has treasured or the world esteemed. But somehow we found ourselves ever drawn back to the chief shrine, however we might wander for a brief interval to the other spots which our loquacious guide would point out and dissertate upon: and so we will finish as we began here with St. Dominic.

As we kneel in reverential awe before so sacred a spot, and dwell upon the memory of that zealous and loving Saint, whose zeal checked so effectively, and with such seemingly weak instruments, the dire march of Manicheism, we turn our eyes for a moment to the chapel which chronicles this truth, and think of the Madonna del Rosario: and then, as we gaze upon the beautiful shrine, so pure in its whiteness, and so rich in its adornments, whereon skill and science have given a new and higher value to what is in itself costly and exceeding fair, we seem to see therein a type of what St. Dominic has wrought in the

great Order which bears his name. For what has been that holy work, but the gathering of pure and precious souls from a corrupting world, and the moulding and forming of them by exquisite skill and profoundest science, into models of spiritual beauty, and then giving them with ungrudging hand to be the ornaments and symbols of perfection to the Church of God?

Yes, St. Dominic is the spiritual Niccolò di Pisa; and what are these angels and saints which crown the pinnacles and hover around the shrine, exquisitely beautiful as they are, what are they at best but rude and imperfect symbols of those glorious sons whose names and memories cluster round that of their great Father, and whose glory, while it is especially his, yet still belongs to the whole Catholic Church?

It is but just that painting and architecture should do their best to guard and adorn the shrine of St. Dominic; for in so doing they but repay in a measure what they owe to the wise and liberal patronage which the Order has ever bestowed upon them. Always foremost in the "weightier matters" of the divine science, they have found time and skill for what, though of less moment, is yet of no small account; the greatest theologians, they have also been the best architects and truest painters, thus fulfilling the divine command: these things ought ye to do, and not to leave the others undone.

H. B.

ARCHDEACON STOPFORD ON THE CLAIMS OF THE ESTABLISHED CHURCH.¹

The long-promised pamphlet of Archdeacon Stopford has at length appeared. The high position of the learned author in the Established Church, and his well-known connection with many individuals well versed in the history of our island, caused his admirers to hold forth the golden promise that his work would set at rest for ever the question of the *Episcopal Succession*, and throw new light on many obscure questions of our history. A perusal of the Archdeacon's pamphlet suffices to dissipate at once this delusion. In it, statements twenty times refuted by Catholic writers, are repeated with the same unblushing coolness as if they never had been controverted; theories are advanced as new, which are as old as Protestantism in this country; and to crown all this, authorities are advanced in support of these theories, which not only do not substantiate them, but even prove the very opposite to that for which they are adduced.

¹ *The Unity of the Anglican Church, and the Succession of Irish Bishops*, by Edward A. Stopford, Archdeacon of Meath.

We will not follow the learned essayist through the maze of assertions which are met with at every page. One question only do we wish to enter on—a question which forms the main subject of the Archdeacon's work—viz., did the bishops who held the Irish sees on the accession of Elizabeth, renounce the Catholic faith, and adopt the Reformed tenets?

This question has already been often discussed in this periodical. We will not, however, now repeat the arguments which have been already sufficiently developed, and which may be found in the past numbers of the *Record*. One document not easily accessible to our readers, and hitherto but little spoken of, has been appealed to by Archdeacon Stopford; and we wish for the present to illustrate the question precisely by this document, that thus it may be once more seen how each discovery of science, each progress in historical research, confirms more and more the statements of genuine history, and dissipates the false theories which owe their origin to prejudice and passion. As our limits will not permit us to examine all the Irish sees in detail, we will confine our remarks to the three archiepiscopal sees of Tuam, Cashel, and Armagh, and to one diocese of each ecclesiastical province.

TUAM.

We begin with the see of Tuam, partly for the reason that hitherto it has not held a prominent part in this discussion, and still more on account of its being one of those sees on which Archdeacon Stopford mainly relies to substantiate his charges against the Catholic succession during Elizabeth's reign.

In this see Christopher Bodkin, according to the learned Archdeacon, was archbishop on the accession of Elizabeth. Appointed during the reign of Henry the Eighth in despite of the Roman Pontiff, he held the see *against the Pope*, even during Mary's reign. On the accession of Elizabeth, he took the oath of supremacy, and having thus happily inaugurated Protestantism in the west of Ireland, he continued till his death in 1571 an ardent defender of the Reformed tenets. Such is the fanciful theory to which Archdeacon Stopford devotes five pages of his pamphlet, and for which, nevertheless, he does not allege one single proof.

Archdeacon Stopford was well acquainted with the MS. work of Lynch, *De Praesulibus Hiberniae*, from which he cites long passages in other pages of his pamphlet. He seems, however, to have forgotten to interrogate this ancient author as to the character of Dr. Bodkin, who was a bishop nevertheless with whom, above all others, Lynch must be supposed to have been well acquainted, as he himself held a high dignity in the

venerable see of Tuam. It is not difficult, however, to explain the Archdeacon's silence in this instance, for the testimony of Lynch suffices of itself to explode the whole theory of the Protestantism of Bodkin. We will present to our readers this passage from Lynch's MS. history, which has never before been published, and which places in the clearest light the Catholicity of this much maligned prelate. It is thus that Lynch writes:—

“When the English bishops, Tunstall and Gardiner, and others, renounced their errors (on the accession of Queen Mary), Christopher also made his submission: he received absolution from the guilt of schism at the hands of the Delegates of Cardinal Pole, and obtained the temporalities of his see from Queen Mary. Even during Edward the Sixth's reign he had not ceased to exercise the episcopal functions according to the Catholic rite. During that king's reign no parliament was held in Ireland, and hence no change of ritual was enacted. And although in 1560, after Elizabeth's accession, the Catholic faith was abrogated, and Protestantism was sanctioned by the decree of the parliament of Dublin, yet for several years it did not extend to the more distant parts of Ireland, so that Dr. Bodkin seems not to have been subjected to any annoyance on account of professing the Catholic faith. It is certain that he never abandoned this faith; for Patrick Kirwan, his nephew, who had been consigned to his care and lived with him for fourteen years till 1563, and who died in 1631, often speaking of him, did not hesitate to say that he always led a life of celibacy, and not only was himself free from any stain of incontinence, but moreover punished with severe penalties any of the clergy who were exposed to that reproach. Moreover, he never allowed a day to pass without offering up the Holy Sacrifice according to the Catholic rite, and never during his lifetime was the divine service performed in his cathedral except according to the rite of the Catholic Church. It is also a clear proof of his devotedness to the Catholic cause, that he annulled some Galway marriages which had been contracted without dispensation within the prohibited degrees of kindred; and he did this despite the laws of Henry the Eighth, which declared marriages to be lawful although contracted within the degrees prohibited by the Church. Dr. Bodkin advised and anxiously exhorted his brother Gregory to have one of his sons carefully instructed in Latin, who might thus be enabled to enter any religious order to which he might be called, though Dr. Bodkin for himself declared that he would wish him to enter the Society of Jesus in preference to any other order: God, however, did not call Gregory's son to that religious body, but to the Dominicans, and before the end of his noviciate he passed to a better life. The reason why Christopher Bodkin was propense to the Jesuits seems to have been that they had bravely opposed themselves as a firm barrier against heresy, and to his pious prayers it was ascribed that his nephew, grand-nephew, and great-grand nephew renounced their paternal inheritance and joined various religious orders. Dr. Bodkin when dying bequeathed to his brother

an image of the Mother of God, and a candelabrum with branches, bearing sculptured on it the figure of the Immaculate Virgin. Thus the taint of schism must not be imputed to him; for, he added piety to the profession of the true religion, and he inculcated both, not only by word, but also by example".¹

Let us for a moment contrast this testimony of Lynch with the statements of the learned archdeacon.

The archdeacon states that Bodkin persevered in his schism during Mary's reign, bidding defiance to the Pontiff, and that there is no record of any investigation before Cardinal Pole. Lynch expressly attests (fol. 588), that after the accession of Mary, Bodkin retracted his former errors (*palinodiam cecinit*), and having submitted to the Holy See, received at the hands of the delegates of Cardinal Pole absolution from the guilt of schism (schismatis absolutionem a Cardinalis Poli delegatis consecutus).

The archdeacon asserts that Bodkin took the oath of supremacy on the accession of Elizabeth. Lynch (fol. 589) on the contrary tells us, that though this oath was commanded by parliament, still for several years it was not enforced in the west, and that hence Dr. Bodkin was allowed to pursue in peace the practice of the Catholic faith (proinde nulla illi de religionis Catholicae professione molestia facessita). Arch. Stopford indeed refers, in proof of Bodkin's having taken *the oath of supremacy*, to the pages of Dr. Moran's *Archbishops of Dublin*, and to the letter of David Wolfe, which he there cites. David Wolfe, however, and Dr. Moran, make no such statement: they mention *the oath of allegiance* as taken by Bodkin, but they have not a single syllable about his having taken the oath of supremacy. Thus the archdeacon omits to refer to the beautiful passages of Lynch which plainly contradict his assertions, and he refers to David Wolfe and Dr. Moran as stating what they do not state.

In the archdeacon's theory Dr. Bodkin is the first patron of the Reformed tenets, and the first father of Protestantism in Tuam. Lynch, on the contrary, expressly asserts that he remained till death devoted to the Catholic faith (a quâ eum numquam recessisse constat); whilst he gives various instances of his devotion to the Mother of God, and of his affection for religious orders, which surely were no characteristics of Protestantism during Elizabeth's reign. From a contemporary source we further learn that Dr. Bodkin was an inflexible impugner and pursuer of heretics (maximum oppugnatorem et persecutorem hæreticorum), and that through his exertions the city of Tuam was preserved from the infection of heresy.² Father David

¹ Lynch, M.S., *De Praesul. Hib.*, fol. 588-589.

² Depositions at the tribunal of Cardinal Pole, on 18th September, 1855, in *Archbishops of Dublin*, pag. 414.

Wolfe, agent of Rome, in a letter of 12th October, 1561, also passes a high eulogy on Dr. Bodkin, and mentions one special fact in his praise—viz., that owing to his exertions the cathedral of Tuam was once more devoted to divine worship, and *the holy sacrifice of the Mass* was now daily offered up¹ in the presence of Dr. Bodkin. We shall allow the reader to decide whether these are the distinctive traits of a Protestant bishop.

Archdeacon Stopford incidentally refers to Bodkin's recommendation of Laly to the queen for the deanery of Tuam, as a proof of his Protestantism, for Laly was a Protestant, and in 1573 was appointed Protestant archbishop of Tuam. However, it was in the very first months of her reign, and before she separated herself from the Catholic Church, that Bodkin addressed this commendatory letter to the queen, and Laly received the deanery on the 7th of November, 1558.² Lynch, moreover, removes all doubt on this head, for he expressly calls Laly, before his appointment as Protestant Archbishop, *the Catholic dean of Tuam* (MS. Hist., fol. 592).

We may now state the Catholic succession in this diocese. Arthur O'Freel, appointed by the Holy See in 1538,³ continued its archbishop till 1579. A letter to him from the Pope in 1579 is mentioned by Lynch. During his episcopate, Dr. Bodkin, having repented of his early schismatical acts, was permitted by the Holy See to hold the administration of the diocese. Such an administration is decreed by Rome, even though the bishop of the see be still living, when either from illness, or inability, or any other cause, he is incapacitated from attending to the spiritual interests of his flock. Such an administrator has the usual episcopal faculties, and for all civil purposes may be regarded as bishop of the see. O'Freel's successor, Nicholas Skerrett, was appointed on 17th of October, 1580, and died in 1583. Miler O'Higgins next held the see till his death in 1591. James O'Healy was chosen his successor on 20th of March, 1591, and ruled the diocese till his demise in 1597. The next bishop, Florence Conroy, perpetuated the Catholic succession throughout the whole of James's reign, and died 18th November, 1629.

The Protestant succession must henceforward date from the appointment of Laly in 1573; and yet this appointment was made whilst Dr. O'Freel, the canonical bishop, was still living. On the death of Laly, Nehemias Donnellan was chosen by Elizabeth as his successor, and he held the see for ten years. An ancient genealogical paper of his family attests that he was content with the outward enjoyments of the episcopate, and that

¹ *Ibid.*, pag. 86.

² Harris's *Ware*, pag. 615; Cotton's *Fasti*, vol. 4, pag. 44.

³ *Ex actis Consistor.*

he never received any holy orders.¹ This record has been endorsed by the late O'Donovan and Sir Bernard Burke.² Such were the progenitors of Protestantism in the see of Tuam.

CASHEL.

Roland Baron was Archbishop of Cashel on the accession of Elizabeth, and died in 1561. Being appointed soon after the accession of Mary, he was schismatically consecrated without awaiting the approbation of Rome: however, he soon after repented, and received from the delegates of Cardinal Pole, on 6th September, 1555, absolution from all the censures he had incurred.³ As to his career during the short time that he survived during Elizabeth's reign, *we know but little*, as the good Archdeacon Stopford writes (pag. 10), and hence we must naturally presume that he remained true to the faith which he had plighted in 1555. Maurice MacGibbon was proclaimed his successor in the consistory of 4th June, 1567. A Rawlinson MS. commemorates him as bishop elect of the see in May, 1567. Having been duly consecrated, he received the archiepiscopal pallium on 19th September, 1567. Lynch even refers his appointment to 1566. Thus it is certain that he was already the canonically appointed bishop of the see when the crown nominee, McCaghwell, received his appointment by letters patent of Elizabeth, dated 2nd October, 1567. The supposed deeds of violence which are said to have been perpetrated by MacGibbon against this first Protestant archbishop, mentioned by Ware and other Protestant writers, are characterised by Lynch as a mere figment

¹ Publicat. I. A. S., 1843, pag. 171.

² This is no solitary instance in the annals of the Established Church in this kingdom. We will not refer to the many non-ordained prelates who belonged to the sister island: but in Armagh the ordination of Loftus is subject to grave doubts, and even at a late period, as Dr. Whately attests, there was a Protestant bishop of Kerry, "concerning whom there was so much mystery and uncertainty prevailing as to when, where, and by whom he had been ordained, that doubts existed in the minds of some persons whether he had ever been ordained at all" (*Uncertainty*, etc., Essay 2nd, § 30, pag. 176, 5th edit., Parker, London, 1851). This fact is mentioned in detail in the *North British Review* for December, 1866, pag. 353, as follows:

"Dr. Warburton was remarkable, even in a most corrupt period, for the way in which he disposed of his church preferments in order to enrich his family. His real name was not Warburton, but Mongan, and it is not known for certain how or when he was ordained. The tradition is, that he was apprenticed to some trade, but through misconduct failed to satisfy his master. He then, so the story runs, was inspired with a sudden zeal for foreign missions, and received, or said he received, holy orders in London for the purpose of converting the heathen. He next took passage in a troop-ship bound for Canada, ingratiated himself with the officers, and became chaplain to the troops. He gained the friendship of a nobleman high in command, first, by his agreeable qualities as a table-companion, and afterwards by lending him a large sum of money on slight security. These favours that nobleman afterwards repaid, by giving Warburton church preferments, which led eventually to a bishopric".

³ Lynch, *De Praesul.*, fol. 393.

of fancy. The only penalty to which McCaghwell was subjected, according to this historian,¹ was that he was brought to the cathedral and compelled to assist in choir while mass was chaunted by the Catholic archbishop. It is probable that McCaghwell subsequently retired to Spain, and was there reconciled to the Church of his fathers.

On the death of MacGibbon in 1578, the illustrious Dermot O'Hurley was chosen to fill this see, and was proclaimed in consistory of 3rd September, 1580. It has ever been the Catholic tradition that this archbishop, after a long imprisonment, in 1584 was subjected to such torture as recalls the days of Nero and Diocletian. He was tied to a wooden block, and his legs were forced into long tin boots, which were filled with oil and pitch and other similar materials; his feet were then placed on an iron grate, under which a fire was kindled, causing a terrible and cruel agony. Such is the substance of the narrative of David Rothe in the *Analecta*, and of O'Sullivan in his *Contemporary History*. The testimony of these historians, however, was rejected with contempt by the leading Irish Protestant writers of the present day. King in his *Primer of Irish Church History*, vol. iii. pag. 1367, thus writes:

"Dermot O'Hurley was taken prisoner at Carrick-on-Suir, and brought up to Dublin, where he was examined for maintaining the Pope's power in this realm, and if we were to believe a class of writers on Ireland already alluded to, his execution was preceded by several hours of barbarous torture. *This most apocryphal narrative is retailed with all solemnity*", etc.

Dr. Elrington also, in his life of Usher (*Usher's Works*, vol. i. p. 35), endeavours to cast ridicule on the testimony of the Catholic writers:

"That Bishop Hurley was guilty of treason", he writes, "and was hanged for that crime, and not for his religion, admits of no doubt. *That he was tortured previous to his execution in direct violation of the law, must require stronger evidence than the testimony of two witnesses who contradict each other as to the mode in which the torture was inflicted*".

Has the research of modern times thrown any light on this important fact? It has; and moreover it has fully corroborated in substance the whole narrative of Rothe and O'Sullivan in its most revolting details. Theiner, in his continuation of the *Annals of Baronius*, published a letter of an Irish missionary in Scotland, named Geoghegan, dated 4th June, 1584, and giving the particulars of the torture thus inflicted on Dr. Hurley.

¹ Lynch's MS., fol. 394,

Several letters of the contemporary bishop of Kildare were subsequently discovered, and published in this *Record* (vol. i. pag. 470 seq.). One of these letters, dated October 29th, 1584, gives an official account to the Holy See of the same barbarous torture. Lynch, in his MS. history, is also found to particularize in a like manner the details of the sufferings of the holy archbishop.² But to crown all this evidence, the official correspondence of the English agents themselves has been discovered revealing the wanton cruelty of the executioners, and corroborating the so-long maligned testimony of Catholic writers. The following are the minutes of the documents to which we refer; the originals are preserved in *the Rolls Office*, London:

"1583, Dec. 10. The Lords Justices, from Dublin to Walsingham. They have neither rack nor other engine of torture in Dublin Castle to terrify Dr. Hurley. The Tower of London would be a better place for one so inward with the Pope and Cardinals to be examined".

"1584. March 7. The same to the same from Dublin.

"Examination of Dr. Hurley. He would not confess that he had brought from Rome the Pope's letters of comfort to Desmond *till he knew by us that we had intercepted the said letters with other testimonials of his consecration, and were already possessed of them, so as not finding that easy manner of examination to do any good, we made commissions to Mr. Waterhouse and Mr. Secretary Fenton to put him to the torture, such as your honour advised us, which was to toast his feet against the fire with hot boots.* They send his confessions made under torture as at Sundry times before. They recommend that *he should be executed by martial law, as the best lawyers doubt whether he can be found guilty,* his treasons having been committed in foreign parts, and the law not stretching so far in Ireland as it does in England.

"1584. April 28. Walsingham to the Lords Justices in Ireland. 'Her Majesty referreth the trial of Dr. Hurley to their discretion'".

"1584. July 9. Loftus and Wallop, from Dublin to Walsingham. Hurley was executed by martial law in obedience to the letter of 29th April. They enclose *the opinion of her Majesty's learned Council that treason committed in foreign parts cannot be tried in Ireland*".

This evidence will, we hope, convince our readers of the little weight which must be attached to the statements of King, Elrington, and other such writers of Irish history.

ARMAGH.

Armagh presents an unbroken canonical succession from Cromer, who was appointed by the Holy See in 1522, to the

² Lynch MS. fol. 397: "Atrocissimum tormenti genus excogitarunt, ocreas oleo, adipi, pice, resinâ liquatis ebullientibus crura pedesque nudos induunt, luculento foco admovent, torrent, ossant, ustulant; carnibus ad ipsa ossa diffluentibus, in ipsis ossibus medulla coquitur".

Most Rev. Dr. Kieran, whose consecration as successor of our great apostle we hailed with delight a few weeks ago. On the death of Cromer in 1542, Dr. Wauchop, who derived his appointment from the same source as Dr. Cromer, was consecrated for this see, and as such took a leading part in the deliberations of the great Council of Trent. Many think that he never was able to visit his flock, being prevented from landing by the watchful vigilance of the English garrisons. Such brute force and violence of persecution, even though successful in attaining its unjust aims, could not deprive him of his canonical rights; however, the State Papers seem to place beyond all controversy, that he braved the perils of Henry's ire, and visited some portions at least of his spiritual charge.¹ On the death of Wauchop, in 1551, Dr. Dowdall was chosen his successor by the Holy See, and was definitively proclaimed archbishop of Armagh in consistory of 1st March, 1553. He passed to his reward in 1558, and the consistorial acts register the appointment of his successor in the person of Donatus Mac Teighe, on the 7th of February, 1560, the see being described as vacant *by the demise of Dr. Dowdall of happy memory*.

The mention of Donatus Mac Teighe gives us an opportunity of testing the accuracy of the consistorial entries, which are so often sneered at by the learned Archdeacon. That bishop was omitted in the various published lists of Catholic primates down to the past few years. His name was unknown to Dr. David Rothe when writing his *Analecta* in 1617, and it is absent from the various subsequent lists, and even from that drawn up with the greatest care, and prefixed to the *Collections on Irish Church History*, published in 1861. He was for the first time announced as Archbishop of Armagh in the *Introduction to the Lives of the Archbishops of Dublin*, on the authority of the *consistorial acts*. Every effort was made by the patrons of the Protestant succession to exclude this name from the primatial list: and yet have recent investigations falsified his appointment? On the contrary, they have brought to light a mass of evidence establishing his episcopate, and placing beyond the reach of cavil the accuracy of the *consistorial entry*. In the State Papers,

¹ Shirley, in his *Original Letters*, page 36-9, publishes two documents of 1550, which speak of Dr. Wauchop as being at the time in Ireland. The first is a letter of Dowdall, endorsed 22nd March, 1548, and Wauchop is there said to be in *O'Donel's country*. The second is a letter of Con O'Donel, excusing himself to the Lord Deputy and Council, for having admitted Dr. Wauchop to his country, and stating that the bishop had visited other parts and places before he settled down in that district. Hamilton's *Calendar of the State Papers* (London, 1860), gives four official documents attesting the presence of Dr. Wauchop in the North of Ireland, adding, that he had come from Rome, through Scotland, and that he was very shrewd in seeking to organize an union of the Irish chieftains with the Scots and French against England (page 106, 107).

a letter of the English Lord Deputy Sussex was found, dated July 16th, 1561, expressly commemorating this primate.¹ Mr. Lenihan, in his valuable *History of Limerick* (pag. 118), was the first to publish from the Arthur papers, the original Bull of appointment of Dr. Richard Creagh, and in it this primate is expressly styled the immediate successor of *Archbishop Donatus*. In the *Cottonian MSS.*, British Museum, another official document of this Donatus, addressed to the clergy of Armagh, was discovered (*Lib. Mun. Hiberniae*, vol. i. part 3, pag. 17). One of the Wadding MSS. was found to eulogise his constancy in attending to the wants of his spiritual fold. Shirley, too, in his *Original Letters*, published a contemporary document commemorating the demise of the same primate (pag. 172). The Pope's agent, David Wolfe, makes mention of him as ruling the see, in his letter of 13th October, 1561. The *Anglo-Catholic Library* (vol. iii., pag. 47) also inserted in its publications a statement of the apostate Courayer, to the effect that "Donat O'Teig, who was consecrated by the Pope to the see of Armagh on the death of Dowdall in 1558, did not come to England until the latter part of 1560". And we may add to all this evidence the authority of Lynch in his MS. *De Praesulibus Hiberniae*, whose words we wish to insert in full, as they have never before been published, and as they serve to throw some light on that very obscure period of our history:—

"On the 7th February of the year . . . (*sic*) as the Roman records attest, on the death of Dr. George Dowdall, Donatus O'Teig, a priest of the diocese of Limerick, obtained the archiepiscopate of Armagh from the Pontiff. Whilst passing the months of July and August in the Cesambrian Franciscan Convent, situated on the sea shore near St. Malo (in Brittany), he dedicated there the chapter-room, enclosure, and chapel of St. Michael, as he with his own hand entered in the register of the same convent, adding to his name the title of *Legatus natus* for Ireland. Having thence journeyed to Ulster, he was honourably received by Shane O'Neil, who ruled that province, and was commonly styled Shane the Proud. He could not, however, continue long in Ulster; for that whole province resounded with the din of war in 1561. O'Neil detaining in prison Galbach O'Donell, the heir of his father-in-law, whilst the Viceroy Thomas Fitzwalter invaded the province, and twice laid it waste in the same year. The Primate being thus compelled to seek a refuge in Munster, the Viceroy took care to have snares laid there to entrap him, and soldiers were sent to arrest him. One of these having seized his bridle, as he rode through the town of Adare, in the district of Limerick, the hand which was stretched towards the bridle and the whole side of the soldier were paralyzed, and he, falling to the ground, never after recovered from this attack. The primate, however, was soon after

¹ See Froude, viii., 22.

arrested in the island of Loughgher, which you meet on the way from Limerick to Killmallock, at once was thrown into prison, where he was detained for a long time, till at length he escaped by night, and made his way to Killmallock, where he was concealed by some ecclesiastics till his death. His body, it is said, still remains incorrupt. I have not been able to discover on what day, or in what year, he passed to a better life: I think, however, it was before the close of 1562" (*MS Hist.*, fol. 65).

Thus, then, there must be an end to controversy as to the existence of Primate Donatus. His successor, Richard Creagh, was appointed 22d March, 1564, and proved his constancy by dying for the faith on 14th October, 1585. Dr. Magauran was translated to the primatia see from Ardagh as his successor on 1st July, 1587, and from these heroic champions of the Catholic faith we can trace in an unbroken line the succession of our primates down to the present day.

The Protestant succession presents some very peculiar features. When Dowdall fled to the Continent from the annoyances to which he was exposed in 1552, Goodacre was appointed by the crown Archbishop of Armagh, although no sentence of deposition had been passed against Dowdall, and although he himself certainly had not renounced his legal right to the see. Thus, even in the eyes of the English reformers, Goodacre could have no claim to be lawful archbishop of the see. The subsequent years present no Protestant Bishop till the appointment of Loftus in 1662. Even Ware admits that the Protestant succession was interrupted from the death of Goodacre on 1st of May, 1553, till the appointment of Loftus in 1662. When at length Elizabeth nominated this favourite to our Apostle's see, it was already in possession of the canonically appointed Primate, *Donatus Mac Teighe*.

CLOGHER.

The Archdeacon of Meath repeatedly appeals to the see of Clogher. At page 74, he presents the two consistorial entries for this see as given in this *Record* and by Dr. Brady, and states that they are in contradiction with one another. And yet it is enough to inspect these texts, although extracted from two independent sources, to be convinced that, though differing in words, they perfectly agree in all substantial particulars. Both entries attest¹ that the appointment was made on the 29th May, 1560;

¹ The following is the instance of contradictory consistorial entries given by the Archdeacon (pag. 74):—

In Irish Eccles. Record, vol. ii., p. 69.

"1560, die 29 Maii, Referente Cardinale Morono, sua sanctitas providit Ecclesiae Clogherensi in Hibernia Pro-

In Dr. Brady's Pamphlet, pag. 13.

"Die Mercurii 29^o Maii, 1560: referente Cardinale Morono, sua sanctitas providit Ecclesiae Clogherensi in Hiber-

that the bishop thus appointed was named Mac Cardell; that the see was vacant by the death of Bishop MacMahon, who had ended his life in Rome; and that the newly appointed bishop was allowed to retain together with the bishopric some other ecclesiastical benefices.

At pag. 85, seqq., Archdeacon Stopford seeks to upset the authority of the entries from the *consistorial acts*, by appealing to the MS. history of Lynch, who states that "in 1557, according to the Roman records, on the death of Bishop *Patrick*, Raymond MacMahon was appointed Bishop of Clogher, on 27th August; that after him came Bishop Niall; then a certain Monthemna; and after him a Cornelius Macadal on the 29th of May".

The Catholic bishops of this see, as given in the *Record* (vol. ii. pag. 68), at first sight seem quite different from the series of four names here presented by Lynch. It is there stated that in this interval there were only *two* bishops who ruled this diocese: that *Raymond MacMahon* was appointed in 1550; and that, on his death in 1560, *Cornelius MacCadel* was proclaimed bishop in consistory of 29th May, 1560. Nevertheless the original text of Lynch explains this apparent discrepancy. The year 1557, which Archdeacon Stopford cites as belonging to the text of Lynch, is an addition of his own and *is not found in the original text*. The whole passage of Lynch is as follows:

"Tabulae Romanae tradunt Clocherensem Episcopatum per obitum D. Patricii, D. Raymundo MacMahuna 27^o Augusti collatum fuisse. Annus non apponitur: illarum exemplar quod est penes me, superioris Hugonis non meminit et multis praeterea defectibus laborat" (fol. 138).

"The Roman records state that the bishopric of Clogher, on the death of Patrick, was given to Raymond McMahon on the 27th of August. The year is not given. The transcript of these records which I have, does not mention the *Hugh* (O'Cervallan) of whom I have spoken above: and is moreover defective in many ways".

Thus Lynch expressly states that his transcript of the Roman entries *did not mark the year*, and the year which the Archdeacon supplies is his own invention: hence the date, as marked by us, though contradictory to the statement of the good Archdeacon, presents no contradiction with the true text of Lynch.

The last words of Lynch just cited explain the origin of the error into which he fell regarding the subsequent bishop.

vinciae Armacanae, vacanti per obitum Mumothanae in Romana curia defuncti de persona Domini Corneli Mercudell cum retentione canonicatus et praebendae ejusdem Ecclesiae et jurium quae habet ad alia beneficia".

nia, vacanti per obitum bonae memoriae Mumathuna apud sedem Apostolicam defuncti de persona Corneli Mic Cardill, clerici Clogherensis cum retentione canonicatus et praebendae ac aliorum compatibilium".

He tells us that his transcript was defective, and hence, finding a document of 12th January, 1563, signed "Nellanus Episcopus Clogherensis", he justly supposed that this was Raymund's successor. He adds, moreover, the saving clause *ut videtur*, and subsequently, when giving the name *Monathenna*, he adds the same *ut videtur*: and he also adds the following words, which the Archdeacon altogether omits: "On the death of this *Monathenna*, the Roman records attest that Cornelius MacCadel was appointed bishop of Clogher on the 29th May, I don't know of what year". Thus we have the key to the error of Lynch. *Monathenna* is a mere corruption of the *Mumothanna* of the entry, as given for *MacMahon* by the Archdeacon himself from the *Record* and Dr. Brady: and *Nellanus* is nothing more than the Irish form of the name *Nial* which is generally Latinized *Cornelius*: the 29th of May is also the precise date of the consistorial entry for the appointment of the *Cornelius* of our text; the *four* names are nothing more than a double entry of the *two* bishops whose appointment we registered: thus the episcopal succession as given in the *Record* is proved to be correct, and so far from the authority of the consistorial acts as cited by us being rejected by Lynch, they are found to be corroborated by him, and to be confirmed by his statements.

FERNS.

Archdeacon Stopford claims for the Established Church an easy triumph in the see of Ferns. Dr. Alexander Devereux was bishop on the accession of Queen Elizabeth. He had been appointed by Henry the Eighth, and is not claimed as bishop by the defenders of the Catholic cause, neither is there any record of his having been, in his subsequent career, a member of the Roman Catholic Church. Dr. Moran indeed asserts that Peter Power was appointed bishop of Ferns in 1582, but for this "he gives no authority", and "there is nothing to show" that there is any reality in his episcopate. So says the good Archdeacon, pag. 107, 108.

And yet the MS. history of Lynch, to which on other occasions Archdeacon Stopford so confidently appeals, would have supplied him with many details connected with these two prelates, Alexander Devereux and Peter Power, not entirely consistent with his pompous assertions.

"Alexander Devereux", writes Lynch, f. 302, "was consecrated during the schism of Henry the Eighth: however, on the accession of Mary, being found Catholic in his faith, as I suppose, and not being married, he was allowed to retain his episcopate, and hence, in the Roman court, was regarded as bishop, and the Roman records teach that the next appointment was made, the see being vacant by his

death. Perhaps he even abandoned the see after the accession of Elizabeth, for he took refuge in Munster, and there breathed his last.

"Pierce, or Peter Power, on the death of Alexander, was created bishop of Ferns in 1582; when the persecution raged against the Catholics throughout Ireland, he was arrested and thrust into Dublin Castle (*captus et in arcem Dubliniensem detrusus est*), where, through human frailty, or overcome by the severity of the torments, and by the promise of riches and dignities, he took the oath of supremacy, by which he obtained his liberty; but after obtaining it, he was so struck by the enormity of his crime, that, imitating the example of Marcellinus, he, of his own accord, presented himself to the viceroy, avowing that he had fallen into a heinous crime by abandoning the Catholic faith: he was at once thrown into prison, and detained there for a long time, being treated much worse than before. At length, after bearing with courage for a long period the sufferings of imprisonment, through Divine assistance, he escaped from prison, and fled into Spain, which was then the common refuge of persecuted Catholics. . . . He died in 1587".

With this work of Lynch before him, a work, too, to the authority of which he so often appeals, how has Archdeacon Stopford had the boldness to assert that there is *no Irish trace of the name of Peter Power*, and *no claim* of Catholics to reckon Alexander Deveureux among the members of the Catholic Church? Moreover, it is absolutely false that the statement hitherto was made without any authority: Vatican MSS. were appealed to, and the letters of the contemporary Bishop of Killaloe, commemorating Dr. Power, published in this *Record* from the Vatican archives (vol. i. pag. 465 seqq.), are expressly cited by the Archdeacon himself at page 123.

ACHONRY.

In Achonry Cormac O'Coyné was bishop on the accession of Elizabeth, and on his death in 1560, Eugene O'Harté was appointed his successor. It is folly for the Archdeacon to state that there is *neither evidence nor reference* (pag. 134) for the episcopate of Cormac O'Coyné. David Wolfe, writing on 12th of October, 1561, says that "the see of Achonry has remained vacant since the demise of Cormac O'Coyné of happy memory".¹ The consistorial entry for the appointment of Eugene O'Harté, on 28th January, 1562, also expressly commemorates "his predecessor of happy memory, Cormac O'Coyné, lately Bishop of Achonry" (*Irish Ecclesiastical Record*, vol. i. pag. 211). Thus there can be no doubt as to the episcopate of Dr. O'Coyné and many particulars connected with him *have been* mentioned in the past numbers of this *Record*.

In regard to Dr. O'Harté, the learned Archdeacon takes

¹ See *Archbishops of Dublin*, pag. 87.

another course. He admits that this bishop was appointed by the Holy See, and that he had a leading part in the deliberations of the Council of Trent; he contends, however, that in 1587, or *perhaps earlier*, he conformed to the Protestant tenets, and held his see under Elizabeth. The only grounds which he advances for such a statement, are, first, the fact of the Dean of Dr. O'Harte having been appointed Protestant Bishop of Killala in 1585: "The existence of a Protestant Dean under O'Harte, Bishop of Achonry, before 1585, affords presumptive evidence that O'Harte had conformed at an earlier date" (pag. 136); and secondly, that an inquisition was held at Sligo, March 7th, 1587, before the royal commissioners, who on that occasion, *granted a demesne* to Dr. O'Harte, which surely they would not have bestowed upon "a Papist Tridentine Bishop" (*Ibid.*).

To the first we reply, that the Dean of Achonry, whilst subject to Dr. O'Harte, was a *Catholic* and not a *Protestant Dean*. He apostatized at least externally from the true faith when the temptations of crown patronage were held out to him.

To the second we answer, that the Lord Deputy deemed it prudent to conciliate the western septs of the Hartes, and hence made some concessions to them and to our bishop, who was their head, in 1585 and 1587. At the same time, however, the state papers attest that the friars and religious were allowed to hold in peace their lands and possessions throughout all Sligo and Mayo. Hence such concessions may prove, perhaps, that O'Harte and these religious took the oath of allegiance to Elizabeth; but they do not prove that any of them renounced the Catholic faith; so far, indeed, was O'Harte from any such adherence to the Reformed tenets, that when the English power was consolidated a little, he was at once deprived of the temporalities of the see, and a crown nominee was appointed to Achonry. All these things and many other particulars have been fully stated in the former pages of this *Record*.¹ What is of still more importance, they are clearly established by Lynch in his *MS. History*, already so often referred to, from which we extract the following passage:—

"After Thomas O'Figilly came *Thady Cuinn*, perhaps as his immediate successor. This bishop is called *Cormac O'Coyn* in the Roman records: he was of the Dominican Order, and uncle of Eugene O'Harte, his successor. Of this Eugene, it is recorded in the Roman documents, that on the death of Cormac O'Coyn, he was appointed bishop of Achonry, on the 28th of January, being a professor of the Order of Preachers, noble by birth, devoted to the Catholic faith, and a distinguished preacher. . . .

"Eugene O'Harte returned to Ireland after the Council of Trent,

¹ *Irish Ecclesiastical Record*, pag. 215 seqq.

and used every endeavour to have its decrees accurately carried out, at least in his own diocese, in which the ecclesiastical law, even to our own days, was administered in accordance with that council, and through his endeavours its observance was extended to Elphin and Killala. In 1566, at a meeting of the clergy of Connaught, he and Andrew O'Crean, bishop of Elphin, and Redmond O'Gallagher, bishop of Killala, resolved not only to adopt the Tridentine law in their respective dioceses, but moreover, as far as in them lay, to propagate it throughout all Connaught. During the reign of Elizabeth, such priests as had been ordained during the reign of Mary, were allowed to remain in their districts, and to wear the dress corresponding to their order: this permission was the reason why Eugene, who was ordained priest under Mary, was not disturbed in his sacred ministry. He derived also this advantage from the appointment of *Eugene O'Connor* to the sees of Achonry and Killala by Elizabeth, that he was not disturbed in his see: for, Eugene, before his apostacy, had been a great friend of O'Harte, and he now consented to allow his old companion to perform his episcopal functions in the diocese, receiving for this permission 180 marks of annual revenue; for the laws which abrogated the Catholic faith had no force in those parts distant from the capital; and this second Eugene had solely abandoned the Catholic faith that he might enjoy the transitory riches and pleasures of this world.

"O'Harte having overcome every obstacle, administered the sacrament of Holy Orders to very many persons, and Confirmation to a great number, and he granted dispensations for marriage within the prohibited degrees of consanguinity to some individuals. The free exercise of his episcopal functions was interrupted for a while by the visit of the Binghamms to Connaught in 1586, which compelled him to seek safety by flight into Munster; whence when he returned, he was protected by Damelice O'Connor, knight, and more secretly performed his functions, and as senior bishop of the province, appointed vicars-general for Tuam and the other dioceses: one of these vicars I saw when a boy, viz., Eugene, commonly called Mac Brien, though his real name was MacDermod. He was descended from the noble race of Muillerga, and though distinguished by his birth, was still more remarkable for the purity of his life and the fervour of his faith.

"Eugene O'Harte having faithfully discharged all his episcopal duties, contracted a disease in his old age which for fourteen years kept him confined to bed, and he only left it when it became his duty to consecrate the holy oils, and to administer the sacraments of Confirmation and Holy Orders. At length in the hundredth year of his age, and the forty-third of his episcopate, having duly received all the sacraments of the Church, he passed to his reward in the year of our era 1603" (fol. 699 seqq.).

KILLALOE.

As to Killaloe, the Archdeacon again takes care to make no mention of the Lynch MS. The reason will be obvious to any

one who reads the following passage, which presents to us the Catholic bishops of this see:

“In the Roman records it is mentioned that on the 25th of May, on the death of James Corrin (who according to Ware resigned the bishopric in 1546), the see of Killaloe was given to Theodoric O'Brien. This prelate is called Terence by Ware, who states that he was appointed bishop during the reign of Mary. The Irish annals call him ‘the son of Mahon, son of Terence’, and place his death in 1569. The see of Killaloe (such are the words of the Roman records), vacant by the death of Terence its last bishop, was given to Malachy O'Molony, a noble Irishman, on the 10th January, 1571: on the 22nd August, 1576, Cornelius Ryan, in Irish Melrian, a Franciscan, was advanced. . . . This bishop died in 1616, or according to others in 1617” (fol. 545).

Thus, then, the Catholic succession was unbroken. On the other hand, no Protestant appointment was made by Elizabeth till, in 1570, she granted the temporalities of the see to Morgan O'Brien, “to enable him to study at Oxford, to fit himself to hold the see”. This first representative of the Elizabethan hierarchy in Killaloe did not apply to her majesty for permission to be consecrated till 1576, at which time the canonical bishop was still in possession of the see.

The few sees which we have thus briefly examined, suffice to reveal the weakness and the fallacy of the argument proposed by Archdeacon Stopford. The *MS. History* of Lynch, to which he sometimes so confidently appealed as establishing the claims of the Protestant succession, is found, in every instance, to repudiate these Protestant claims, and to place in clearer and bolder relief the unbroken succession in the Catholic episcopate. We cannot conclude without remarking that, as well in the learned Archdeacon's work, as in the many other essays which have appeared in defence of the Established Church, there is one fatal error which forms the groundwork of all their reasoning: this is the supposed right of the crown to appoint the bishops of the Church. Now, such a claim has no foundation in Sacred Scripture, which those writers pretend to be the source of all their doctrines. It is repugnant to the constitution of the Christian Church, which must be free from all the shifting vicissitudes of the state; and it is also repugnant to the many facts of history which are registered in the early ages of the Church. When this leading principle of our adversaries is based on error, it is but natural that their subsequent reasonings should be devoid of reality, and that, when tested by the records of genuine history, they should be found to rest solely on fiction and fancy for their support.

DOCUMENTS.

I.

ADDRESS PRESENTED TO HIS EMINENCE CARDINAL CULLEN, BY THE CLERGY OF THE ARCHDIOCESE OF ARMAGH, AT DUNDALK, 4TH FEBRUARY, 1867.

MAY IT PLEASE YOUR EMINENCE—We, the clergy of the diocese of Armagh, eagerly avail ourselves of the opportunity your presence in this town affords us to tender to your Eminence the profound homage we owe you as a prince of the Church, and our warm congratulations on your well merited elevation to that high dignity. In the august character with which you are now invested, there is no part of this Catholic country in which you would not receive a reverential and enthusiastic welcome from a people who share and exult in your elevation, who feel confident that the talents and learning which won for you the highest honours in the Eternal City will well sustain the dignity recently conferred on you, and who are not ungrateful for the services you have already rendered to the Church of Ireland. The diocese whose clergy have now the honour of addressing your Eminence had the privilege and happiness of reaping the first fruits of your Apostolic labours in Ireland. We have not forgotten the paternal spirit which always marked your intercourse with the clergy and endeared you to every member of our body. We know that your unaffected meekness and unceasing efforts to promote their spiritual welfare rendered you an object of esteem and love to our flocks. During the few years that you presided over the diocese of Armagh, you gave in this part of Ireland an impulse to religion which has not yet spent its force, and your name will be ever held in benediction among the clergy and laity of the Primatial See. Since your translation from the See of Armagh to the See of Dublin, we have watched your career with a very lively interest. We have seen with wonder and delight the colleges, hospitals, convents, asylums, etc., which have sprung up under your munificent patronage, and we have read with pleasure and profit the productions, which have emanated from your pen, ever ready to warn us of approaching danger and to defend the principles and interests of our holy religion. The course you considered it your duty to pursue has made you the subject of severe strictures in a portion of the public press, and provoked the hostility of men who had their interest in the wrongs and grievances which you have held up to public reprobation. But the bitterest enemy of your cause (you have no personal enemy) cannot say you have ever stooped to return reviling for reviling. You have calmly, but fearlessly, demanded justice for our Church and country, and nothing but justice. On the great questions relating to the education of the people, you have energetically, but dispassionately, appealed to facts and principles, which no honest man can deny, and which no man can

admit without deciding in favour of the cause for which you plead. The people and clergy of Ireland recognize in your Eminence a vigilant guardian of their interests and an uncompromising advocate of their rights, stimulating us by your example and exertions to preserve at any cost or sacrifice what has not yet been wrested from us, and to labour unitedly and strenuously for the recovery of what we lost in times of persecution. It is, my Lord Cardinal, a source of great pleasure to us to see you again among us, though only for a few days. The occasion to which we are indebted for this high honour and great pleasure has given your Eminence an additional claim on our gratitude and affection. Not only have you come in an inclement season of the year to assist at the consecration of a new archbishop, but you kindly undertook to perform the most laborious part of the ceremony. This is a new mark of your regard for the Archbishop and clergy of Armagh. We feel most grateful to your Eminence for it, and we cannot permit you to depart from among us without respectfully assuring your Eminence that we shall pray not only that God prolong your valuable life, but crown you in heaven with His richest blessings.

REPLY.

VERY REVEREND AND REVEREND GENTLEMEN—I thank you for the address which you have presented, which so vividly recalls to mind the period of my episcopate among you. For me it was an unmerited honour and privilege to be numbered in the long list of honoured names—names of sainted prelates and martyrs, successors of St. Patrick, who, in an unbroken line bring us back to the first ages of faith in this island, and link our Church of to-day with the Rock of Peter and with the great Pontiff St. Celestine, whose commission our apostle bore with him to our shores. And whilst I recall to mind the years of my episcopate in Armagh, I cannot but entertain a grateful recollection of the devoted zeal of its clergy, and of the earnest spirit of union with which they coöperated with me in carrying out every work directed to the glory of God and to the salvation of souls. It was through your coöperation that I was enabled to carry out these measures to which your address refers—through your zeal the devotion to the Holy Mother of God was preached with new ardour, the Christian Brothers' Schools were opened in Armagh, the holy religious institute of the Ladies of the Sacred Heart was introduced, and when a thoughtless legislation offered insult to the Catholic Bishops of the United Kingdom, the same zeal and devotedness assembled both clergy and people, in this very town, to record their solemn protest against such unwise enactments, and to congratulate, at the same time, our sister Church on the fact that the garments of her widowhood were laid aside, and that her hierarchy was restored at the bidding of the Vicar of Christ. I must add that if, deputed by the Holy See, I took some part in the Synod of Thurles, it was also a consolation to me that, when its decrees received the solemn sanction of the Sovereign Pontiff, your diocese was one of the first in which they were promulgated and observed. When leaving this diocese, it was

my pleasing duty to consecrate as my successor your late revered Primate. His devoted attachment to the See of St. Peter and his thrilling denunciations of the deeds of violence which were perpetrated by false friends and irreligious enemies against its present illustrious occupant, excited the admiration of the whole Catholic world; at the same time his virtues endeared him to all who knew him, and his memory shall ever live in benediction in our island. Yesterday it was my privilege to consecrate another Prelate for your See—one whose learning and piety and long experience give ample guarantee for his future career. The monuments of charity and religion which he has erected in this town, the churches he has built, the richness with which he has adorned the house of God, have already endeared him to his immediate flock, and are a sure pledge of the many great things which he will perform in his present exalted station. When so much has been already achieved in this diocese by the union of the clergy with their bishops, I cannot but express my hope that this union may long continue uninterrupted. There are many important questions which now engage the attention of the public, and which happily are marching on with giant strides towards a favourable solution. Omitting other important matters, I may mention as an instance the question of the Established Church. It is an anomaly of three hundred years in this country—an anomaly which no other civilized government would tolerate for a season. We may confidently hope that the united efforts of our clergy and people for the removal of this anomaly will soon be crowned with success. We have no enmity for our Protestant fellow-subjects. We do not seek to deprive them of any of their social rights. Neither do we seek to enrich ourselves with the spoils of the Establishment. We will accept of no fetters from the British Government, be they of brass or silver or gold. But we demand that the enormous sums which are now devoted to maintain a Protestant ascendancy among us, alien alike to our country and our faith, be set aside to form a special fund for the use of Ireland, to be applied to appropriate objects, and especially to the promotion of works of charity and religion, and to the development in every way of the talent and resources of this island. From the spirit which now pervades our clergy and people, and from the growing liberality of many of those who differ from us in religion, we may rest assured that this end shall be very soon attained, and that our legislature shall listen to our just demands. I will not detain you by dwelling on the other matters to which your address refers. I will only thank you once more for the kind welcome which you have given me, and I assure you that, though it pleases the Sovereign Pontiff to sever the spiritual ties by which I was united to this See, yet the bonds of esteem and affection for the clergy of Armagh shall ever remain.

II.

ADDRESS PRESENTED TO HIS EMINENCE CARDINAL CULLEN, BY THE MARIST FATHERS, DUNDALK, 4TH FEBRUARY, 1867.

MAY IT PLEASE YOUR EMINENCE—We, the Superior, Fathers, and Students of St. Mary's School and Noviciate, gladly avail ourselves of the happy circumstance which has brought you amongst us, to pay you the well earned homage of our most profound respect and veneration. Too recently established here to greet you upon your coming to this diocese as one of the successors of the great Apostle of Ireland, we could not then hail with unfeigned joy, as we do in the present appointment, the felicitous choice of the glorious Pontiff Pius IX. Nor could we personally experience the blessings of your pastoral zeal and solicitude while you held the See of St. Patrick. But on settling here beneath its shadow, we easily found many a living remembrance of your sojourn, however short, in this venerable Primacy, among others that memorable monument, the National Council of Thurles, which was for this land, so to say, the sign of its faith saved, of its liberty reconquered. Just emerging from the cruel era of persecution—just freed from her chains—the Church of Ireland, proud of your early triumphs in the Eternal City—proud of the high confidence which the favour of more than one Sovereign Pontiff had shown you—proud, in a word, of the halo of science and virtue which already shed its pure lustre around you, the Church of Ireland then saw you, like another Esdras, at the head of the valiant men of Israel, strenuously engaged in rebuilding the walls of the holy city, eager to restore to the house of God its former glory and splendour.

But to tell how this glorious impulse has been followed up, with what unwearied devotion, not less than admirable success, the work of God has been pursued by your Eminence, preëminently, both in this diocese and in the new arena whither Providence soon summoned you to fight the good fight—to enumerate the churches built or beautified, the schools or orphanages founded, the hallowed retreats for prayer or suffering multiplied, the good works inspired, upheld, or encouraged by your zeal, whilst, on the other hand, the enemies from without were unceasingly repelled, error combated, hypocrisy unmasked, injustice stigmatized, and the glorious banner of our Lord and His Vicar on earth intrepidly defended—such a task we shall not attempt. All these acts of zeal and virtue, of prudence and learning—all these titles which commend you so highly to the esteem and gratitude of the Catholic world, need not be eulogized—well are they known far and near. Besides, does not the eminent dignity recently conferred on you testify to them most eloquently?

Some of these titles, however, we cannot pass over without especial notice. Being bound as religious to a peculiar devotion to the Sovereign Pontiff, we cannot but remember with heartfelt joy the indefatigable zeal wherewith you have defended his noble cause, and how especially, at the sight of the unwarrantable dereliction in which he is left in the face of his enemies, you have not only uplifted your

voice once more to denounce to the Catholic world the enormities perpetrated all around him, but have, moreover, with the ascendancy of your high dignity, stirred up, both in this land and beyond the sea, a sort of crusade, a holy league of prayers and supplications, which seem to have done violence to Heaven and averted the gathering storm, for the Holy Father still sits in unruffled calmness despite the angry waves which threaten St. Peter's barque.

But here at home also has not your Eminence averted dreadful calamities? When heresy, wearied of oppression and violence, changed its tactics, and strove, under the garb of state education, to undermine the purity of Catholic teaching, and thus rob the rising generations of their most precious treasure, almost the only one left to them, that of holy faith, has it not been the peculiar merit of your Eminence to unmask the designs of such perfidious proselytism, and by removing children from those empoisoned springs, how many souls have you preserved to the Church, to truth, to eternal salvation? Again, was any one before your Eminence in branding with an indelible stigma those colleges whence religion is banished, and where indifference and unbelief, with their melancholy train of moral miseries, must needs be the bitter fruits of knowledge devoid of supernatural principles and purpose? Who also has been more ardent and fearless to claim back that "key of knowledge", that superior education, which constitutes the glory of a people, which in days of yore was the honour and pride of this country?

Yet, in spite of these labours, and all the duties of your exalted dignity, your Eminence has never forgotten that thousands of souls afar off are also hungering for the words of life. Those ties, indeed, have not been broken which once bound you so closely to the Propaganda; and when thinking of those distant lands, whither the new cænaculum sends so many generous apostles—when thinking of those countries especially, which are being peopled with such vast numbers of the children of Erin, your Eminence cannot help compassionating with deep concern their sad state of religious destitution; wherefore not content with enlisting in favour of the "Propagation of the Faith" the exhaustless charity of the Irish heart, you complete the apostolic work by sending to these infant Christian communities priests and bishops carefully trained (sometimes by your own hands) to pastoral functions and virtues.

Once it was, that evangelical labourers only used to start from this glorious "Land of Saints" to spread afar the kingdom of God. Now, its very people march, so to speak, in the vanguard of the apostolic army in the New World. Wherever they encamp, they form indeed not only flourishing colonies, but pious and fervent congregations, upon the first appearance of God's envoy in their midst, so that they may be called not less a people of apostles than a people of martyrs. And may it please your Eminence, as this community is particularly destined to prepare men of zeal and devotedness to direct those pioneers of Providence into the path of salvation, as perhaps more than one of the young novices here present will soon be called to this glorious mission, we humbly entreat your Emi-

nence to give us your blessing, a most abundant blessing, which may enable us to answer worthily the views of the Most High, the Church's distress, and the yearnings of numberless souls, who sigh for the means necessary to reach eternal happiness. May the Almighty graciously hear also our prayers while we repeat with earnestness, both for your Eminence and the revered Primate you have just given us, the sacred words of the Church to her pastors, "*ad multos annos*".

REPLY.

His Eminence then delivered the following reply to the address of the Fathers:—

VERY REVEREND FATHERS AND STUDENTS OF ST. MARY'S—I thank you most sincerely for your kind welcome, and for the address which you have presented to me. The occasion of this my visit to Dundalk, has been one indeed of great joy to the faithful and clergy of this diocese, who, on yesterday, had the happiness of witnessing the solemn ceremony by which the decrees of the Apostolic See, granting them a father and a chief pastor, were carried out. Whilst rejoicing with them, I could not but consider it a great privilege to have been called on to confer the plenitude of the priesthood on your Archbishop, a prelate to whom I was under many obligations from the time when I first came to this diocese, and I felt special gratification, because I was convinced that his virtues, his zeal, his learning, his long experience, and his past services to religion, were a true guarantee that his primacy will reflect honour on the See of Armagh and the chair of St. Patrick, and produce abundant fruit for the whole Church of Ireland. Your society, branching across the sea to this island, from a country which has merited the title of the eldest daughter of the Church, is not a stranger to our common joy. To Catholic France and to its early schools we owe our great apostle and the glad tidings of the Gospel. In the middle ages the schools of Ireland and France were linked together in holy brotherhood, and we are happy to find that at the present day your schools renew those fraternal bonds and re-awaken the affection of our own warm-hearted people for the devoted children of a St. Martin and a St. Germanus, the friends and patrons of St. Patrick. You have referred to the question of education, to which I have long devoted my attention. In regard to this subject I must say that each passing day convinces me more and more of the paramount importance of securing to our youth untainted sources of science, and shows the necessity of establishing schools whose teaching should be quickened by the spirit of religion. Human science without the aroma of heavenly faith, instead of being a blessing, too often begets infidelity, and bears impressed on it the cursed brand of irreligion. France in the last century has shown what sad and bitter fruits are derived from such godless systems of education; and, alas, at the present day Belgium, Germany, and Italy, supply many examples of results fatal both to civil society and religion, which necessarily follow from irreligious training. Hence, it must be a matter of surprise to every reflecting mind that those who guide the destinies

of this empire persist so inconsiderately in see *High to force upon* 21
land schools from whose teaching religion is divorced. They should
ere this have learned that wheresoever religion is not based upon
wisdom from above, the whole social fabric is quickly undermined,
thrones themselves soon totter, and nations are hurried on to the pre-
cipice. They should also have learned how determined is the resolve
of our people to repudiate all irreligious schemes and experiments.
Centuries of fire and sword could not compel the Catholics of Ireland
to drink at the poisoned sources, and they will not allow themselves
at the present day to be deceived by seductive promises, or to be
allured to schools dangerous alike to faith and morals. I congratulate
you on the success of your excellent college, which has already
in the brief period of its existence produced an abundance of good
fruits, and promises a still richer harvest for the future. Of the care
and energy with which you cultivate literature and science, I have had
lately a convincing proof, as I was present when two of your students,
who had undergone a searching examination, were rewarded with
academic honours in the halls of the Catholic University. But edu-
cation is more than mere study; it is the training of the mind and
affections to ennobling and holy aspirations; it is the continual incul-
cation of pure religious doctrines and practices; and your admirable
institute is well calculated to effect all this. You prepare youth for
the struggles of this world, and for the fulfilment of the duties of
whatever state of life they may adopt; but at the same time you im-
bue their minds with religious sentiments, and teach them to act as
good Christians and faithful children of the holy Catholic Church.
There is another reason why we should be grateful to your institute.
I refer to the fact that whilst our countrymen, exiled from their na-
tive land, are to be found in every country under the sun, you have
undertaken the task of training up young Irish missionaries to guard
the faith of our people, and to administer to them the consolations of
religion in every distant region where they may be scattered. In
conclusion, I hope that your sphere of usefulness will extend more
and more every day, that your students now earnestly availing them-
selves of the many opportunities for improvement which they enjoy,
will hereafter reflect new and increasing lustre on this institution, and
I pray that the copious blessings of Heaven may reward your zealous
and persevering labours.

III.

LETTER OF OUR HOLY FATHER PIUS IX. TO THE MOST
REV. DR. KILDUFF, LORD BISHOP OF ARDAGH.

The following letter has been received by the Bishop of Ardagh from His Holiness, acknowledging the receipt of £610, the offerings of the faithful of Ardagh as Peter's Pence during the past year:—

PIUS P.P. IX.

Venerabilis frater salutem et apostolicam Benedictionem. Si Ecclesiae malis graviter afficimur et undique premimur aerumnis, effi-

cacissime Nos erigit ac solatur jugis fidelium omnium oratio et studium illud, quo Sacrorum Antistites et populi in hanc Sanctam Sedem conversi, officiis omnibus obsequii et amoris erga eam inter se discernere videntur. Quamobrem acceptissima Nobis accidit epistola Tua, quae dum impensos hosce refert caritatis sensus, eos simul confirmatos exhibet a communi omnium coitione in subsidium Nostrum. Non modo itaque tibi gratias agimus sed gratulamur etiam, quod Clerus populusque tuus tibi tam belle consentiat seque tam vivide animatum prodat eo Catholicae unitatis spiritu qui jucundam haud remota victoriae spem praebet. Hujus laetitiam sicuti orbi universo sic tibi nominatim, tuaeque dioecesi Venerabilis frater, adprecamur a Deo; caelestisque interim favoris auspicem et grati animi Nostri ac praecipuae benevolentiae pignus apostolicam Benedictionem Pastori et Gregi universo peramanter impertimus.

Datum Romae apud S. Petrum die 7 Jan. Pontificatus Nostri
anno. . . . XXI. PIUS P.P. IX.

IV.

DE CASIBUS PAPAE RESERVATIS.

Decretum supremæ Congr. S. Officii editum feria IV., 27 Junii 1866.

Sanctissimus Dominus Noster Pius PP. IX. in solita audientia R. P. D. Adessori sancti Officii impertita, auditis suffragiis Eminentissimorum Patrum Cardinalium Inquisitorum generalium, attentis rerum et temporum circumstantiis, decrevit, ut facultatibus, quibus Episcopi alique locorum Ordinarii ex concessione Apostolica pollent, absolviendi ab omnibus casibus Sanctae Sedis reservatis excipiendos semper in posterum et exceptos habendos esse casus reservatos in bulla Benedicti XIV., quae incipit: *Sacramentum poenitentiae*. Et sacrae Congregationi de propaganda fide injunctum voluit, ut in expediendis facultatibus formularum post verba: "absolvendi ab omnibus casibus Apostolicae Sedi reservatis in bulla Coenae" addatur: "exceptis casibus reservatis in bulla Benedicti XIV., quae incipit *Sacramentum Poenitentiae*".

Nota. Casus reservati in praedicta Bulla Benedicti XIV., d. d. 1. Junii 1741 sunt a) Sacerdotis *attendantis absolutionem* personae complices in materia turpi: b) personae cujuscumque sexus, *falso denuntiantis* sacerdotem aliquem de sollicitatione. Qui casus in Rituali minori pag. 43. sub num. 47. et 48. recensentur.

V.

LETTER OF CARDINAL ANTONELLI TO SOME FRENCH BISHOPS ON THE COMMUNION OF CHILDREN.¹

MOST ILLUSTRIOUS AND MOST REVEREND LORD,

Our Holy Father has lately received from well informed sources a painful report of the insufficiency of the spiritual care bestowed, in

¹ Translated from the Pastoral of the Bishop of Puy, 12th March, 1866.

certain parts of France, on children *before* and *after* their first Communion. For your lordship's information, I will briefly sum up the facts communicated to His Holiness. It has been represented to him, that before the time of their first Communion, children are not allowed to receive sacramental absolution, and are thus left, according to I know not what principles of theology, in a state full of danger to their spiritual welfare; that even after they have been admitted to make their first Communion, it is usual not to allow them to communicate again for a long time, it being forbidden to them, in some parts of the country, to make their Paschal Communion in the year that follows their first Communion; that there are to be found even seminaries where the young students are kept away from the Sacrament of the altar for the space of several months, under the pretext of securing a more mature preparation.

Knowing how much the frequentation of the sacraments of Penance and the Eucharist by the young contributes to the protection and preservation of their innocence; knowing that the frequent use of the sacraments has wonderful efficacy in nourishing and strengthening nascent piety in young hearts, which by it are led to apply themselves ardently to the practices of our holy religion, he could not but feel great difficulty in admitting the truth of these statements, at least in their full extent, although, as I said, they came from authoritative sources. But the inquiries which were subsequently made with the view of procuring a more accurate account of the existence and extent of these practices, have left no doubt that the abovementioned charges were, at least to some extent, founded on truth.

For this reason, the Holy Father, desiring that a system so erroneous and so prejudicial to the spiritual interests of the young, should be speedily modified, has charged me to draw the attention of your lordship and of some of your most zealous colleagues to this abuse, and to request that you will use your influence and your authority, especially with your suffragans, to apply a remedy more in accordance with the spirit and discipline of the Church to this defective system of spiritual care of children—a system of which, as may easily be imagined, many parents, who are indifferent to the religious education of their families, are but too well disposed to avail themselves. By introducing into certain parts of France the regular method according to the general discipline of the Church, which consists in admitting even children to a suitable frequentation of the sacraments, we shall have reason to hope that by degrees the same method will extend itself to other places, and that this deplorable abuse will soon cease to exist.

Such is the communication which I am charged to make to you on the part of the Sovereign Pontiff. And if, in addressing your lordship, I am glad to think that your great zeal will comply with the anxious desires of our Holy Father, I am also happy to have this occasion of expressing to you once more my deep feelings of esteem.

I am your lordship's very humble servant,

JAMES CARD. ANTONELLI.

NOTICES OF BOOKS

Notes on the Rubrics of the Roman Ritual, regarding the Sacraments in General, Baptism, the Eucharist, and Extreme Unction. By the Rev. James O'Kane, Senior Dean, St. Patrick's College, Maynooth. 1 vol. pag. vi.—669. Dublin, Duffy, 1867.

The operation of the penal laws against the Catholic religion in Ireland made it impossible to carry out many things prescribed by the rubrics concerning the due administration of the sacraments. Nor could it be fairly expected that customs introduced and established under the pressure of those laws, should disappear at once with the persecutions from which they sprang. But there has been a great improvement. "The improvement", says the respected author of the work at the head of this notice, "slow at first, has been very notable and very rapid of late years. Churches have been multiplied, and the clergy very much increased in number, while a great zeal for sacred ceremonies has been manifested everywhere throughout the country, especially since the Synod of Thurles. The improvement is still going on, and we may hope that many years will not elapse until every trace of the mutilation caused by the penal laws will have disappeared from our ritual observances" (page 40).

We believe, and we are not alone in the belief, that the lectures for several years delivered in Maynooth by the author, have had no small share in bringing about the improvement to which the Synod of Thurles exhorted the clergy of Ireland. That improvement could not have taken place unless the younger members of the clergy had been trained up in the knowledge and observance of the wise decrees framed by the fathers of the synod. This training has been accomplished for Maynooth by the lectures from which the book before us has been compiled.

The publication of these lectures in their present form will consolidate the good which has been already effected, and will give a new impulse to accurate observance throughout the whole of Ireland.

We heartily congratulate the author upon the success which has already crowned his labours, and we are grateful to him for this new service he has rendered to the clergy.

One especial merit of the *Notes on the Rubrics*, is that it is not merely an explanation of the rubrics, but in addition takes into account the difficulties that stand in the way of observing

them to the letter in a country like Ireland. Another is, that the author does not confine himself to the mere ceremonial, but touches on theological questions of great practical importance, and occasionally notices questions of interest as to the origin, history, or meaning of particular ceremonies. Besides, the author is careful to give a voucher, if possible, for every single statement, and to use, wherever he could conveniently do so, the very words of the authority cited.

The rubrics which regard the sacraments in general, Baptism, the Eucharist, and Extreme Unction, are those treated more especially in the *Notes*. In a valuable introductory chapter the author considers, the meaning of *rubrics*; the decrees of the Sacred Congregation of Rites, their authority, form, and promulgation; custom, and its influence; rubricists, and their authority. The second chapter treats of the sacraments in general; chapter iii. of Baptism; iv. of the order of infant baptism; v. of the baptism of adults; vi. of the order of adult baptism; vii. of the order for supplying the ceremonies omitted in baptism; viii. of the rite when a bishop baptizes; ix. of the blessing of the font; x. of the blessing of women after childbirth. From the eleventh chapter to the fourteenth, both included, the rubrics regarding the Eucharist are explained in the following order: of the Sacrament of the Eucharist; of the order of Holy Communion; of the Paschal Communion; of the Communion of the sick. Chapter xv. deals with the sacrament of Extreme Unction; chapter xvi. with the order of Extreme Unction; chapter xvii. with the blessing with plenary indulgence "*in articulo mortis*". The appendix gives the text of the various decrees quoted in the body of the work, and an excellent general index enables the reader to refer with ease to any of the subjects treated.

THE IRISH ECCLESIASTICAL RECORD.

APRIL, 1867.

ARCHBISHOP KENRICK AND HIS WORK.

[The following sketch of Archbishop Kenrick of Baltimore, written by F. O'Connor, S.J., has a right to a place in the pages of the *Irish Ecclesiastical Record*, as well for the sake of its subject as for that of its author. Both the one and the other belong to that illustrious band of Irish Prelates who have contributed so much to build up the Catholic Church in the United States. Most Rev. Archbishop Kenrick was a native of the City of Dublin. He was born in the parish of St. Nicholas, and there received the rudiments of his education under the care of a paternal uncle, who was afterwards parish priest from 1823 to 1826. The memory of the charity, zeal, and the other virtues of the good Father Kenrick is still preserved in that part of the city. The future Archbishop of Baltimore preceded by a few years his brother Peter, now Archbishop of St. Louis. In 1816 he was sent to Rome to study in the Propaganda, but as the Urban College was then closed, owing to the effects of the French revolution, he and some other students of Propaganda were sent to the House of the Fathers of the Mission at Monte Citorio. In 1819 the Urban College of Propaganda was once more opened, and Dr. Kenrick was amongst the first students who entered its walls. Dr. O'Brien, the present Bishop of Waterford, and the late Father James Young were among his companions; and in 1820 the Cardinal Archbishop of Dublin commenced his studies in the same college. In 1821 Dr. Kenrick sailed for the mission of the United States, whither he was called by God to achieve so much for religion. We shall leave F. O'Connor to tell his subsequent career and his share in the work of raising the Catholic Church of America to its present glorious position.]

Every one acquainted in the slightest degree with the affairs of the Catholic Church in this country, is fully aware that for holiness of life, vast erudition, wisdom, and efficiency in government, Archbishop Kenrick has been universally considered for many years one of its brightest ornaments.

Yet it is not easy to speak of him in a discourse like this. He was not one of those men whose names stand out in the recital of stirring events, whose part being distinguished for brilliancy in

such affairs, is easily described by the orator or by the historian. His mission was chiefly to live into his age, to become as it were the leaven of the mass, to impart to the Church which he governed, his own strength, and to move on with it, thus invigorated, ever watchful over the development of the life which received from him continuous and most efficacious nourishment.

He stood out conspicuously, it is true, on several important occasions, but if we would form an idea of his character, or of his work, it is not to these especially, much less exclusively, that our attention should be directed. We should, above all, look to the uninterrupted, almost silent action, by which his whole life was ever impressing itself on the Church of the United States.

To speak of such a man is not an easy task. The threads of his influence are slender, though numerous, far-reaching, and thus mighty. Their action in a great measure was unseen, except in its results. It may be compared to the dew that falls at night. Though the genial moisture that it has imparted remains, it is itself lost sight of when the sun has risen. Yet to this, the earth is indebted for its fertility, much more than to the heavy rain which falls down in torrents. This, too, has its mission, if I may so call it, and is far more calculated to attract observation, but it is much more to the mild dew that we are indebted for the refreshing and invigorating process that gladdens the heart of the husbandman, and administers to the wants and the comforts of men.

In speaking of such a person, it will be more suitable to endeavour to convey an exact idea of his character, and of the principles which he left us as a rich inheritance, than to attempt to relate the part he took in the events of the day. I will, therefore, dwell chiefly on these, and will touch on his deeds only in as far as they illustrate them.

In studying the character of Archbishop Kenrick, that which always struck me as its most prominent feature was his faith.

You may think it strange that I should consider this as a distinguishing trait in a Christian Bishop, whereas you might suppose that it is possessed not only by all of his order, but by every sincere Christian.

But there are different degrees of faith, as of other virtues, even where all are genuine. Like light, to which it is justly compared, it enables us to see its objects more fully, in proportion to its own brilliancy and the strength of our powers of vision. His was vivid and clear, and its light was reflected on all else. He lived by faith, for in it he placed the guiding principle and found the main-spring of all his actions.

Brought up in the bosom of a pious family in Dublin, devoted from his childhood and in his youth to the practices of religion,

he soon resolved to consecrate himself to the work of the ministry, and gladly accepted the invitation to repair to Rome, to complete his ecclesiastical studies. At the age of eighteen, he was able to carry with him the fervour of the faith of his native land, and was yet capable of those deep impressions which the influences surrounding the tombs of the apostles, and the shrines of the martyrs, and emanating so plentifully from the Chair of Peter, were calculated to produce.

He went to Rome at a time when the chief glory of the Holy See was derived from the heroism of Pius the Seventh, then just returned from captivity, when every lip related the sufferings of the Holy Pontiff and the devoted clergy who had been faithful to him. Heroism in suffering was the jewel in the Pontifical tiara, which glittered most brightly in those days. I remember how these things were spoken of at a later period, and I can easily understand what impression they were calculated to produce, when they were yet more fresh, when everything reminded the faithful visitor of the sacrilegious pretensions of the usurper, and the patient constancy of the occupant of the Apostolic Chair. I have no doubt that this circumstance had a peculiar effect in strengthening his determination to stand up manfully, as he always did, for the free action of the Church.

When I went to the Propaganda, three years after his departure, his memory was fresh among superiors, professors, and students. I heard no name pronounced more frequently, or with greater respect than that of Kenrick. It was not his career in this country, which was yet confined to the little-known region of Kentucky, but his edifying life in college, that had won their admiration. Being a countryman of his, the first question I was generally asked, on making a new acquaintance, was, did I know Kenrick, and then they would launch out in his praise.

The following incident may show the esteem in which he was held by his superiors. Shortly after the departure of young Kenrick for the mission of Kentucky, Cardinal Fontana was appointed Prefect of the Propaganda. He was a man of austere life and principles, with the most exalted views of the requirements of sacerdotal virtue. He adhered to them all the more rigidly because he carried out his principles fully in his own life. He had especially a very high idea of the tried virtue required in a missionary. Kentucky was then, not without some reason, looked upon as a wild field for the Catholic missionary. The vast labours that were to be performed there, the scanty aid of fellow-labourers to encourage and guide youth, the difficulties to be encountered by the missionary in consequence of the distances to be traversed, the adversaries with whom he had to contend, the many moral and physical dangers to be met with, were cal-

culated to make an Italian especially think that none but men of mature years and tried virtue should have been sent there.

When the old Rector first called on him, he at once burst out into complaint that young Kenrick, scarcely old enough to receive orders, should have been sent to such a mission. "But, your Eminence", said the Rector, "he is indeed young, but he is of the most solid virtue", and he went on to give an account of his life. But all in vain. The Cardinal continued in the same tone, his youth was an obstacle to that particular work, which he thought no degree of virtue could overrule, and he wound up by saying: "If I had been Prefect at the time, he never should have gone on such a mission". The Rector, who was as frank as he was respectful, fired up at this, and, finding other explanations useless, replied: "Well, then, your Eminence", he said, "it was the Providence of God that prevented your appointment sooner". "What do you mean?" said the Cardinal. "I mean", replied the Rector, "that if you had been Prefect of Propaganda sooner, you would have deprived America of an Apostle". The old man related this interview more than once, as proof of what he thought of Mr. Kenrick.

In 1821 he was selected by the Propaganda for the mission of Kentucky, whose bishop had applied for the aid of a faithful priest, who could assist him particularly as professor in his seminary. For nine years he laboured there assiduously as professor, as missionary, and as pastor of the congregation of Bardstown, and won the hearts of all. In 1830 he came to this city as coadjutor to the Bishop, and administrator of the diocese, and in 1851 was elevated to the archiepiscopal see of Baltimore, where he remained until his death, in July, 1863.

His faith, as I said before, always appeared to me his distinguishing characteristic. Its teaching was the subject of his study; its honour, the object of his labours; its principles, his guide, and the spring of his whole life. His discourses were always interesting; they were frequently most eloquent: but it was his faith, far more than rhetorical ornament, that gave them always such a charm. His words glowing with faith, his countenance beaming with its brightness, the earnestness so visibly emanating from a heart full of truth and the importance of what he was saying, made him always be listened to with delight and with profit. An eminent Protestant gentleman of this city used to say that in beholding him, he thought he saw Paul addressing the Areopagus at Athens. So great was the majesty with which he announced the Word of God.

You see the same purity and ardour of faith in all that issues from his pen.

He took no part, and cared to take no part—he scarcely felt

an interest in the worldly transactions of the day. His whole thoughts were directed to the interests of God and His holy faith, and under their light he viewed all that was passing around him. When he heard of any important occurrence—in the glance to heaven, or the knitted brow indicative of horror, disgust, or pain, you could see that it had at once been scanned and estimated in the light of faith. Whenever any measure was deliberated on, the first thought evidently that struck him was not the advantage that might be derived, or the inconvenience that might be avoided, but the view of it suggested by the light of faith.

This he nourished in a deep meditation on divine things. Though connected with the world by the duties of his station, he lived within himself in interior recollection. He seemed at home only when communing with his own thoughts and with God. In his intercourse with others, though always affable, it was easy to see that he was, as it were, out of his element. He would never, if I may use the expression, pour himself out in conversation. You could always see that he held the reins on himself; that even when most agreeable, he was looking back to that retirement, in which alone he found repose, and was acting under the purposes and influences which there had their root and their life.

This may not be the most suitable place to make the remark; but I make it here, because I think it throws light on his whole character.

One of our most eminent professors in Rome, speaking of the injury students receive from too much reading without proportionate reflection, told us that during his collegiate course, Mr. Kenrick never read any treatises on the subject of his studies but the class-books. With the aid of these and the lectures delivered by the professors, and meditation, he acquired that solid knowledge for which he was distinguished in life.

I could scarcely believe that a man of his talents and varied information could have acted in this manner; and in later years I asked himself if it were true. He acknowledged that it was.

I mention this now as bearing on his character as much as on his studies. The habit of reflection, calm and deep before God, gave a peculiar characteristic to his whole deportment. He was never carried away by impulse; was little influenced by mere feeling; was never surprised or taken unawares. All his actions were the result of calm deliberation, to which habit gave readiness, depth, and penetration, and faith above all else gave direction.

When I said that in his studies he confined himself to the tracts supplied to all the students with the lectures, I do not,

of course, mean to exclude the sources from which Christian knowledge is derived. I refer only to the various treatises composed to illustrate their meaning. He studied diligently the sacred Scriptures and the writings of the Fathers of the Church. But he studied them in their native simplicity, under the light of faith and the aids alluded to. It was in this way that he became so familiar with the letter and the spirit of the Sacred Volume. He appeared to have imbibed it into his very nature, to be at home in it, to think in its thoughts, to walk in its light, to express himself without an effort in its hallowed language. Look at his pastorals, how full they are of the very spirit of the sacred Scriptures, the passages of which flowed without an effort from his pen, coming up as the most natural expression of the thoughts he wished to convey. It was the same thing in his discourses and all his compositions. I have seen him, while others were in conversation or debate around, write off most beautiful productions, which won universal admiration, breathing that unction which familiarity with the sacred Scriptures alone can give. In the study of the sacred Scriptures, above all, he derived that clear insight into the things of God, for which he was always so remarkable.

Next to the Scripture he was familiar with the writings of the Fathers of the Church. He loved to peruse them, not in extracts, but in their fulness in the original. He was so familiar with their writings that you could scarcely allude to anything of note, that he would not be able to find in a moment, if you wished to see the original. And how his eyes would glisten in reading out passages from those venerable writers, expounding the great doctrines of faith with so much majesty.

More than once I spent considerable time with him looking over all that would have a bearing on this or that subject, and these passages never seemed so beautiful as when hearing him read them with an unction that almost rivalled that of the authors, and then he would lay down the book with glistening eyes, and pause, admiring and inviting to admire the sublime expositions he had read.

He would frequently delight in reading from St. Augustine or St. Chrysostom, who were his favourite authors, the answers to objections made with pomp in our day by puny writers who think they have discovered some great new light. He would take delight in showing that they were only clothing themselves in the cast-off garments of ancient Paganism or Manicheism, or the heresies of the first ages. Indeed, he wrote out a whole course of theology, composed of passages from the Fathers, giving the proofs, as well as the statement of ancient dogmas, and the objections of our day, with their answers, all in their

language. I often regretted that he did not publish it in that form, but he placed such little value on his own productions, that I fear he destroyed it, when he determined to give the course of theology which he published another form.

Familiar with the Scriptures and the Fathers, he could not but be a devout son of the Church.

Every Catholic believes, of course, in the divine institution of the Church, in her authority to teach and govern in the spiritual order, in the promises of God to protect her existence and preserve her from error.

But amongst all those with whom I have been acquainted through life, I never knew in any one, or, at least, I never had an opportunity of seeing equal evidence of a lively faith in the divine life of the Church. The Church was to him *practically* the body of Christ, the living organism into which the spirit of God had been breathed. He realized this life, and in her teaching, in her action on the world, he beheld, he felt, I would say, the action of God. The body was but a thin veil, behind which his vivid faith beheld and heard God Himself, hidden for the moment from our eyes, but as truly present and acting, as when from the cloud He spoke to Israel from Sinai.

Hence his reverence for her spirit—for every thing that emanated from her; his desire to conform, and in his administration to make everything as far as in him lay to be guided by this spirit.

Faith made him commit himself to her, even apart from what his own views would suggest. He did not construct a system in his own mind, and then look for means to reconcile it with Church principles. His first aim was to learn with simplicity what she was, what she demanded, what she recommended, what best accorded with her spirit, and then make all other views conform to this.

For this purpose he studied her spirit in her laws, in her liturgy, in her various provisions for the guidance of her children. He became familiar with those old councils in which she embodied her life, and he received with the same respect the later decrees, in which she applied the principles of that life to our times. He well understood and admired and loved the ancient Church, and he admired and loved the Church of our own day just as much, for he knew that in ancient and modern times she was equally the mystical body of Christ—guided by His wisdom, upheld by His power.

He saw no contradiction in her action at different times, but merely that variety which the changing circumstances of different ages demanded. He considered herself best able to judge how far those circumstances demanded or justified change, or adhe-

rence to ancient provisions, and he thus cherished equally reverence for the past and loyalty to her present enactments.

To some who could not appreciate this abiding faith in the wisdom of the Church, his course appeared at times to partake of an overstrained attachment to provisions that were antiquated, or only suited to other lands. But in his faith in her divine life, he looked upon her spirit as that which should guide all times and places, and he looked to that guiding spirit as the best judge of the temperaments which each particular age demanded.

As he loved the Church, so he loved the Papacy, which is its crown. He fully realized that the life given by Christ to His Church, flows through the head which He Himself placed over it. "Simon, Simon, Satan hath desired to have *you*, that he may sift *you* as wheat, but I have prayed for *thee*, that *thy* faith fail not, and *thou* being once converted, confirm thy brethren". Christ placed Peter as the rock on which that edifice which He called His Church, was to be raised. To this rock, first of all, belonged the stability promised to the edifice, a stability so great that the gates of hell itself could not prevail against it. This permanent, solid foundation—Peter, living in his successors, or, in other words, the Papacy, is thus, in the order of God's Providence, the source of strength to the Church, or, if you will, the means by which He imparts it. We will all be strong as we loyally cling to it.

If there was anything amongst the institutions of God for which our venerated friend cherished special love and devotion, it may be said to have been the Papacy. He considered this to be a necessary consequence of his love for God, who established it; for Christ, who placed it as the guiding institution over the body to which He united Himself on earth; he believed it to be the institution by which every other great principle of Christian life is preserved and developed in purity and strength.

Hence the reverence with which he received whatever emanated from the Chair of Peter. A decision of that Chair, whether pronounced in any controversy in the past, or received on any point referred to it in our day, was ever with him decisive of all controversy. He would not listen to any attempt to evade, much less to disregard it. He received it with filial docility, and carried it out with childlike obedience.

It was thus that the truths of faith were, for him, not a dead letter, but living principles, which met him everywhere, and everywhere received his homage. He met them in the sacred Scriptures, in the writings of the Fathers, in the institutions of the Church. He found them living in his own heart. They came to express themselves powerfully in his whole life.

In performing the sacred functions, you could see his deep

penetration of the holy mysteries that he was administering—his consciousness of the holiness demanded from those who stand at the altar, and how he endeavoured to rise up to its requirements. The dignity and reverence which shone forth, particularly in celebrating the Holy Sacrifice, were enough of themselves to inspire devotion. The ardour of faith and devotion beaming in his countenance, when he spoke of divine things, particularly when he treated of the passion of Christ, or His presence in the Blessed Sacrament, or when he dilated on the praises of the Blessed Mother, was itself sufficient to inspire faith and devotion into his hearers. The same dignity and devotion ever accompanied his least important acts of the ministry. Whatever he was engaged in, you could always see that he felt what it was to be a minister of Christ and a dispenser of the mysteries of God. The least neglect in this respect, on the part of others, gave him pain.

For this reason he was himself scrupulously exact, and he expected others to be exact in learning accurately and minutely, even the smallest provisions made by the Church for their administration. What the Church thought deserving of her attention in her legislation, he could not look upon as indifferent, and oh ! with what indignation his whole soul seemed to be aroused whenever he saw any indication of slovenly disregard !

Faith was thus an all-controlling principle in Archbishop Kenrick's life. It was ever present to him as a living test by which all else was judged, was sought or avoided. It moulded his mind, his feelings—it became with him almost an instinct. He seemed to feel by it the character of what he came in contact with. When men covered with sin approached him, and especially if they endeavoured to cover their sin with hypocrisy, his very nature seemed to shudder, and he would spurn them from his presence. He could hold no intercourse with such. When, on the contrary, he found virtue, even in the humblest walks of life, he evinced a pleasure that made his poorest visitor feel at perfect ease.

He was easy of access to an extent that made many of his friends think him imprudently lavish of valuable time. The porter who opened the door would immediately usher any one that inquired for him into his study, without further announcement, no matter how he happened to be engaged. While he received all with affability, the pleasure which he evinced in receiving many poor, innocent people, induced them frequently to trespass on him beyond all bounds. Yet he never would give the slightest hint of a desire that they should retire. I have often seen him spend hours in his room, affably entertaining even the poorest, who had no other business but that of enjoying

his conversation, when he certainly could have derived no other pleasure than that which consisted in making others happy.

Though spurning vice from him with disgust which he could not conceal, he was most tender towards those who were sincerely anxious to amend their lives.

I remember once in calling on him, finding an old man in his room whose history he had just heard, and he related it to me. The old man had led a life of iniquity. He was then, we may say, on the brink of the grave. He had been turned out of doors by his children, entirely unprovided with means of support. Though he richly deserved this from God, he had not deserved it from his children; but he reaped what he had sown. The Bishop was touched with his gray hairs, and the poor man's humble acknowledgment that the hand of God was justly upon him. He did what he could for him, but feeling how inadequate that was for his wants, I saw him shed tears when the old man went away.

More than once on other occasions did I see him pained to the quick at his inability to provide adequate aid for persons struggling to rise from sin. There was scarcely any institution in Philadelphia in which he felt such glowing pleasure as in that of the House of the Good Shepherd, which affords a refuge and takes by the hand the victim of crime on whom society has placed the brand of the outcast, having first led her, or rather pushed her, on in the path of shame.

Rigid with himself, both in the confessional and in private conversation he always endeavoured to smoothen the path of virtue to others, and to make easy the return of the sinner to God.

The man of faith, absorbed by the great objects of faith, cares little for the honours, or pleasures, or riches of the world, and such eminently was Archbishop Kenrick.

To any one who knew him intimately—who had an opportunity of witnessing the working of his inmost soul, the very idea of his being actuated by any desire of lucre or by ambition, is a thing not to be imagined. Duty to God, the promotion of His honour, and of that of His Church—the welfare of men, were manifestly the great ends that he proposed to himself in all things. As to pleasure, the only one he seemed capable of feeling was in the discharge of duty, and, as a means to this, in study. He did not allow himself even ordinary recreation. When not engaged in pressing duties, you were sure to find him at his books.

When I accompanied him to Rome in 1854, on the occasion of the Definition of the Dogma of the Immaculate Conception, it was with difficulty, and only to satisfy some other members of the party, that he could be induced to pay a hasty visit to some

objects of interest in the cities through which we passed; and when we reached Rome, after a few visits rendered necessary by courtesy or prompted by devotion, he betook himself to his books, and in a few days he devoured the nine volumes of documents on the subject with which we were supplied, so as to become perfectly familiar with their contents.

Every morning, after his devotional exercises were concluded, he would repair to his study, and there spend his day until he retired to rest at night, engaged in study or in writing, or attending to any one who called, seldom going out, unless duty required it, and pursuing this course from the beginning of the year to the end, allowing himself no excursion beyond what was required to visit his diocese.

As to money, I never knew or heard of his doing anything to obtain any for himself, whether little or much, no matter what his need. I never knew one who appeared to think so little of it on any plea. For some time after his arrival in Philadelphia his means of ordinary support were most precarious; for a still longer time it was most scanty. Yet he never made a movement of any kind to provide a remedy. It was by an entirely spontaneous movement of his clergy that a remedy was provided at last. Yet he was most liberal with the little he had at his disposal, and off-handed on all occasions. His donations for purposes of charity or religion seemed to indicate at times that he had a large income on which to draw; but this was only because he would give all he had, trusting to Providence for the future. When he left Philadelphia to take possession of the archiepiscopal see of Baltimore, all the valuables he took with him were the contents of a carpet bag, with little more money than paid his fare, and I believe it was a matter of doubt after his death whether his executors had enough to pay his personal debts, or a balance over. It speaks for his scrupulous regard to justice as well as for his disinterestedness, that on whichever side the balance was, it consisted but of a few dollars.

His faith showed itself in a special manner in his great reliance on Providence. This was not the cloak which the sluggard throws over his unwillingness to work, or the presumptuous over his imprudent rushing into unbidden paths, or the enthusiast over his mad fancies. He would work as if all depended on himself; he would confide as if all were in the hands of God alone; he was led by faith, enlightening sound judgment; and doing faithfully what duty demanded, he placed his course and the results in the hand of God. It was truly wonderful how visibly God came to his aid and justified this confidence.

He came to Philadelphia during circumstances indeed trying. A good old man, transferred after a long life of usefulness to a

new field for which he was entirely unprepared, and then involved in inextricable difficulties, was the Bishop. This same inability to cope with the cunning tricksters that beset his path, made him fail to avail himself of the aid which he might have derived from a highminded administrator. Those who clung to him in his difficulties, looked with coldness, if not with aversion, on one who came to take up the reins which had fallen from his powerless hands. His enemies were disposed to hail the advent of a new administrator as their triumph, but they soon understood he came as head of the diocese, not of a party. He thus remained without any strong support in the midst of a community torn by factions. He had scarcely a church in which he could feel at home. The old Bishop was at St. Joseph's, and he was surrounded there by those who had faithfully clung to him in his struggles, overlooking minor mistakes in the feeling of duty which they owed his position. At the demand of the same duty, they were willing to submit to the new administration, but little enthusiasm could be expected while the old man, around whom they had rallied, was in their midst, dissatisfied and complaining. Trinity Church was used for the Germans; St. Augustine's was owned by a religious community, on whom the bishop could not intrude. There remained St. Mary's, his natural Cathedral; for there were then but these four churches in Philadelphia. But St. Mary's was under the control of trustees, who did not wish their authority to be overshadowed by a mitre. They refused to recognize him as pastor. The administrator, then left without a party and without support—ejected from the pastoral residence of St. Joseph's by the old bishop, had none but God to rely on. And on Him he did rely, and his confidence did not fail. He rented a respectable house in Fifth Street, though human prudence could not point to any means by which his expenses were to be supplied. He declared himself pastor of St. Mary's, and interdicted the church until the trustees would acknowledge him. He commenced very soon, in the upper room of his residence, that ecclesiastical seminary which he knew to be the most efficacious means of providing for the diocese, and he placed himself in the hands of Divine Providence.

Before the man of God, thus relying on faith, the bad spirit that had hitherto brooded over Catholicity in Philadelphia was dissipated as the mist before the rising sun. The people soon appreciated his course, and rallied round a bishop with apostolic firmness which had disentangled itself from personal quarrels and petty broils. They realized the sphere of ecclesiastical authority, and compelled the trustees to come to terms. From that day, the trustee question was practically settled at St. Mary's. The

trustees, indeed, put in salvos and provisos in their submission. But his prudent moderation cared not for their reservations as long as his ministry was practically free. It was not from them that he derived his authority. He held it not under them. Their resolutions might express their own views. He had declared his, and all knew that he would enforce them if interfered with. So he worked on in peace. His meekness was like oil poured on the troubled waters. The good people of the congregation, and many who before had been prominent in the Hogan schism, rallied around him cordially; sincere affection grew up on both sides, and it was with pain that he separated himself at a later period from St. Mary's, when he thought that the interests of religion called him elsewhere.

With the same confidence in Providence he was always ready to walk on in the path of duty whithersoever it pointed. He was ready to follow its call, but was equally anxious not to anticipate it. He believed God not merely to look on human events, but to govern them, to control them, to direct them to His own wise ends, and to watch with special care over His Church. As he was ready to follow without flinching, so he deemed it almost a sacrilege to move on until the designs of Providence became manifest. This waiting on Providence which does not arise from sloth or cowardice, but from faith, is one of those secrets well understood by interior souls, which are enigmas to worldly prudence. To await with confidence the results promised by God, even when human calculation would lead to contrary expectations; to abide by the discharge of duty, leaving the issue in the hands of that Providence that imposed it; to guard against rushing on until God bids; to commit the seed to the ground and await in faith for its reappearing in God's own season; to acknowledge practically, and *feel* that it is for God to begin and give increase, and bring it to perfection; that we are only useless servants, who perform, indeed, a duty, but whose whole efficacy comes from Him—are principles thoroughly and practically realized by interior souls animated by the Spirit of God; and such eminently was that of Archbishop Kenrick.

If we once form a perfect idea of his faith working by charity, we can easily understand the other features of his character. I need not tell you that he was equally ready to sit in the confessional, or to attend the bed-side of the sick, no matter by whom or when he was summoned; or to any of the humblest duties of the ministry, as well as to take part in the councils of the Church; to lay aside his most serious studies, that he might prepare a child for First Communion, as I have seen him do even in his latest years. It would be superfluous to speak of the pleasure he felt in promoting every good work by which the salvation of souls was

promoted, or the wants of humanity relieved. This and much more you know is but the development of such a faith.

Yet, notwithstanding his occupations and his trials, he could relish and make a joke, he could enjoy and exhibit an hilarity, which though not boisterous was sincere, for it is nowhere more genuine than in souls at peace with God.

As a scholar and as a writer, Archbishop Kenrick was not only eminent, but far surpassed all others that have yet appeared in the Catholic Church in America, and may be counted amongst the great men of the age. There was no branch of ecclesiastical knowledge in which he did not excel. History and Theology, Canon Law, and the Sacred Scriptures, were familiar to him. He was well versed in the ancient languages, so necessary for the thorough understanding of the Holy Bible, and in the modern languages of Europe, in which the learned men of our day have published the results of their researches. He had pored over the writings of the ancient Fathers and those of modern scholars, and was able to use them with judgment.

Without alluding to his minor works—his treatise on the Primacy, his course of Theology, and his translation of the sacred Scriptures would each be sufficient to establish his reputation for ever as a man of the most profound and solid learning.

His work on the Primacy is full and exhaustive, and in its later editions he has embodied many collateral subjects, which he treats with great erudition.

In his course of Theology—in classic style and with most profound learning—he has brought that science to bear on the errors and peculiar circumstances of our times, and thus afforded most important aid to all who devote themselves to that study.

But his greatest work is his translation and notes on the Sacred Scriptures. To appreciate this fully, it is necessary to understand the difficulties that beset his path, and his skill in surmounting them. The correct reading of the original text has itself alone engaged the whole attention of learned men. Even when this is determined, it is a matter of the greatest difficulty to fix the correct meaning of each word, so as not to embrace more or say less in the translation than is contained in the original. For this purpose a man must be familiar with the original and the cognate languages, with the customs, laws, and history of the people with whom the authors were connected. He must know how the words and phrases were understood by contemporary and succeeding generations, and must bring to his aid those other numerous appliances which critics point out, but which it is so much more easy to point out than to lay hold of and apply with judgment.

All this he has done, and done well. It would have been

more easy to have written a learned commentary of great length, than to have perfected such a translation.

His notes are short and appear few, but they are a rich mine. His aim was to prepare an edition that could be read with ease and safety by all, and to add only such notes as were necessary to meet real difficulties in the understanding of the text, leaving out the questions that might be raised on it.

It is amazing how much solid matter he has compressed into these short notes. I have heard several remark, and my own experience accords with the statement, that you seldom meet with a serious difficulty in the reading of the text that you will not find solved in these notes. At one time it is a pithy sentence from one of the Fathers, at another a remark from some modern critic; at one time it is but a word, at another a reference, but it lets in a flood of light. He has succeeded, particularly in these pithy remarks full of learning, in establishing and vindicating, by the latest researches of Biblical science, the accuracy of the version in use in the Catholic Church.

The composition of these learned works never interfered with the discharge of official duty; they never prevented him from being ready to receive and entertain any that called on him. If even a servant girl came to visit him, he would lay down his pen, let her feel at home as long as she wished to stay, and then resume it when she thought fit to retire.

He did indeed use his engagement with these works as an excuse for declining invitations and omitting visits which were not required by duty, but were earnestly solicited by many. He was glad to have a good excuse for such a course, for when duty or an opportunity of doing good did not call him, his study was the only place where he sought relaxation after the discharge of duty. With a sly smile, which betrayed his pleasure in having a good excuse, when hard pressed he would appeal to some work on which he was engaged as his apology for not accepting an invitation.

I remember the eagerness with which ladies would pass the word round with joy, that *that* book on which he was engaged so long was coming to a close. They concluded that then they might expect him to visit, but to their consternation they would find that *that* one was scarcely concluded when he had already commenced another.

The Secretary of Propaganda, to whom he once sent a copy of one of his works, in thanking him for the present, said he could not conceive how, with his manifold occupations, he could find time to write such learned works; for his part, with less distracting ones, he could not find time to read them.

But the most noble work of Archbishop Kenrick was the

building up of the Church. To form a proper idea of this, it would be necessary to follow him through Kentucky, as a missionary, as professor, and as pastor, where he endeared himself to all, and left lasting marks of his zeal, so that his memory is even yet warmly cherished and in benediction; where he infused his spirit into so many young Levites, who adorn the sanctuary in many parts of the country and in the highest positions. It would be necessary to relate particularly his work in this city, where he found the Catholic body few in numbers and split up into factions—brother literally fighting against brother—where the sacraments and practices of piety were almost forgotten, and the Catholic name became almost a deserved badge of disgrace. Yet he left it a noble diocese, flourishing with institutions of all kinds, and conspicuous still more for the number and zeal and efficiency of its clergy and the piety of its people. It would be necessary to accompany him to Baltimore, where, finding everything established on a solid basis, he had only to continue the good work, and shed over the whole country the light of his wisdom, and impart to it in greater abundance the ardour of his faith.

To do this adequately, were an undertaking beyond a discourse like this. I will allude merely to a few points of his Philadelphia administration, which was undoubtedly the field where his noble qualities were displayed in a special manner; for here, especially, was there rough work to be done.

The most enthusiastic admirer of Bishop Kenrick will not, of course, pretend for a moment that the vast increase of Catholicity in this diocese was due to his labours. Irish landlordism and English misgovernment were the chief causes that dotted the hills and valleys of Pennsylvania, as of so many other states, with churches, and filled them with people.

But it was the work of Bishop Kenrick to have prepared the mould, in which the material of this growing Church was cast, and to have given it that shape that brings joy to every Catholic heart.

Had not a vigorous hand stifled the bad spirit that reigned in Philadelphia on his arrival, the new increase would, in all probability, but have added to the ferment already existing. Arriving little by little, it would have been assimilated by the preëxisting masses, and would have been but the cause of still greater confusion. There were already numbers of good people in this city, but the system that existed here dragged all into the vortex. They had no choice but to whirl in one direction or the other. This was the result of the trustee system, that held in its grasp and was near strangling the infant Church of the United States.

Against this he struggled, and he applied and he was the first to apply an efficacious remedy.

It was alleged, of course, that the lay trustees claimed nothing more than the administration of temporalities. But the Church itself was considered a temporality, and he who owned or administered the church building, owned also the pulpit and the altar erected in it, which were also temporalities. He thus owned, or directed as effectually as if he owned him, the one who stood in that pulpit or at that altar, for if he did not speak and act as commanded, he could easily put another in his place.

Circumstances might render the course to be pursued more or less circuitous, but this in last analysis is the philosophy and the result of lay trusteeism.

In a small village in the interior of Pennsylvania, the title of a Methodist Church, in consequence of pecuniary difficulties, came into the hands of one of the lay members. One evening the preacher was going on in a strain that was not pleasing to him. This gentleman then stood up, and very coolly informed the speaker that he would not allow such doctrine to be preached in *his* church. Go talk of "temporalities" and spiritualities. The phrase, *his* church, contained more philosophy on that subject than many learned discussions raised on it. The congregation understood this, and very properly left him and *his* church, and went elsewhere to hold their meetings.

The true question, therefore, of lay trusteeism, as here understood and administered, was—who should govern the Church of God? Should it be the Bishop, appointed by the Holy Ghost, or the nominees of a caucus, who sought the position probably as a means of influence at some political delegate meeting, or to make profit out of a contract, or some other similar motive, and if for no other, through an ambition to make the priest feel, and to make the multitude see, that he had a master?

Indeed, it was the avowed principle at St. Mary's, that the bishop should license the clergy at large, but the trustees should employ whom they pleased and as they pleased, and with this we know what even the licensing system would amount to, and what would be the position of the priest. Like the sexton, he would be but the humble servant of the trustees. More than the sexton, he would be made to feel their mastership.

Bishop Kenrick set a face of brass against this system. Where it was established, he merely required that it should beware of trespassing on ground that did not belong to it, but knowing that all things naturally tend to realize their intrinsic characteristics, he insisted that the seeds of disorder should not be planted on new soil.

The Catholic people now, everywhere, understand very clearly

that the ecclesiastical authorities by this course have no idea of grasping their moneys; that it is a question of the liberty of the Church, and of all being subject in their proper sphere to the authority which God appointed to govern it. But it was not so in the beginning. Even good men hesitated, and the cry of the Bishop taking the Church from the people was frequently raised so as to give trouble.

One of the first places where he found it necessary to take a strong stand was in Pittsburg. Old St. Paul's, the finest church edifice, perhaps, then in the country, was almost completed. The Catholics of the city, though few in numbers, had carried it through not without great difficulties. Preparations were made for obtaining a charter, when Bishop Kenrick visited the city. He told the people that lay trustees had done mischief enough, and there should be no more of them in this diocese. The church should be conveyed to him in trust for the congregation.

"What! We built the church", they said. "What right has the Bishop to it?" It looked like taking away what was theirs on every title. But the Bishop put the whole question before them in a nutshell. "The church is yours", he said to them, from the pulpit of St. Patrick's. "You have a perfect right to do what you please with it. I claim no right to interfere with any appropriation of it you wish to make. You may make of it, if you will, a factory, and I will not interfere. But there is one thing which I do tell you, and it is this: if you wish it to be a Catholic church, you must comply with the requirement of the law which I have laid before you. Now, do as you please".

This view of the case penetrated the minds of all. The Bishop made arrangements that gave ample security that their moneys would neither be squandered nor diverted to other purposes; but he was determined that ecclesiastical authority alone should govern the church. It was like getting the title to a public monument to prevent its desecration, without the power of preventing access, or removing from it one stone.

An old man who had been one of the first Catholic inhabitants of the city, more than once related to me the part he acted on the occasion. With that instinct and penetration of faith which is so natural to the Irishman, when he does not fall into the hands of tricksters, he soon saw how things stood. When the congregation was coming out, he met several persons stamping and raging. "What's the matter?" he said. "Didn't you hear?" they replied. "The Bishop wants to take our church from us". "Indeed", he said, "and will he take it over the mountains with him?" This was, then, the phrase in Pittsburgh for crossing the Alleghanies and going to Philadelphia. "Oh, what!" was the reply. "Of course not". "And do you think", he said, again,

"that if he gets he gets it, he will let us into it?" "Oh, of course he will", was the answer. "And hear Mass there?" said the old man. "Yes, of course", was the reply. "And go to confession, and say our prayers?" "Oh, of course there will be no difficulty in all that". "Arrah, then", said the old fellow, "what else do I want of it?" "On these terms", he added, "he may have it and welcome".

And in fact those who built the church that they might hear Mass there, and say their prayers, and frequent the sacraments, were well pleased, for they found all they wanted accomplished much better than by any other arrangement. They have been ever since glad of it, and even most of those who did not at first understand its propriety, became its warmest supporters when they saw its practical working.

In the same manner the other churches of the diocese were organized exclusively under ecclesiastical control, with the aid of the lay element in what was truly mere temporal administration, and this not only liberated them from an influence that was destroying their efficiency in the spiritual order, but, what was scarcely expected, it secured their prosperity even in temporals.

I will not say that no mistakes were ever made in this bearing; but if these be compared with the peculations, the mismanagement, and the sterility which more or less generally accompanied the action of lay-trustees, they are but as a mole-hill compared to a mountain. The clergy and those acting with them, with their own approbation, became the trusted and deserving depositaries of the liberality of the faithful, and the churches and institutions that have sprung up in such numbers and with such beauty, justify the confidence of the people, and are an honour to the zeal and faithfulness of all.

Having taken care that the churches were organized on a proper basis, Bishop Kenrick's next anxiety was to provide them with an efficient body of clergymen. With this view, as I have already stated, he commenced a seminary in the upper rooms of his rented house, trusting to God for the means of support. Now, that the generous and enlightened faith of the people supplies in thousands and tens of thousands of dollars yearly the means of conducting the seminary, it may appear a very easy matter. It was not so in those days. The clergy themselves hardly ventured to hope that it could be supported, and when Bishop Kenrick called on them to propose a plan by which it might be effected, they could devise no other than that of uniting it with a collegiate establishment, where the students of theology, being teachers, would derive their support from the fees paid by other students. This was the only plan which hitherto had been found practicable in this country.

But Bishop Kenrick would not listen to it, simply because it was not the plan of the Church. The council of Trent had directed bishops to establish seminaries, in which those destined for the ecclesiastical state would be trained apart, in a manner suited to their special vocation. On this plan he was determined to found his seminary, and he trusted to God for support.

He did this even in the face of a contrary recommendation by the clergy, and the event has justified his confidence.

Year after year, that institution has been sending out priests trained within its walls, who have been carrying the blessings of religion throughout the length and breadth of the state; men trained in virtue and learning, all the more homogeneous with the people, because, like them, of mixed nationalities, yet identified from early years with the cause of religion in this diocese; with their nationalities blended together, without being obliterated, all being animated with one spirit, thus foreshadowing and preparing for that fusion which is naturally going on, and which it would be equally unwise to endeavour to check or to force onward; which must and will take place in the order of nature, and will take place more surely and safely under the natural influence of Catholic charity and zeal and the working of the institutions and true spirit of the Church, than by any artificial theories or narrow-minded efforts.

These were certainly the sentiments of Bishop Kenrick. An Irishman himself and an honour to Ireland, he loved his native country; but as bishop, he loved the people entrusted to his care without reference to their nationality. The heart of a bishop was, in his view, no place to range men according to nationalities. He saw in them only souls redeemed by Christ entrusted to his care. He provided for them as best he could, and he aimed not to do it or to avoid doing it by this nationality or that. He was thought by many to have been forgetful of his own. But his aim was to consult sensitiveness in this regard, rather by rising above, and ignoring the peculiarities of all, than by taking those of any for his guide, and letting events take their course.

The seminary thus grew under his fostering care; its students were multiplied until it acquired a position superior to that of any diocesan seminary in the United States. Like the other works of Bishop Kenrick, established on a solid foundation, its course was over onward and sure. The house that was pronounced by a certain pamphleteer and reported to European societies rather as a palatial mansion suited for an Asiatic potentate, than for a training school for missionary priests, is found inadequate for its growing work, and one suited to its noble object is rising up in your vicinity. May it continue to grow in

usefulness, and may its friends never forget the great hand that laid its solid foundations, and infused into it the spirit that continues to live.

As with the seminary, so it was with the other works of Bishop Kenrick. Yet this was almost the only one, in founding and directing which, he acted singly and on his own isolated views. For the rest, while encouraging and stimulating and directing, he was generally satisfied with leaving it to others to originate and push on, as their own zeal would prompt. His zeal, his piety, his laborious and ever-vigilant habits exercised a gentle pressure that quickened all. He was as a beacon-light to which all looked and could not help looking, who kept their view fixed on the proper goal. The movement so impressed became natural and almost spontaneous, and was felt even when he did not appear, and continued when he retired from the scene, and was more stable, more powerful and widespread than the result of individual action could have been. Those only, who carefully trace effects to their causes, can see how much of it was due to the steady, silent, but efficient action of him who was at the helm.

I have heard your present efficient bishop more than once make the remark, and the remark does him honour, that everything useful in the diocese owes its existence or its strength to Bishop Kenrick. It is his mission, and it is both a difficult and a glorious one, to watch over the growth of the plant. While it is a great advantage, that it was planted with so much wisdom, as much wisdom will be required, and I doubt not will be displayed, in bringing it to maturity and perfection.

In all this, Bishop Kenrick was not without his cross. Indeed, I may say that he was never unaccompanied by it. It is the lot of the faithful disciple of Christ, and he could not be an exception. It is the condiment given to favourites by the Spouse of the Lamb. This would not be a suitable place to enter into details, even if there were time. Suffice it to say, that the delicate soul, by the very refinement of its feelings, finds crosses where the less sensitive cannot conceive the existence of pain. These are not always of heavy and rough material; they are often bright but sharp, and pierce the most sensitive parts while they appear but to glitter, and such are the most painful. Of these even more than of others, he had his full share through life. But he bore them with resignation and joy, seeking only the "life hidden with Christ in God". Those who enjoyed his intimate acquaintance were able, at times, to penetrate the veil under which he would fain have concealed them, but he endeavoured to bear them in silence. We will not lift the veil with which he wished them to be covered. His meekness not only enabled him to bear them, but to turn them into blessings.

I will barely allude to that outpouring of frenzy which swept this city in 1844, which laid in ashes some of our churches and institutions, and threatened all the rest, as well as the lives of the clergy and people.

Many blamed Bishop Kenrick for not opposing to it a bolder front. He considered it more conformable to the spirit of the Gospel to bend to it and suffer. He thought it best even to retire for a few days from what was evidently a momentary outburst, lest the tiger, tasting blood, might be more infuriated.

Events justified his course. The torrent that, if resisted, would but have accumulated its waters, and eventually swept on with greater fury, rolled by and spent itself. His order to suspend divine service "in the churches that yet remained" was the severest rebuke the fanatics could have received. The tramp of the sentinel pacing before the House of God deserted on the Lord's Day, with this order pasted on the walls, was a comment on the spirit that had then taken possession of the "City of Brotherly Love", which roused the better-minded. Peace was restored on a more solid basis than ever before existed, and Catholicity assumed a higher position.

The thousands and tens of thousands everywhere flocking around the confessional and the communion table in this city, where a few dozen were a rare sight before; the spirit of charity manifesting itself in every good work in private life and public undertakings; the harmony of priests and people, and of all with their head; their readiness to enter with generous alacrity on every good work that is proposed to them; the abundant supply thus received for all the people's wants, and the life pervading the Catholic body in every corner of the state, are the best comments on the spirit, the wisdom, and the efficiency of Bishop Kenrick's administration.

His influence was not confined to his own diocese. Though most delicate in obtruding on any one, it was felt throughout the whole country. His example alone, the principles which he inculcated, the manner in which he carried them out, of themselves exercised everywhere a powerful influence. An illustrious prelate did not hesitate to say of him at the late Plenary Council: "How many of his brother bishops leaned upon him for council and advice, and how cheerfully and readily was it given". Every one present was aware of the truth of the statement. In the councils of Baltimore, to which the Church of the United States owes so much of the true and vigorous life that is developed in it, he was from the beginning conspicuous; during the greater number he was the leading spirit. The decrees of most importance were generally written by him; no other influence was felt more powerfully in their proceedings; almost all the acts and noble pastorals were the productions of his pen.

The young Church of the United States has much to thank God for, on account of the holy and learned men which He gave it to watch over its first foundation and youthful growth. There is no one, perhaps, that had a greater share in shaping its character than Archbishop Kenrick.

The same mildness which marked his course in former troubled times, was displayed during our late civil troubles, and enabled him to steer the bark committed to his care in safety during the peculiar difficulties attending his position in Baltimore. Never busying himself in political strife, he did not find it necessary to take any part in the questions that had arisen. As a Christian bishop, he felt it a duty to show his respect for the supreme powers. Led by his Christian principle, and not by any political theory, he commanded all the priests of his diocese to continue to recite at High Mass the prayer for the authorities, which had been previously in use, but having given them this mark of his respect, he let "the dead bury the dead".

Yet he was not indifferent to the evils that swept over the land, though he did not deem it his duty to interfere. He felt the most poignant grief at the havoc that he witnessed. I sincerely believe that this grief had no small share in accelerating the issue of the disease that put an end to his life.

I spent some hours with him the evening before he died. I sat with him almost until he retired to the bed from which he awoke into eternity. His death, as you remember, occurred just after the bloody day of Gettysburg. The news was then coming into Baltimore by piecemeal. Though thousands of prisoners and wounded men had been brought into the city, and some of the principal circumstances were known, we had not yet received a well-defined account of the battle, or of its issue. His conversation was chiefly directed to what the end of all this was likely to be; how the country was likely to come out of this trying ordeal. There was an expression in his countenance, an anxiety in his soul, which I never witnessed before. The tragic scenes that were being enacted, the dreadful future that seemed to threaten, no matter how that day ended, pierced his heart with the most poignant grief. His feelings were like those of the mother, whose child Solomon ordered to be cut in twain.

Full of years and of merits, and yet apparently full of vigour, the destroying angel laid his hand on him that night. Without a struggle, for his body lay in the usual attitude in which he composed himself to sleep, with placid countenance, and his hands crossed over his breast, in one holding his scapular, he was found dead in the morning—a form of death, terrible indeed to those forgetful of God, but a great grace to one who, like him, died daily, living every day ready for the call.

Such death is not unprovided for. A holy life is the best preparation for that awful passage, and it was a great homage to his virtue that no one seemed to feel the least uneasiness that death had come to him in that shape, so fully were all convinced that habitually he was prepared. Like that saint of old, who, when admonished to make his confession in preparation for death, replied: "Every day in preparing for Mass, I made my confession as if for death: now I need but make it as in preparation for Mass": had time been given him he would not have found it necessary to act otherwise than he was accustomed.

Some one said, and I think truly, that he died almost as he would have chosen, had the choice been offered him. Nothing gave him more pain than to be to any one an occasion of trouble. Had he suffered a lingering illness, the trouble of those attending him would have been his greatest affliction.

Though I thus speak of an unexpected death, one would almost say that he had some supernatural warning of its approach. I feel assured, at any rate, that he expected it. I saw him frequently during the last few weeks of his life, and in many ways I could see proofs of this conviction. He was different from what he had ever been before. On former occasions, when you entered his room, you were sure to find him, if alone, with the pen in hand, or engaged in study. During this time, I would invariably find him as if awakened from a reverie. He sat in his chair, absorbed in thought, and the glow on his face indicated its character. He was always affable; during this time, his amiability was more striking than ever. Several remarks were made by him which evidently implied a conviction that his career was run. Whenever any allusion was made to the future, he would shake his head with a smile, as much as to say, "With that I shall have nothing to do". Sometimes he said this in so many words. This conviction showed itself in so many ways, that I had not even then the slightest doubt of it. Had the event turned out otherwise, it would have been to me but a pleasant disappointment. The respect I had for him, knowing him to be above any influence of imagination, led me to think it not improbable that he had some warning of his end, which I could not suppose to have been a delusion. It was not merely afterwards in looking back on what had passed, that I came to this conclusion. At the very time, while he yet appeared in full health, I was impressed so forcibly with this conviction, that I thought within myself over the event and its consequences as if it had already taken place.

As one, but only one, of the many things that pointed in this direction, I will mention the following:

One day he told me at table, that he intended making me a

present. It was a relic case, with a relic of the Holy Cross, which he had in his possession for many years, and which he preserved with special veneration, as it belonged to the venerable Bishop Flaget, whom he loved so dearly. I told him that I should accept it with pleasure, as I intended doing, and keeping it as a memorial of him also, whom I respected so much. I could scarcely conceive, however, his willingness, or rather wish, to part with it, except through this conviction of approaching death. This opinion was soon confirmed more fully. When we retired to his study, he took out the relic case and gave it to me, but he added with evident embarrassment, as if fearing that his motive would be penetrated: "This was given me by such a priest, with the condition that he should get it back at my death, and you will see that the condition be fulfilled". I was thunderstruck. I saw that this was but another of his provisions for his departure. I knew not what to say at the moment. I felt embarrassed at either accepting or declining such a commission. I thought it best to take time for reflection. Though this, with all else that had passed, convinced me fully of the impression on his mind, and though my respect for him could scarcely allow me to doubt that he had good grounds for it, I thought that prudence did not permit my acting on such an opinion. I therefore took the relic back to him in a few days, and said to him in a joke, that according to present appearances it would be much more fit for me to give him a commission to be fulfilled at my death, than to accept one to be carried out at his. I could not know where I should be at the time, even if I did survive him; that therefore, unless he would engage to die very soon, I could not undertake a commission to be executed in such a contingency. "Well", he said, not at all surprised, "if anything happens, inquiries will be made for this", and he laid it in a drawer where it was most sure to be met, evidently satisfied that he had thus directed attention to it, and with that scrupulous regard to the minutest requirements of justice, for which he was always so remarkable, secured its return to its owner, as actually took place.

He is gone, but such men live for ever. In the history of the Church of the United States, the chapter which records the life of Archbishop Kenrick will adorn one of its brightest pages. His spirit has been breathed into it, his life has been impressed upon it. Centuries could not efface the mark. They will, let us trust, only develop it in its true character, and above all, in that spirit of true faith which was the distinguishing trait of his life.

No monument but a simple slab yet adorns his tomb; but wherever we go in the United States, and particularly in this city of Philadelphia, we may say of him: "*Si monumentum quæris, circumspice*". "If you look for his monument, cast your eyes around".

GEOLOGY AND REVELATION.

NO. III.

The Stratification of Rocks is one of the most remarkable features which the Crust of the Earth presents to our notice; and the principles by which this phenomenon is explained belong to the very foundation of Geological theory. It is now agreed among the advocates of this science that the successive layers or strata, which constitute such a very large proportion of the Earth's Crust, and which cannot fail to attract the notice even of the most careless observer, have been slowly built up during a long series of ages by the action of natural causes. In support of this bold and comprehensive theory they appeal to the operations which are going on in nature at the present day, or which have been observed and recorded within historic times. There is a vast machinery, they say, even now at work all over the world, breaking up the rocks that appear at the surface of the Earth, and transporting the materials to distant sites, and there constructing new strata, just the counterpart of those which we see piled up one above the other, wherever a section of the Earth's Crust is exposed to view. It is given to us, therefore, on the one hand to contemplate the finished work as it exists in the Crust of the Earth, and on the other, to examine the work still in progress upon its surface; and if both are found to agree in all their most remarkable characteristics, it is not unreasonable to infer that the one was accomplished in bygone ages by the very same causes as those which are now busy in the production of the other.

This is the argument we are now considering. In a former paper we endeavoured to convey to our readers some idea of the many and powerful agents that are employed in the breaking up and removing the existing rocks. It was impossible within our narrow limits to enumerate them all; but we selected those which are at the same time the most familiar in their operations, and the most striking in their results:—mighty rivers discharging daily and hourly into the sea the accumulated spoils of vast continents; the breakers of the ocean dashing with unceasing energy against all the cliffs and coasts of the world; the tides and currents of the sea taking up the ruins which the breakers have made, and carrying them far away to the lonely depths of the ocean; the frozen rain bursting the massive rocks asunder with its expansive force, and sending the fragments over lofty cliffs and steep precipices to become the prey of the roaring mountain torrent, or perhaps, more fortunate, to find a place of tranquil rest on the bosom of the glittering Glacier; and then this wondrous Glacier itself, a moving sea of ice, bearing along its ponderous burden from the

summits of lofty mountains far down into the smiling plains, and meanwhile, with tremendous power, grinding, and furrowing, and wearing away the floor of the valley, and leaving behind it an impress which even time cannot efface; and lastly, the massive Icebergs which stud the northern and southern seas, drifting along like floating islands above the fathomless abysses of the ocean, and scattering their huge boulders over the surface of submarine mountains and valleys.

All these phenomena have been learned from actual and repeated observation. They are not philosophical speculations, but ascertained facts. We cannot doubt, therefore, that the work of demolition is going on; it remains for us now to inquire about the work of reconstruction.

The reader will remember that Geologists divide the stratified rocks into three distinct classes, the *Mechanical*, the *Chemical*, and the *Organic*. This distinction, they say, is founded on the actual operations of Nature. From a close examination of the natural agents now at work in the world, it appears that some strata are being formed chiefly by the action of *mechanical* force; others chiefly by the influence of *chemical* laws; and others again chiefly by the intervention of *organic* life. Thus we have three distinct classes of rock at present coming into existence, each exhibiting its own peculiar characteristics, and each, moreover, having its counterpart among the strata that compose the Crust of the Earth. In our present paper we propose to set forth some of the evidence that may be advanced in favour of these important conclusions. Let us begin with the class of Mechanical Rocks.

And first it is important to have, at least, a general idea of the appearance which those rocks that we have called Mechanical, present to the eye. We shall take three familiar examples, *Conglomerate*, *Sandstone*, and *Clay*. Conglomerate or Puddingstone, as it is sometimes called, is composed of pebbles, gravel, and sand, more or less compacted together, and generally forming a hard and solid mass. All these materials, though united in the one rock, nevertheless retain their own external form, and may be distinctly recognized even by the unpractised eye. Sandstone, as the name implies, is a stone made up of grains of sand which have been so compressed and cemented together, by some process or another, as to form solid rock. The quality and appearance of Sandstone vary very much according to the size and character of its constituent particles. Often the grains of sand are as large as peas, or even larger; sometimes they are so minute that they cannot be distinguished without the aid of a lens. For the most part they consist of quartz, with grains of limestone in-

termixed; and they are usually rounded as if by the action of running water. Clay is a rather vague and general term, now commonly employed to denote any finely divided mineral matter which contains from ten to thirty per cent. of Alumina and is thereby rendered plastic, and capable, when softened with water, of being moulded like paste with the hand. It occurs in many different forms among the strata of the Earth, according to the different minerals that enter into its composition and the different influences to which it has been subjected. *Marl* and *Loam* may be taken as well known illustrations: the former is a clay in which there is a large proportion of calcareous matter; the latter is a mixture of clay and sand. Sometimes by pressure clay is condensed into a kind of slaty rock called *Shale*, which has the property of being easily split up into an immense number of thin plates or laminae.

It should be remembered that there is not always a perfect uniformity in the structure of these rocks. In Conglomerate, for example, the pebbles may be as large as cannon balls, or they may be only the size of walnuts. So, too, we have every variety of fineness and coarseness in the quality of Sandstone. Again, both Conglomerate and Sandstone are often largely adulterated with clay, and on the other hand, clay will sometimes contain more than its usual proportion of sand or lime. Lastly, these materials are in one place compacted, into hard and solid rock, in another they are found in a loose and incoherent condition.

But amidst all these varieties of form and texture, the rocks we have been describing generally preserve their peculiar characteristics, and with a little experience can be easily recognized. They are found to constitute a very large part, perhaps we should say the larger part, of the stratified rocks in every country that has hitherto been explored by Geologists. Wherever we go we are met by the same familiar appearances;—beds of Conglomerate, and Sandstone, and Clay, and Marl, and Shale, recurring again and again through a series of many hundred strata;¹ sometimes in one order, and sometimes in another; sometimes without any formation of a different kind intervening, and sometimes alternating with limestone or other rocks of which we shall speak hereafter.

Such is the general character and appearance of those strata which are known among Geologists as Aqueous Rocks *mechanically formed*. Now it must at once strike the reader, that these rocks are made up of materials the same both in kind and in form, as those which we have already shown to be daily prepared and fashioned by a vast and complex machinery in the great workshop of Nature. He will remember how the enormous

¹ Lyell, *Elements of Geology*, p. 14.

blocks are detached from the mountain side, or from the cliffs on the sea-shore, and broken up into fragments; and how the fragments in time become pebbles, and sand, and mud; and how these are caught up by rivers, and tides, and currents, and carried far away to sea. The question is, to what purpose is this enormous bulk of mineral matter, thus derived from the Denudation of the Earth's Surface, applied? Does it go to the formation of new strata, as Geologists contend, of Conglomerate, of Sandstone, and of Clay? This is the problem to which we have now to address ourselves. We have seen how Nature prepares the materials of her building, how she moulds them into shape, and how she transports them from place to place. Let us now pursue the sequel of their history, and follow them on to the end.

It is plain that they cannot remain for ever suspended in water; sooner or later they must fall to the bottom. Yet they will not all fall together. For though all are carried downwards by the one force of gravity, those materials which are smaller and lighter will be more impeded by the resistance of the water. The pebbles and coarse sand will be the first to reach the bottom, then the sand, and last of all the fine impalpable mud. Thus, as the current sweeps along in its course, the sediment which it bears away from the land will be in a manner sorted, and three distinct layers of different materials will be deposited in the bed of the ocean;—first, and nearest to the shore, a layer of pebbles and coarse gravel, then a layer of sand, and last of all a layer of fine mud or clay. Here then is the first step in the construction of stratified rock. To complete the work nothing more is necessary than the consolidation of these loose and incoherent materials. If this could be accomplished, then we should have a solid stratum of Conglomerate, a solid stratum of Sandstone, and a solid stratum of Shale formed in the bed of the ocean.

In regard to this operation, however, we cannot hope for the advantage we have hitherto enjoyed, of actual observation. The process of consolidation, if it take place at all, is going on in the depths of the Sea. But though it is thus removed beyond the reach of our senses, it is not beyond the reach of our intelligence. We may borrow the torch of Science, and search even into the hidden recesses of Nature's secret laboratory.

In the first place, a partial consolidation of clay and sand, and even of gravel, may take place under the influence of pressure alone. Many of us are familiar with this truth, but few perhaps are aware how extensively it is illustrated in the practical arts of life. Here are some curious and interesting examples. The minute fragments of coal which are produced by the friction of larger blocks against one another, and which may be obtained abundantly in the neighbourhood of every coal mine, are now

manufactured into a solid patent fuel by the simple process of forcible compression. Again, the dust and rubble of plumbago, or black lead, formerly cast aside as useless, are now carefully collected, and by no other force than pressure alone, are converted into a solid mass, fit to be employed in the manufacture of lead pencils. An instance yet more to our purpose occurs in the experiments made to try the force of gunpowder. Leathern bags filled with sand are put into the mortar that is to receive the cannon ball at a distance of fifty feet from the mouth of the gun; and the sand is often compressed by the percussion of the ball into a solid mass of Sandstone.¹ Now the deposits of which we are speaking cannot fail to be subjected to a very powerful and a very constant compressing force. For since the process of deposition is always going on, the matter which is deposited to-day will to-morrow be covered with a new layer, and in the course of ages it may lie beneath an immense pile of mineral matter, hundreds or even thousands of feet in thickness.

But in fact there is another and a more important agent at work. When the harder and more compact blocks of Conglomerate and Sandstone are subjected to a close analysis in the laboratory of the chemist, it is found that they are strongly *cemented* together, sometimes by a solution of lime filling up the interstices between the grains or pebbles, sometimes by a solution of silica, sometimes by a solution of iron. Now this discovery affords a useful clue when we come to study the present operations of Nature. It is to the agency of a mineral cement we must look for the perfect consolidation of Mechanical Rocks. Let us see if such a cement can be found.

It is well known that all the water of rivers, springs, and lakes, is more or less charged with carbonic acid gas: and therefore, when it comes in contact with limestone, it dissolves a portion of the lime and holds it in solution. Hence it follows that in every part of the world there exists an abundant store of calcareous cement.² Again, our readers must often have observed the brownish rusty colour sometimes produced by streams on the surface of rocks and herbage: this is the result of the iron with which the streams are impregnated. They will, therefore, have little difficulty in accepting the statement of scientific inquirers, that water containing a solution of iron prevails very generally in almost all countries. The solution of silica in water is not quite so common; because pure silica cannot be dissolved by water except at a very high temperature. Nevertheless, it has

¹ Mantell, *Wonders of Geology*, vol. i. p. 102.

² Jukes, *Manual of Geology*, p. 124; Lyell, *Principles of Geology*, vol. i. p. 411; *Elements of Geology*, pp. 34-5; Mantell, *Wonders of Geology*, vol. i. pp. 77-81.

been clearly demonstrated by observation, that silica is easily dissolved in water when it occurs in certain combinations: for instance, in the decomposition of felspar, and of all rocks in which felspar is an ingredient, silica is carried off in a state of solution.¹ And since these rocks are very numerous, and distributed over every part of the earth, we may fairly conclude that a solution of silica exists very abundantly in nature.

Now when we bear in mind that we have on the one hand in the Crust of the Earth, solid strata of Conglomerate and Sandstone, exhibiting the evident operation of these mineral cements; and on the other hand, near the surface, the loose materials of Conglomerate and Sandstone as if ready to be cemented, and close at hand the cementing mineral itself in a convenient form, it is not unreasonable to assume that the process should actually take place;—that water highly charged with iron, or lime, or silica, should filter through the loose gravel and sand, depositing its mineral cement as it passes along, and converting the newly formed strata into compact and solid rock.

Nor is this a mere hypothesis. We have proof unquestionable that a process of this kind is actually going on. In the dredging of the river Thames large masses of solid Conglomerate are found from time to time firmly compacted together by a ferruginous cement: and there is irresistible evidence that the process of solidification has been effected by natural causes within historic times. For it often happens that Roman coins and fragments of pottery are found imbedded in the solid block of stone.² Similar discoveries were made in deepening the bed of the river Dove in Derbyshire, about the year 1832. Thousands of silver coins were found about ten feet under the surface, firmly cemented into a hard Conglomerate. Several of these coins bear dates of the thirteenth and fourteenth centuries;³ and therefore the pebbles which form the rock must have been deposited and converted into a solid mass since that time. But we must not suppose that so long an interval is necessary for the consolidation of rocks. In the early part of the present century a vessel called the *Thetis* was wrecked off cape Frio on the coast of Brazil. A few months afterwards, when an attempt was successfully made to recover the dollars and other treasures which had gone to the bottom with the wreck, they were found completely enveloped in solid masses of quartzose Sandstone. The materials of the newly formed stone were in this case manifestly derived from the granitic rocks of the Brazilian coast.⁴ In many parts of the Mediterranean this process is known to be going on with equal

¹ Lyell, *Elements of Geology*, p. 42; also *Principles*, vol. i. p. 410.

² Mantell, *Wonders of Geology*, vol. i. pp. 82–83.

³ Id., pp. 81–82.

⁴ Id., p. 70; the author refers to Commander J. Dickenson's Narrative, Royal Society Proceedings, 1833, p. 271.

rapidity. We are told that new strata of solid stone are coming into existence at the present day along the southern coast of Asia Minor. "Almost all the streamlets and rivers . . . hold abundance of carbonate of lime in solution, . . . and bind together the sand and gravel into solid sandstones and conglomerates; every delta and sand-bar thus acquires solidity, which often prevents streams from forcing their way through them, so that their mouths are constantly changing their position".¹ In the Museum at Montpellier is exhibited a cannon imbedded in a crystalline calcareous rock which was taken up from the bed of the Mediterranean near the mouth of the Rhone.²

To these examples of the solidification of rock within recent times we are tempted to add one more taken from a very interesting Memoir published by the late Dr. Paris in the *Transactions of the Royal Geological Society of Cornwall*. "A sandstone", he says, "occurs in various parts of the northern coast of Cornwall, which affords a most instructive example of a recent formation, since we here actually detect Nature at work in converting loose sand into solid rock. A very considerable portion of the northern coast of Cornwall is covered with calcareous sand, consisting of minute particles of comminuted shells, which, in some places has accumulated in quantities so great, as to have formed hills of from forty to fifty feet in elevation. In digging into these sand-hills, or upon the occasional removal of some part of them by the winds, the remains of houses may be seen; and in places where the churchyards have been overwhelmed, a great number of human bones may be found. The sand is supposed to have been originally brought from the sea by hurricanes, probably at a remote period. It first appears in a state of slight but increasing aggregation on several parts of the shore in the Bay of St. Ives; but . . . it is around the promontory of New Kaye that the most extensive formation of sandstone takes place. Here it may be seen in different stages of induration, from a state in which it is too friable to be detached from the rock on which it reposes, to a hardness so considerable that it requires a very violent blow from a sledge to break it. Buildings are constructed of it; the church of Cranstock is entirely built with it; and it is also employed for various articles of domestic and agricultural uses".

No reasonable doubt can, therefore, remain that the loose beds of gravel, sand, and clay, which, as we have already seen, are deposited from day to day, and from year to year, and from century to century, beneath the waters of the ocean, may be converted in the course of time by natural agents into solid rocks of Conglomerate, of Sandstone, and of Shale. But this is not enough. It yet remains for us to explain how these solid rocks

¹ Lyell, *Principles of Geology*, vol. i. p. 430-431.

² Id., ib., p. 429.

come to be arranged in a series of distinct layers or strata. The reader will remember that the supply of materials in any given area of the ocean, is not fixed and continuous, but, on the contrary, is ever variable and intermittent. During the periodical rains within the tropics, and during the melting of the snows in high latitudes or in mountain regions, the rivers become enormously swollen, and carry down a far greater quantity of sediment than at other seasons. The waste of cliffs, too, by the action of the waves, is much greater in winter than in summer. Thus while at one season a particular river or current may be comparatively free from sediment, at another it will carry along in its turbid course an almost incredible freight of mineral matter. Take, for instance, the case of the Ganges. The bulk of earthy matter which this river discharges into the sea during the four months of rain, is calculated at about 50,000,000 of cubic feet per day; whereas the daily discharge during the three months of hot weather is less than 500,000 cubic feet.¹

Besides this variety in the amount of materials carried, there is also a great variety in the velocity both of rivers and of currents; and therefore they will not always carry the same materials to the same distance; for the less rapid the stream, the sooner will the sediment fall to the bottom. We may add, that currents, as is well known, often change their direction from various causes, and thus at different times they will carry the waste of the land to different parts of the ocean.

From these considerations two conclusions may be fairly deduced: First, that the process of deposition may often go on very rapidly for a time over a given area, and then altogether cease, and, after an interval begin again. In this way time may be allowed for one deposit to acquire more or less consistency before the next is superimposed; and thus a succession of distinct beds will be produced. Secondly, we may infer that the same precise materials will not always be deposited over the same area; at one time it will be sand, at another gravel, at another clay, at another some combination of these or other mineral substances. And thus it may happen that the strata deposited in successive periods of time shall not only be distinct one from the other, but composed of different materials;—that there shall be, in fact, as we so often see that there are, beds of Conglomerate, Sandstone, Clay, Marl, and other rocks, succeeding one another in every variety of order.

These arguments are simple, ingenious, and plausible; nay,

¹ The figures given by Sir Charles Lyell and derived from the 'observations of Mr. Everest are these: total discharge during the four months of rain, 6,082,041,600 cubic feet; total discharge during the three months of hot weather, 38,154,240 cubic feet.—*Principles of Geology*, vol. i. p. 481.

we must fairly confess they seem to us conclusive. We do not mean to say that they amount to a rigorous demonstration. But they afford at least a strong presumptive evidence that the process of deposition, the process of consolidation, and the process of stratification are going on to a vast extent beneath the waters of the ocean; and that in these latter ages of the world's history, Aqueous Rocks are slowly growing up under the influence of natural causes, which resemble in every important feature those that are now attracting so much attention within the Crust of the Earth. We are therefore prepared to accept this conclusion, if it be not found at variance with any well-established fact, or with any known and certain truth. But in matters of physical science the evidence of our senses is, after all, the most satisfactory argument. And our readers, no doubt, would like to witness, if possible, with their eyes the building up of Stratified Rocks. Now, though it is not given to us to see this process in all its colossal magnitude as it goes on within the depths of the mighty ocean, it is yet possible to behold it exhibited, as it were, in miniature in those cases where the sediment of rivers is deposited within reach of observation.

ALLUVIAL PLAINS.—Every one is familiar with the fact that many rivers overflow their banks at certain seasons, when swollen with floods, and spread themselves out over a wide area, sometimes on one side, sometimes on both sides of the main channel, reaching in many cases to the foot of the hills that bound the valley. This is the origin of those *Alluvial Plains* so famous for their surpassing richness and fertility. For in each successive year, during the inundations, a thin film of fine sediment is deposited on the surface of the valley, and thus in course of ages a soil is formed, which for a hundred years together will produce the most luxuriant crops, and yet show no signs of being exhausted.¹

A well-known example of this process on a scale of prodigious magnitude, occurs in the great valley of the Nile. It is unnecessary to inform our readers that the extraordinary fertility of Egypt is due to the inundations of this river, which date back to the remotest ages, and take place each year between the months

¹ The fertility of the alluvial soil near St. Louis on the Mississippi is thus described by the correspondent of *The Times* writing on the spot: "As to the quality of the land, any given number of crops might be grown off it. Corn has been raised on it for a hundred years together—as far back as the settlement is known. To inquire about the *system* of farming in the West is not productive of information which would be of service on the continent of Europe. There is *no* system; the farmer scratches the ground and throws in the seed, and his bountiful harvests come up year after year without further thought or trouble. Thousands of centuries have made the soil for him, and it defies him to make too heavy demands upon it. It gives him all he asks, and is never known to disappoint or fail".—*The Times*, Dec. 7, 1866.

of June and October. In the neighbourhood of Cairo, where artificial excavations have been made, the deposit is found to be arranged in thin parallel layers distinctly visible to the eye, each layer representing the amount of sediment deposited in one year.¹ And it is worthy of remark that, although the annual deposit is no thicker than a sheet of pasteboard, the alluvial soil which, it should seem, has been produced in this manner above the arid soil of the desert, is more than forty feet in depth.² Nay, in some instances, the bottom of this stratum has not been reached by borings carried to a depth of sixty feet below the surface.³ With these facts before us we may well accept the celebrated saying of Herodotus, that "Egypt was the gift of the Nile".

A series of interesting observations and experiments have been recently made under the auspices of the Royal Society, from which we may derive some useful instruction on this subject. The pedestal of a colossal statue near Memphis was found to be partly imbedded in the stratum of mud which has gradually accumulated around it. Upon sinking a shaft, it was discovered that from the present surface of the plain to the base of the pedestal, is a distance of nearly ten feet. Now Rameses, whose statue this is, flourished, according to Lepsius, about one thousand three hundred and sixty years before the Christian Era: and therefore, since that time, or within a space of 3,200 years, it is pretty clear that a thickness of ten feet has been added to the Alluvial Plain of the Nile. It is hard to resist the conclusion that the next ten feet as we proceed downwards, which in every respect resemble the first, must have been produced in the same way by natural causes; and so on till we reach the barren sand of the desert.⁴

The Nile is not a singular exception. The Mississippi, which drains about one-seventh of the whole North American continent, has formed an Alluvial Plain more than a thousand miles in length, and varying from thirty to eighty miles in breadth. The Orinoco in like manner during the flood season spreads out its turbid waters over a vast extent of country seventy miles broad; and when the floods subside, leaves behind a thin film of muddy sediment to enrich the soil.⁵ There are many other examples. But we can refer to none which offers the same advantages to the student as the Alluvial Plain of the Nile, where the phenomena to which we are inviting attention are illustrated at the same time by the historical monuments of remote antiquity, and by the laborious researches of modern travellers.

¹ Lyell, *Principles of Geology*, vol. i., p. 434.

² Id., *ib.*, pp. 435-6.

³ Id., *Elements of Geology*, p. 118.

⁴ See Lyell, *Principles of Geology*, vol. i. pp. 435-6; also Horner, *Alluvial Land of Egypt*, Phil. Trans., part i. for 1855.

⁵ *The English Cyclopaedia*, article, Alluvium.

There is another process by which Alluvial Plains are formed. It often happens that a river fills up the channel in which it moves, and is then forced to shift its course and to seek a new passage to the sea. In progress of time the new bed is likewise filled up and deserted, and then a third, and then a fourth. At each change a new stratum is formed, almost always distinguished for its extraordinary fertility. There is not a country in the world that does not abound in formations of this kind, and we have many notable instances in which the cattle are now grazing and the corn growing on the very spot where within quite recent times the turbid waters of some great river flowed sullenly along. This phenomenon is chiefly to be looked for when a long stretch of almost level country lies between some lofty range of mountains and the sea. For, in such a case, the river which bears away the waste of the mountains, will move onward in its course with a sluggish current, and will, of necessity, deposit the greater part of its burden on the way.

The river Po, which receives through a thousand mountain torrents an enormous quantity of mineral sediment from the Alps, affords an instructive example. Since the beginning of the fifteenth century it has many times changed its course, often committing great devastation, and always leaving unmistakeable traces of its movements. Several towns that once stood on the left bank of the river, are now on the right. In some instances parish churches and religious houses were pulled down when the devouring stream was seen slowly to approach, and then rebuilt with the same materials at a greater distance. An old channel may be easily recognized at the present day near Cremona, which bears the name of *Po Morto*, and another, called *Po Vecchio*, in the territory of Parma.¹

It may be interesting to our readers to learn that these movements have been checked in modern times. By a system of artificial embankment the waters of the river are now confined within definite and narrow limits: thus the velocity of the current is increased, and a very considerable portion of the sediment is carried on to the sea. Nevertheless, much is still deposited in the bed of the river, which is in consequence raised higher and higher in each successive year. Hence it has become necessary, in order to prevent inundations, to add every season to the height of the embankments, so that the river now presents the appearance of an enormous aqueduct, of which the reader may form some idea from the fact that, in the neighbourhood of Ferrara, the surface of the stream is higher than the roofs of the houses. This system of embankment is carried on very exten-

¹ See Lyell, *Principles of Geology*, vol. i., p. 423; also, *Dell' Antico Corso de' Fiumi Po, Oglio, ed Adda*, dell' Giovauni Romani; Milan, 1821.

sively in Northern Italy to check the overflowing of rivers, and to prevent them from changing their courses. It is as old as the time of Dante, who tells us that the inhabitants of Padua erected barriers along the Brenta when the snows began to melt and the season of the floods was approaching,

“Per difender lor ville e lor castelli,
Anzi che Chiarentana il caldo senta”.

Inferno, Canto xv.

As a river sometimes fills up its own channel, so too may it fill up a lake through which it flows, and convert it likewise into a great Alluvial Plain. Thus it is said several extensive lakes have been converted into dry land in modern times near Parma, Piacenza, and Cremona.¹ Elsewhere the process may be seen actually going on. The Rhone when it enters the lake of Geneva is a turbid discoloured stream: this is the natural consequence of the immense quantity of earthy sediment with which it is charged. But as it slowly moves along, the sediment falls to the bottom, and when at length “by Lemman’s waters washed”, it reaches the town of Geneva, and shoots rapidly beneath the magnificent bridge that joins the opposite shores, it appears arrayed in that garment of clear azure blue which travellers love to gaze upon, and poets love to sing. The consequence of this change is, that a great alluvial bed is being gradually deposited at the upper end of the lake, extending for about two miles with a gentle slope towards the centre.² This alluvial tract is increasing from age to age. An ancient town called Port Vallais, which, eight centuries ago, stood on the edge of the lake, is now a mile and half inland.³ And if the world were to last long enough, and the natural agents at present in operation were to remain unchanged, the time would come, we can scarcely doubt, when the whole lake of Geneva would have been converted into an Alluvial Plain of vast extent and inexhaustible fertility.

DELTA.—We are thus led to consider the phenomenon of Deltas, which afford, perhaps, the best opportunity of observing the actual formation of stratified rocks. Many large rivers, as we have already seen, enter the sea with such extreme velocity as to bear away their sediment to a distance of several hundred miles from the land. But in other cases the velocity of the stream is much sooner destroyed, and if the sediment be not caught up by ocean currents, it will be deposited near the mouth of the river, and form a triangular tract of alluvial land. This kind of deposit is called a Delta, from the resemblance which it bears to the fourth letter of the Greek alphabet. The

¹ Lyell, *Principles of Geology*, vol. i. p. 428.

² Id., *ib.*, p. 418.

³ Id., *ib.*, p. 417.

apex of the triangle points up the stream, the base is towards the sea. Hence, when a Delta is formed, the river naturally divides into two branches, one flowing to the right, the other to the left. In progress of time new channels are almost always made, and the great stream empties itself into the sea by many mouths.

The Delta formed in the Bay of Bengal by the two great rivers of India—the Ganges and the Brahmapootra—offers an illustration of this phenomenon on a scale of unusual magnitude. Indeed, strictly speaking, it is not one Delta only, but rather two Deltas lying side by side; the one deriving its origin from the Ganges, the other from the Brahmapootra. This double Delta extends its base for two hundred and fifty miles along the Bay of Bengal, and it stretches inwards into the continent of India to an almost equal distance.¹ Here then is a vast tract of country manifestly composed of earthy sediment obtained by the process of Denudation from the Himalayan mountains, and afterwards transported to its present site by the agency of moving water. But the deposition of earthy matter does not suddenly come to an end when we reach the present line of the coast. The sea is visibly discoloured by the sediment far beyond the actual base of the Delta; and a sloping bank of mud is found to stretch beneath the waters of the Bay to a distance of a hundred miles.²

Even within the short period of a man's life the domain of dry land is often visibly enlarged. Sandbanks are first formed in some of those numerous winding channels through which the two rivers find their way to the sea. The sandbanks receiving fresh accessions during each succeeding flood, in a short time become islands; and the islands have been known, in a few years, to attain a superficial extent of many square miles. Then the reeds, and the long grass, and the shrubs, and the trees begin to appear, and form those impenetrable thickets to which the buffalo, the rhinoceros, and the tiger soon resort for shelter.³ A very extensive tract of this kind adjoining the sea-coast, and known as the Sunderbunds, is said to be as large as the principality of Wales.

The Delta of the Nile, though it is not quite one-half as large as the Delta of the Ganges, presents nevertheless some features of peculiar interest. In many places where a vertical section is exposed to view, the phenomenon of stratification may be distinctly recognized. The upper part of the deposit belonging to each year is composed of earth of a lighter colour than the lower part; and the whole forms a distinct layer of hardened clay,

¹ Lyell, *Principles of Geology*, vol. i. pp. 471–483.

² *Id.*, ib., p. 483.

³ *Id.*, ib., p. 473.

which may be easily separated from those above and below.¹ This formation, therefore, corresponds exactly with those strata of shale which we so often meet with in the Crust of the Earth. Again, many of the old channels through which the Nile made its way to the sea in ancient times, have been since filled up and converted into solid land. The two extreme arms of the river, which formerly enclosed the Delta, were two hundred miles apart where they entered the Mediterranean. But these channels are now alluvial plains, and the base of the Delta is but ninety miles in length.² Hence, though the quantity of land which has been formed by the sediment of the Nile is much greater now than it formerly was, the size of the Delta properly so called has not been increased but diminished.

If we turn to the great continent of America, we are met by results not less striking and important. The Delta of the Mississippi is two hundred miles in length, and one hundred and forty in breadth. This vast stratum of mud is between five and six hundred feet thick, and covers an area twelve thousand square miles in extent.³ Each year it receives from the great *Father of Rivers* a new accession of sediment which is computed at 3,700,000,000 of cubic feet.⁴ And besides this annual deposit of inorganic matter, we must not omit from our estimate the countless trees of various species and of gigantic size, which are torn up by the floods, and carried along by the impetuous stream, and buried at last with the bones of animals, and works of human art, and other spoils of the land, in the mud of the Delta.⁵

The Aqueous Rocks of which we have hitherto spoken belong to that class which, among Geologists, are said to be of *mechanical* formation. It will have been observed that they derive their origin chiefly from the agency of mechanical force. The materials of which they are composed are first broken off or worn away from pre-existing rocks, and then transported by the moving power of running water, and finally deposited in the bed of the ocean by the action of the force of gravity. Next in order we have to speak of those Aqueous Rocks which are believed to owe their existence chiefly to operation of chemical laws, and which are therefore spoken of by Geologists as being of *chemical* formation. We shall content ourselves with a single illustration.

To make this illustration intelligible to the general reader, it will be necessary to explain, in the first place, what is meant by

¹ Mantell, *Wonders of Geology*, vol. i. p. 60.

² Lyell, *Principles of Geology*, vol. i. p. 432.

³ Id., ib., pp. 442, 458.

⁴ Id., ib., p. 458.

⁵ Id., ib., pp. 446, 447.

a solution. If a spoonful of salt is put into a tumbler of water, after a little time the particles of salt will cease to cohere together, and will become so distributed through the water as to be no longer visible to the eye, though their presence in every part may be easily discerned by the taste. The salt is then said to be *dissolved*, and the water in which it is dissolved is called a *solution* of salt. In order to realise more fully the peculiar character of this process, let us, instead of a spoonful of salt, put into the tumbler a spoonful of mud. The result in this case will be a *mixture*, not a *solution*. Though by stirring the contents of the tumbler, we can effect a very close union between the particles of water and the particles of mud, that union will be perceptibly different from the union that was observed in the former case, between the particles of water and the particles of salt. First, the mud remains visible to the eye, making the water turbid and discoloured; whereas the salt altogether disappeared from view, leaving the water clear and transparent. Again, if the water be allowed to rest, the mud will fall to the bottom, whereas the salt will not.

But there is a limit to the capacity of water for holding salt in solution. If spoonful after spoonful be added, it will be found, after a certain point has been reached, that the water can at length dissolve no more. It is then called a *saturated solution* of salt. If, in this case, a portion of the water were to pass away by evaporation, it is clear we should have the same quantity of salt as before, in a smaller quantity of water. The consequence would be, that *all* the salt could not then be held in solution, and some of it would fall to the bottom; or, in chemical language, a precipitate of salt would be formed on the bottom of the tumbler. Now, according to the theory of Geologists, many rocks, hundreds of feet thick, and solid enough to form the walls of our castles and our palaces, have been produced in the Crust of the Earth by just such a process as this. And in support of their theory, we are about to show that the process is actually going on in our own time, and is open to the examination of all who may desire to study it for themselves.

The example to which we mean to refer is one that cannot fail to be interesting to our readers. Every one who has been to Italy is familiar with the limestone rock called Travertine. It is seen in the ancient walls, and the massive towers, and the venerable temples of Pæstum, which have withstood unharmed the wasting hand of time for upwards of twenty centuries. In Rome, too, this stone is associated in our minds as well with the enduring monuments of antiquity, as with the imposing splendour of Christian art. The Colliseum, the most stupendous of ruins, and St. Peter's, the most sublime of temples, are built of

Travertine. In fact it seems to have been, in every age, the chief building stone employed in the architecture of the Eternal City; and the quarries from which it was taken in ancient times may still be seen at Ponte Lucano, near Tivoli. Now it is an interesting fact, that close to this very spot, at the Solfatara lake on the one side, and at Tivoli itself on the other, the formation of Travertine is going on in our own time, by the precipitation of lime from a state of solution.

The Solfatara lake, situated about fourteen miles from Rome, on the road to Tivoli, is supplied with an unfailing stream of tepid water, impregnated with carbonic acid gas and saturated with carbonate of lime. The quantity of carbonate of lime which the water is capable of holding in solution depends chiefly on three things: first, on the presence of carbonic acid; secondly, on the high temperature of the water; and thirdly, on its quantity. Now the carbonic acid is ever rising in bubbles to the surface and passing away; the temperature of the water is lowered by contact with the cooler atmosphere; and its quantity is diminished by evaporation. Thus the capacity which the water at first had for holding the carbonate of lime in solution, is notably diminished, and a part of the lime is precipitated to the bottom in a solid form, or clings to the vegetable matter with which it comes in contact.

A very simple and interesting experiment, made in the early part of the present century by Sir Humphrey Davy, will illustrate the rapidity with which the formation of solid stone is even now taking place. In the month of May he fixed a stick in the bed of the lake, and having left it standing until the following April, he then found that it was covered with an incrustation of limestone several inches thick.¹ In precisely the same way new layers of Travertine are annually deposited in the bed of the lake, and incrustated on its rocky margin; and so the lake itself is becoming smaller and smaller from year to year. We are told that in the middle of the seventeenth century it was a mile in circuit, and now it is little more than a quarter of a mile.² Here, therefore, we have an immense mass of compact limestone rock, built up by natural agents within the last two centuries.

At Tivoli, about four miles beyond the Solfatara, and two miles beyond the quarries of Ponte Lucano, phenomena of the same kind are exhibited. The waters of the Anio, which are saturated with carbonate of lime, form incrustations of Travertine on the banks of the river; and at the celebrated falls where the whole volume of the stream leaps at a bound from a height

¹ *Consolations in Travel*, p. 127.

² *Handbook of Rome and its Environs*. Murray, 1858, p. 325.

of three hundred and twenty feet, the most beautiful stalactites are formed by the foam.

The formation of Travertine is going on with no less activity in other parts of the Italian Peninsula. At the baths of San Filippo, in Tuscany, there are three warm springs which contain a very large amount of mineral matter in solution. The water which supplies the baths falls into a pond where it has been known to deposit a solid stratum of rock *thirty feet thick* in twenty years.⁴ In the same neighbourhood are the mineral baths of San Vignone. The source from which the water flows is situated on the summit of a hill not more than a few hundred yards from the high road between Sienna and Rome; and so rapid is the formation of stone, that half a foot of solid Travertine is deposited every year in the pipe that conducts the water to the baths.⁴ At this spot we have a very good illustration of the argument we are now considering. As the stream of water flows down the slopes of the hill, a thin layer of Travertine rock is produced on the surface of the earth, almost before our eyes; and so it was previous to our own time, and so it has been for ages, as history and tradition testify. The quantity produced in each year and in each century is comparatively small, but we can have no doubt that it *has* been produced by the means described. Now, beneath the surface of the Earth, immediately below these modern formations, of which we have so clearly ascertained the origin, we find strata of the same kind, composed of the same materials, and arranged in the same way, layer resting upon layer, down to a depth of two hundred feet: and the Geologist accounts for the formation of the one according to the same laws which he has seen at work in the production of the other.

It yet remains for us to speak of the third class of Aqueous Rocks, those, namely, which are called *Organic*. But the facts to which we shall have to refer, are so varied and so interesting, and at the same time, we may add, so important in their bearing on our argument, that they may well claim a special paper for themselves. And so we shall trespass no further for the present on the patience of our readers.

⁴ Dr. Grosse on the Baths of San Filippo, *Ed. Phil. Journal*, vol. ii., p. 292.

⁴ Lyell, *Principles of Geology*, vol. i., p. 401.

DISENDOWMENT OF THE PROTESTANT CHURCH: LETTER OF THE BISHOP OF KERRY.

Every one acquainted with the history of this country must admit that the Established Church in Ireland has been a source of innumerable evils ever since it was called into existence by Henry the Eighth and Elizabeth. In their attempts to force this hated and alien system on Irish Catholics, its authors and supporters had recourse to confiscation of property, and to the enactment of cruel penal laws; they also frequently laid waste our fairest regions with fire and sword, and reduced the inhabitants of this kingdom to the condition of helots in their native land.

Thanks be to God, the efforts of our enemies to root out the faith planted by St. Patrick were vain, and at the end of centuries of persecution we learn from a synoptical table just published at the end of a pamphlet compiled by the Protestant Bishop of Down, Connor, and Dromore, that in the dioceses of Meath, Tuam, Killala, Achonry, Cashel, Emly, Waterford, Lismore, Limerick, Ardfert, and Aghadoe, the Protestants of the Established Church are not three per cent. of the population; in Ossory, Ferns, and Leighlin, they are not six per cent.; in Cork, Cloyne, and Ross, they are not seven per cent.; and that in Derry and Raphoe, they are not nine and a-half per cent.; whilst in the very metropolis they are only sixteen per cent.¹ But, though Protestantism never took root in Ireland, yet the means employed to propagate it were so cruel and so anti-Christian, that it was always an object of hatred, and was ever looked on as a standing insult to the great majority of the Irish people.

The same feeling which existed on this subject in past times still prevails, manifesting itself continually in various efforts to do away with an institution which has so sorely afflicted the country, and has been the cause of all its calamities.

For the past, the efforts to obtain redress have not been crowned with success. Of late, however, the growing liberality of many classes in England, the desire of the Reformers to conciliate Ireland, and the necessity of removing admitted grievances in order to strengthen the empire in those dangerous and revolutionary times, afford better prospects for the future, and give reason to hope that the Established Church will soon be disposed of in a way satisfactory to the Irish nation. During the last two years this important question has been frequently brought before the public, and numberless petitions have been presented to both houses of parliament praying for the disendowment of an estab-

¹ *The Irish Church*, by the Bishop of Down, etc. Hodges and Smith, 1867.

lishment which, contrary to justice, enjoys the spoils of the ancient Catholic Church of Ireland.

Many valuable publications have appeared in which this question, most important not only to our temporal but to our spiritual interests, has been carefully examined. In former numbers of the *Record* we referred to several of these works; at present we shall give extracts from a letter addressed by the Bishop of Kerry to his clergy, in which we find most powerful arguments clothed in eloquent language in favour of the disendowment of the Protestant Church.¹

1. The writer having made various preliminary observations, lays it down as an incontrovertible truth, "*the one thing certain, that there can be no peace or prosperity in this land until we all enjoy complete religious equality*" (p. 17), and to illustrate his statement he makes the following remarks:

"This thesis is so evident to us that it does not admit of serious discussion. Its truth has been long since acknowledged by our greatest statesmen.² The nations of Europe look with amazement upon a people that bears, and upon a government that maintains, in this age of freedom and civilization, an injustice unparalleled in the annals of tyranny. If we read in the history of any civilized country, that there was a time when its people, or the legislature representing it, neglected to make any provision for the religious wants of the great mass of the population, and taxed itself largely for the maintenance of a faith and worship which that population rejected with horror, and in which only a small minority believed, we could not account for the strange phenomenon but by supposing that those who held power exercised it with tyrannical injustice, and that the people submitted with the most craven and servile obedience, or that both rulers and people had lost their reason. Yet it is true that this state of things, notwithstanding all our boasted progress and civilization, still exists among us" (p. 17).

2. Referring to the evil effects produced by such a system, his Lordship adds:

"Over thirty years ago the people rose up indignant against this great iniquity. They appealed to the wild justice of revenge. Their proceedings were lawless, and stained with the blood of those who, though they profited by the wrong, were not its real authors. The consequence of this, as of most other rebellious movements, was to perpetuate the injustice. By a dexterous ruse, the nobleman who at this moment guides the helm of the state, transferred from the clergy of the Established Church to the landlords, the duty of collecting the

¹ *A Letter on the Disendowment of the Established Church, addressed to the Clergy of the Diocese of Kerry*, by the Right Rev. Dr. Moriarty: Fowler, 3 Crow Street, 1867.

² See Mr. A. De Vere's pamphlet, *The Church Establishment in Ireland illustrated exclusively by Protestant Authorities*. Warren, Dublin.

national tax for the maintenance of Protestantism. The people were blindfolded. They thought they were paying only their rent, while actually paying tithe with it. Many, no doubt, saw the practised fraud, but they dared not resist, for the territorial right of the landlord gives him, in a very strict sense, the power of life and death. He can deprive the tenant of food and clothes and shelter, the first necessities of life, by depriving him of the land by which alone they can be produced. Thus it is that the Establishment has had a renewed lease of existence extending now over thirty years, although we are an emancipated people”.

3. Having briefly shown the sophistry of those who pretend that the income of the Protestant Establishment is derived from the Protestant landlords, not from the Catholic tenants, his lordship proceeds to say :

“ In whatever light we view the Establishment, it implies the forced maintenance of the religion of the minority by the vast majority of the people. It is a palpable, a grievous, a galling injustice. It is worse : it is an insult, submission to which is degrading and debasing. But, perhaps, we should say to you with St. Paul, ‘ Why do you not rather take wrong ? Why do you not rather suffer yourselves to be defrauded ? ’ No ; for when you do so, we must say to you with the same apostle, ‘ You do wrong and you defraud ’. Under a constitutional government, and with a representative legislature, the people are answerable for those legalised injustices which by constitutional action they may prevent”.

4. In the next place the writer shows that the discontent of Ireland arises from the existence of the Established Church, and having stated that “ *this injustice is the cause of that grievous disaffection which overspreads the land*”, and having briefly referred to the disturbances of 1848, he continues :

“ Fenianism, with all its fraud and falsehood, with all its braggart cowardice, and with that hatred of religion which marked its every utterance, found sympathy and raised strange hopes in the Irish poor, and unfortunately the Irish poor means the Irish people. The domestic virtues of our people, their horror of crime and outrage, their gentle and too humble character, their habits and training, which leave them totally unacquainted with the use of arms or the ways of violence, render revolution impossible for them. . . . But, though they shrink from a participation in riot and revolt, yet there was and is sympathy with rebellion, simply because of its antagonism to an authority they hate, and which they hate because it maintains in the face of reason and justice a Protestant ascendancy by the Established Church (p. 19). . . . Hence men live in the hope of what they call a deliverance of their native land. Hence a dreamy, unreal, discontented existence, directly opposed to the spirit of industry and enterprise. Like the Athenians asking in their streets,

‘What news? is Philip dead?’ we have a people expecting good fortune from some unforeseen chance, or from the possible ruin of the power which they consider the cause of their misery. Now, is there any patent wrong which can account for this most unhappy state of national feeling? There is one, and that is the Church Establishment. This is the clear proof of an unjust ascendancy still maintained by the conquering nation. This makes the Catholic Irishman believe that he is ruled as of old for the benefit of a few English settlers; that he must pay even for their sermons and their sacraments; that he must provide not only for their earthly wants by the sweat of his brow, but that he must smooth for them the road to heaven. Take this wrong away; causes of complaint may still remain, but they will be such as are to be found amongst the most loyal; they will not furnish just grounds for national antipathy or revolutionary longings. The peasantry may continue to complain of the laws of tenancy; the clergy may complain of mixed education; we may still agitate for wiser legislation in those matters, as the English themselves agitate for Reform; but neither of these grievances, or any other that we suffer, indicate the oppression of our nation by another. When those who defend the policy of English rule in this country think they have answered every other objection of the disaffected, one remains unanswered and unanswerable—namely, the Church Establishment” (p. 22).

5. Having explained how great hostility is excited against the state by the existence of the Establishment, the learned writer proceeds to dispose of an argument which some adduce in favour of the Church, viz., that it prevents the Protestant mind from running into infidelity:

“We believe that it did so in times past. . . . But the spell is broken. Like the Jews of old, who cried out, ‘The Temple of God, the Temple of God’, teachers of Protestantism used to cry out, ‘The Bible, the Bible’. Now we see ordained and beneficed clergymen of the Establishment treating the Bible as if it were a work of fiction which conveys some moral truth, as many a novel or romance does, but false and ridiculously absurd in its historic narratives. Beneficed clergymen may now deny without let or hindrance baptismal regeneration and the eternity of punishment. Others express discontent with the formularies they are required to sign, and with the prayer book they are obliged to use, because these contain truths in which they do not believe. Many, oh! thank God! a great many, are approaching nearer to the true standard of orthodoxy while *these ordained or mitred infidels* are receding from it; but it is evident that neither the gold of the Establishment, nor the authority of its tribunals, can now restrain its clergymen from the denial of any truth, or the profession of any error. The system has been tested in every possible way. Appeal after appeal has been made from one tribunal to another by truth-loving souls, who fondly think that they are in the Church of Christ; but there is no one to give judgment. There

is no voice to speak with the warrant of a divine commission. There is no ROCK to rest upon. The higher the tribunal to which an appeal is made, the less seems its power of controlling man's belief. An humble parish clergyman may surely, in matters of dogma, command more respect than the Queen's Privy Council. In the Establishment all binding and cohesive power is at an end :—

‘Urbs antiqua ruit multos dominata per annos.’

Its ministers may now walk each in his own way, and preach whatever doctrine suits his fancy. Chillingworth's large rule of faith has triumphed : *‘Sentire quae velit, et quae sentiat loqui’*” (pag. 36.)

6. Having proved that the torrent of infidelity is not restrained by Protestantism, his Lordship next shows that its endowments may prevent many from embracing the truth :

“Without attributing to the Protestant clergy less disinterestedness than is usually incident to human nature, may we not suppose that some are held unconsciously captive in error by the chains of riches or the pride of ascendancy? To belong to a favoured class—to be respectable—to be in social and religious union with the highest in the land—to have a decent income secured by the state—all this is calculated to strengthen the prejudices of birth and education. Remove all this, and men will be as free to go right as to go wrong. Some, no doubt, whose feet are turned toward the darkness, would wander through all the varieties of dissent. Some, in whom the principle of faith is waning, would rapidly go down the steep descent to infidelity. But have we not reason to hope that the grace of God would lead some into the ways of truth? In the sister country, we witness now, and we have witnessed for more than twenty years past, the most extraordinary phenomenon that the history of religious life presents—a spontaneous growth of faith in the very bosom of a heretical communion. Resting on the Apostle's word—that faith comes by hearing—we were inclined to think that conversion could be wrought only by the apostolic action of the Church of Christ. But we have seen men who held no intercourse with Catholics, who were estranged from us by every circumstance of their position, who openly and vehemently expressed their hatred of the Catholic Church as they apprehended it, gradually grow, by study, and thought, and prayer, to the full measure of Catholic truth. Some day, when in their walk of life the embodied form of the Church appeared before them, they found to their amazement that they too were Catholics. Like those who in childhood were torn from a mother's arms, but whose dream of life was a longing desire to see her face again, they recognized, when they saw her, the true mother of their souls, and they rushed to her embrace.

“This extraordinary movement is still going on. Some years ago it had a more imposing intellectual form, when, with the silent unruffled grandeur of an ocean wave, it swelled up from the depths, and, slowly advancing towards us, bore on its crest and deposited on our shores

the noblest minds and truest hearts that ever bowed before the divine authority of the Church—such men as Newman, Wilberforce, Faber, Ward, Manning, and the host of learned ecclesiastics and laymen who followed these great leaders. At the present time we see a movement, not so intellectual, but more popular. We see many zealously striving to restore the outward forms of the Catholic Church, forms essentially connected with her doctrines, and which for the multitude are the chief distinguishing marks of separation. Thus, very strong and inveterate prejudices are gradually broken down; at the same time, literature, architecture, archaeology, are making their own converts, and multiplying the paths of that *compitum* where we meet in the Fold of Christ”.

7. The advantages to be derived from depriving the Protestant Church of its attractions having been developed, his Lordship reverts to the necessity of disendowing the Establishment in order to restore peace and confidence to the country :

“Until the last remnant of religious inequality shall disappear, there can be no peace in the land. Irritation of feeling, mutual distrust, hatred of law and of authority, rebellion held in leash, all the hinges of society disjoined—such must be the condition of Ireland as long as the Protestant Church holds an exceptional or favoured position. Let there be complete religious equality, without privilege, favour, or affection on the part of the state or of the law, for every religious denomination; then the traces, the traditions, of past misgovernment will be obliterated. We shall have a people acknowledging the legitimacy of the authority that rules them, and acknowledging those obligations of obedience and respect which are essential conditions of the order of society, as established by the Almighty” (p. 39).

8. His Lordship concludes that Fenianism is the offspring of the Church Establishment, and that to restore peace the Protestant Church must be disendowed and perfect equality established :

“Many will think we dream when we assert that there is a connection of cause and effect between Protestant ascendancy and Fenianism. We know full well that the leaders and organizers of the Fenian movement care not for the ascendancy, or, perhaps, even the existence of any Church; but it is equally certain that if the traditional hatred of the English government was not perpetuated in the country, they would not have found followers; and it is also certain that but for Protestant ascendancy that hatred would have long since died away. One thing, at all events, we can positively assert, whatever may be the cause of disaffection, the remedy is to be found in perfect religious equality” (p. 41).

9. Our limited space will not allow us to give further extracts from the letter now before us, nor have we time to examine the various plans for the application of the revenues of the Estab-

lished Church, to which the Bishop of Kerry calls public attention, with the view that their merits should be accurately discussed. We shall merely observe, that in the arrangement of this matter it would be useless to make any attempt to pension the Catholic clergy, either directly or indirectly. In letters published in the first volume of the *Record*, page 54, the Holy See has manifested its disapproval of projects of this kind, and the Irish bishops have repeatedly declared that they and their clergy will never consent to receive salaries from the state, lest they should expose the Irish Church to the danger of losing the liberty which she enjoys. The system of supporting the clergy by a state pension was never popular in Ireland, and our ancient history shows that the possessions of our Church now in the hands of the Protestant Establishment, were originally derived from the pious donations of our Catholic forefathers, not from government grants. In these circumstances it would be only loss of time to discuss the merits of a state pension, which no one would receive.

10. In the next place, we say that if the Church property were to be disposed of according to the principles of justice, the question would be easily settled. Restitution in full should be made to the original and legitimate owners, that is, to the Catholic clergy, leaving them the entire and free right to apply the revenues to their own support, with the understanding that everything superfluous should be devoted to the relief of poverty, or the erection and maintenance of churches, or to other religious purposes. Justice would never sanction any project, founded on the principle that the funds should not be applied to the support of the clergy, the principal purpose for which they were first given.

11. But there does not appear to be the least probability that the laws of justice will be carried out in settling this case, and we suppose that the church question, if anything be done in regard to it, will be disposed of on grounds of expediency and on reasons of state.

What state reasons will prevail, or what parliament will do, we have no means of determining. We hope indeed that the Protestant establishment will be disendowed, and such a measure, drying up one of the greatest sources of the evils of Ireland, would be received with general satisfaction. As to the application of the church property, we do not expect that either the conservatives, who are such supporters of the establishment, or the radicals, who are all for the voluntary system, will restore it to the original owners, or even give them such a portion of it as any one would consider worth accepting. However, the mere disendowment of the Church, the taking away of property unjustly

acquired from its present occupiers, would be in itself a great good work, and one which we must desire. If those on whom the disposal of the Church property devolves, do not afterwards make a proper application of it, the fault will be their own. We can only wish that they may act on principles of justice and public utility.

12. But leaving aside the general question, too important to be briefly discussed, we shall merely refer to a matter mentioned by the learned writer from whose letter we have given so many extracts. He states that one plan of arranging the Church property "would be realized if the whole Church income were paid into the imperial treasury, and thence disbursed to the different bodies requiring Church ministers or ministrations"; and he adds that as to this plan, "inasmuch as it is a partial restitution to the Catholic Church, we could, with due submission to superior authority, not only assent to it, but demand it" (page 28).

In all this there are many things implied, which require consideration. We think it would be wrong that property such as that held by the Protestant Church, which belongs exclusively to Ireland, and ought to be set aside for Irish purposes, should be paid into the imperial treasury; and we think it would be still worse to put the Catholic clergy under the necessity of receiving yearly allowances from that treasury, being persuaded that any such obligation would interfere with their liberty and alienate the people from them. If the clergy accepted any yearly grant, even small, from the government, all the sources now so abundant of charity would be dried up, and perhaps every grant of money would soon be impugned by bigotry in parliament, and finally withdrawn, in which case the Catholic clergy would be left without any support from the state, or any other source. Certainly it would be difficult to induce the people to return to the voluntary system.

As to the proposal, that the treasury should divide the Church income between the ministers of several religious denominations, it appears to us that Catholics, though they may look on whilst others take this step, could not conscientiously *demand it* (p. 28). Were we to do so, should we not be endeavouring to put error on a level with truth, and asking that funds left for a sacred purpose should be employed in a manner directly opposed to the intention of the donors? Catholics cannot take an active part in carrying out such measures: and they cannot ask others to do what is wrong.

13. And here let us add, that as Catholics, up to the present, have not been officially consulted in regard to the settlement of the Church question, they cannot be expected to propose any definite measure. If they be asked for their opinion, undoubtedly they will suggest something just and feasible.

But if, without hearing those who are deeply interested in this question, our lawgivers act on their own responsibility, and if they determine not to restore the Church property to its legitimate owners, we think that at least they ought to preserve that property, appointing Irish commissioners to manage it, and enacting that donations or loans, without interfering with the capital, should be given out of its revenues for the promotion of works of religion or charity in Ireland. The landlords and the proprietors of the soil have no claim to this property, and it ought not to be given to them, nor ought it to be applied to alleviate the burdens of the state. If the temper of the times will not allow it to be restored to its original purposes, at all events let whatever of it remains, for a great deal has been alienated by Protestant dignitaries for family purposes, be applied to other good or religious works in Ireland.

14. To conclude, we must say that if a resolution be adopted to divide the property, probably the Protestant clergy will get the lion's share, whilst, if the treasury be charged to give annual salaries to Protestants, Presbyterians, and Catholics, the principle of indifference to truth, or that false religions are as good as the true one, will be proclaimed, and the rigid doctrines of the Gospel will lose that high place which they ought to hold in the affections of the people.

We shall add that in those countries where Church property is in the hands of its legitimate owners, and is applied to the purposes for which it was given originally, it is wicked and sacrilegious to alienate or confiscate it; but that in Ireland it would be only an act of justice to wrest it from the hands of those who have unjustly acquired it by confiscation and violence, and who apply it in a way most opposed to the ends for which it was first granted, and very often indeed for the destruction of the religion which the original donors held most dear. If any one be scandalized by the performance of a good work, or draw evil consequences from an act of justice, he is responsible himself for the evil to which he consents; and the scandal to which he subjects himself is such as the Pharisees were involved in when their indignation was excited by the holy and charitable works of our Redeemer.

LITURGICAL QUESTIONS.

1. We received some time ago, from a valued correspondent, some questions concerning the Association of the *Living Rosary*. We trust that the following remarks will be found to contain a sufficient reply to his inquiries.

The *Living Rosary* was approved of by Gregory the Sixteenth, by the brief *Benedicentes*, dated the 27th January, 1832, and has been enriched with many other indulgences conceded on various subsequent occasions by the same Pontiff, especially on the 7th December, 1835, and on the 7th June, 1839. The members of the Association of the Living Rosary participate also in the holy sacrifices, prayers, penances, and other good works of the Order of St. Dominic, as appears from the letter of affiliation granted by the Master-General of that illustrious order.

There can be no doubt about the approbation granted to the Association of the Living Rosary. The details we have just given are contained in M. Pallard's *Recueil de Tiers Ordres, Archiconfréries, etc.*, first edition, pag. 557; where also may be found a full list of the indulgences granted to the Associates by the Holy See. This work of M. Pallard has been examined by one of the consultors of the S. Congregation of Indulgences, by order of the same Congregation, and from the examiner's report (5th Aug. 1862) we extract the following passage:

"Summaria Indulgentiarum tum ex aliis Summariis et Decretis Pontificiis desumpta sunt. Magna pars horum Summariorum jam ab aliis viris doctis et in dignitate positis, praedictarum Confraternitatum Moderatoribus, examinata et approbata fuit: ego vero, ex mandato S. C. Indulg. omnia iterum examinaui et cum fontibus authenticis comparavi".

On this report, the S. Congregation, by a decree of 5th Aug. 1862, sanctioned M. Pallard's book.

NOTICES OF BOOKS.

Pius the Ninth, Defender and Avenger of True Civilization.

By Mgr. C. H. A. Plantier, Bishop of Nîmes, etc., translated by Richard Verity, etc. London: Richardson, 1866, pp. 162.

In this work is contained an eloquent history of all that Pius the Ninth has done to preserve and restore true civilization in Europe. Truth, authority, liberty, public and international law, property, science, arts, charity, administration of finances, dignity of character and of political conduct, and the general life of the Church, these are the elements that constitute Christian civil society, and the book before us describes the action of Pius the Ninth upon each and all of them. A collection of documents which serve to illustrate the bishop's remarks gives completeness and greater value to this interesting publication.

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1867.

THE LITANY OF AENGUS CÉILE DÉ.

The following litany, now for the first time translated and published, is taken from a MS. in the Archives of St. Isidore's, which Dr. Todd recognized some years since as having once been a portion of the *Book of Leinster*. It thus dates back to the first half of the twelfth century.

In its present condition the MS. consists of ten folia, and its principal contents are the Martyrology of Tallaght, compiled by Aengus Céile Dé, and Maelruan, abbot of the monastery of Tallaght, which was published by the late Dr. Kelly, from a transcript by Michael O'Clery, in the Burgundian Library at Brussels, together with five of the seven works composed by Aengus. Of these we need not at present describe the four first, as we hope to have an opportunity of returning to them on another occasion. The fifth is the document of which we publish a portion in our present issue, and is thus described by Colgan:

“Quintus libellus est Littaniarum, in quo longa serie, per modum diurnarum precationum, invocantur aliquot sanctorum coetus, qui fuerant vel condiscipulatus sub eodem magistro, vel societatis causa fidei inter gentes propagandae sub eodem duce, sepulturae in eodem monasterio, vel ecclesiae communione, aliove titulo inter sese conjuncti. Et hinc aliquot milleni sub talibus titulis sancti invocantur” (AA. SS., p. 581).

The same learned author was also the first to bring this valuable source of our ecclesiastical history under the notice of the learned, and his remarks upon the facts disclosed and proved by an extract from it which he inserted in the *Acta Sanctorum*, will be given with the concluding portion of the litany.

Seventeen years after the publication of the *Acta* in Louvain, Ward's *Rumoldus*¹ was brought out in that city, under the editorship of Sirinus. In this work (p. 206) the litany is quoted at still greater length: with the exception of the groups of seven bishops, almost all the saints whose intercession is invoked are given.

Colgan and Ward consulted the MS. now in St. Isidore's, and their readings have been very useful in assisting us to decipher some words which, though legible in their time, are now almost totally defaced.

Passing over the notice of the litany in Ware's *Writers*, which is merely a translation of the passage just given by Colgan, we next find Dr. Petrie referring to it, in his masterly essay on the Ecclesiastical Architecture of Ireland, to prove the influx of foreigners to our country during the early ages of her Church:

"Of such immigration there cannot possibly exist a doubt; for, not to speak of the great number of foreigners who were disciples of St. Patrick, and of whom the names are preserved in the most ancient Lives of that Saint, nor of the evidences of the same nature so abundantly supplied in the lives of many other saints of the primitive Irish Church, it will be sufficient to refer to that most curious ancient document, written in the year 799, the Litany of St. Aengus the Culdee, in which are invoked such a vast number of foreign saints buried in Ireland. Copies of this ancient litany are found in the *Book of Leinster*, a MS. undoubtedly of the twelfth century, preserved in the Library of Trinity College, Dublin, class H. 2, 18; and in the *Leabhar Breac*, preserved in the Library of the Royal Irish Academy" (*Trans. R. I. A.*, vol. xx., p. 136).

He then gives the extract and observations from Colgan, to which we have already referred.

O'Curry, in classifying our ancient ecclesiastical MSS., places (*Lectures, etc.*, p. 378) prayers, invocations, and litanies, in the

¹ It is now as scarce as the *Trias* and the *Acta*. Even Dr. Lanigan never saw it. "I have not been able", he says, "to meet with the *Acts of St. Rumold*, written by Hugh Ward, a learned Irish Franciscan of Louvain, and published after his death by his confrere, Sirin, in 1662" (*Eccl. Hist.*, iii. p. 199, note 169).

² O'Curry (*Lectures, etc.*, p. 378), having quoted this passage, appended a note in which he committed an error, unavoidable, however, on his part, in saying that the Litany is found only in the *Leabhar Breac*. Though not now, it was, as we have seen, formerly preserved in the *Book of Leinster*, for a description of which MS. see O'Curry's *Lectures*, ib., p. 186-8.

fifth section. Of these, the first in chronological order is the prayer of St. Aireran the Wise, published in the first volume of the *Record*, p. 64; the second, that of St. Colga, given in the same volume, p. 4-12; and the third, a litany of the Blessed Virgin, which will be found in Dr. Moran's *Essays on the Early Irish Church*, p. 224.

"The fourth piece of this class", continues O'Curry (*ib.*, p. 380), "is the Litany of Aengus Céile Dé, consequently dating about the year 798. This composition, quite independently of its religious character, affords a most important corroborative piece of ecclesiastical history".

He then quotes the notice in Ware's *Writers*, to which we have previously alluded; an extract, a portion of which we have transcribed, from Dr. Petrie's essay; a few opening paragraphs of the litany, of which he gives the original in the Appendix, p. 615, from the *Leabhar Breac*; and concludes with a brief summary of the remaining portion of the document.

Of the imperfect copy in the *Leabhar Breac* (fol. 11, a. b.), referred to by Dr. Petrie, and consulted by O'Curry, we possess a transcript which we have collated with the text in the St. Isidore MS. Being somewhat corrupt, we have not considered its variantes worth preservation; it has, however, supplied words obliterated in the other MS., and either not given, or manifestly misread, by Ward and Colgan. In the following notes, it is denoted by B.

The document itself adds another to the published sources of our ancient ecclesiastical history. That it is an authority worthy of the highest credit, is evident from the character of its author, Aengus. All that is known concerning him has been collected by Colgan, and will be found in Dr. Kelly's *Essays*, p. 209, seq.:

"Ængus, or as he is called in Latin Ængusius' Æneas, flourished in Ireland about the close of the eighth century. He was a man of noble birth and exalted piety, and both by his ecclesiastical writings and holy life, immortalized his name and reflected the brightest lustre on his country. He was son of Ængavan, the son of Oblein, the son of Fidhraus, of the royal stock of the Dalaradians of Ulster, and traced his descent through an unbroken line of illustrious names to Caelbach, king of Ireland".

See also Dr. Reeves on the Culdees (*Trans. R. I. A.*, vol. xxiv., pt. ii. p. 126).

Such of our readers as may not have examined his other (MS.) works, need but consult the masterly analysis of the principal of them, the Festology, in the *Lectures on the MS. Materials of Ancient Irish History*, to acknowledge the

justice of O'Curry's concluding paragraph: "I have trespassed", he says, "on your patience at such unreasonable length with the details of this extraordinary poem, merely for the purpose of showing you that the gifted writer could not be set down as a mere ignorant or superstitious monk, but that he was a man deeply read in the Holy Scriptures, and more particularly that part of it which was contained in what he so enthusiastically calls 'The Host of the Books of Erin'" (ibid.).

We shall content ourselves with drawing attention to two points which more intimately concern our present purpose.

First, then, this Litany is the most important and conclusive evidence yet brought forward to prove the invocation of saints in the early Irish Church. The author, as we have remarked, having flourished in the latter half of the eighth century, the document more immediately and directly refers to that period. We can, however, go somewhat farther. Bearing in mind the religious opinions of Aengus, and his intimate acquaintance with the hagiology of his native land, it follows that, when beseeching the intercession of the servants of God, whose holy deeds he had rendered so familiar to his countrymen, he would jealously avoid invoking any whose convictions with regard to this important subject had not been such as he himself entertained; and that, therefore, the Litany is at once a proof and result of his having known those mentioned in it to have held, no less than himself, this dogma of Catholic faith. Who, we may now inquire, were those saints? They were all, to speak only of our countrymen, from our great apostle to the holy founders of Lismore and Saighir, foremost amongst those who, at home and abroad, won for this land the glorious title, Island of Saints and Doctors, and therefore, of course, representatives of the doctrines and practices of the Irish Church at the time in which they respectively lived. The Litany of Aengus, we therefore conclude, is, of itself alone, a proof that, from its establishment, to the beginning of the ninth century, the Church of our forefathers held and inculcated the doctrine of the invocation of saints. The various documents already accessible confirmatory of this conclusion, we need not stop to enumerate; others, which still lie in manuscript, we intend, unless, as we hope, anticipated by one more competent, to publish in future numbers of the *Record*.

The Litany, as was to be expected, could not be looked upon with much favour by those who pretend to inherit the doctrines, as they possess the revenues, of the early Irish Church. Accordingly, the Rev. Mr. King proceeds to meet the argument given above after the following fashion: "The piety of Aengus", he is pleased to say, "is such as can meet with little sympathy in the mind of a well-instructed and enlightened Christian; for the

most striking and remarkable point in those litanies is the circumstance, that they comprise numerous invocations to a vast number of dead saints" (*Church Hist.*, vol. i., p. 355). The reply is as conclusive as obvious: whether the piety of Aengus was deserving of sympathy, or his invoking saints a remarkable point, is clearly one thing; and the fact that Aengus did invoke saints altogether another. "The historian", says an able writer, "does not inquire what the Irish Church ought to have believed, but merely interrogates her monuments and records, to learn what may have been her actual doctrine and teaching" (*Essays on the Early Irish Church*, p. 220). Mr. King did not perceive this distinction; or, if so, acted unfairly by his readers in not pointing it out.

The second point to which we would call the attention of our readers is well brought out by Colgan in the following passage:

"We have here", he says, "some foundation for that great opinion which the Romans, and other European nations, formerly entertained of the sanctity and learning of this sacred island. For, in those golden days, when the Faith was first disseminated in our country, and during some centuries following, it was looked upon as not alone a training institution for the conversion of nations, but also a second Thebais for cherishing the exercises of ascetic life, and a general school of the west, for cultivating the study of philosophy and the Sacred Scriptures: so that I scarce know whether it has attained to greater glory, from having produced, and sent forth doctors and apostles, almost without number, or from the fact, that from the continual arrival, settlement, and sepulture in our land of Italians, Gauls, Germans, Britons, Picts, Saxons, or Angles, and persons of other nations, who flocked hither, desirous of strict discipline and learning, the island might justly be called a general institute of polite literature for Europe, and a general retreat for the followers of an ascetic life" (44. SS., p. 539).

We cannot, we think, more appropriately conclude these remarks, than in the words of the old biographer of St Ailbe of Emly: "Magna est illa insula, et est terra sanctorum; quia nemo scit numerum sanctorum qui sepulti sunt ibi, nisi solus Deus".

The following is the first portion of the litany, the English translation of which, to facilitate reference, we print on the opposite page. The remaining portion shall be given in a future number.

B. M. C.

[Slíocht Leabhar Aengus Moic Crumthain inna rir.]

Seét noeb eprcoip dec ar seét cetaib diaer raith in Chomroeo i Corcaig moir, la bairri ocuf Neppan, quorum nomina scripta sunt in coelis, hor omner inuoco in auxilium meum, per Iesum Christum.

Seét coicait noeb eprcoip, im tui cetu crumthui, no opoone Patraic; la tui cet n-abbgicne i correccao eclas, dia n-ebhao:—

Seét coicait sanet rruithheprcoip,

Ro opoone in cao:

Im tui cet crumthui n-óg,

Forra torraig zrao.

Tui cet abgicnech no rcoib,

Ba bil lié allám:

Tui cet cell cam conroaib,

Rortocaib do lair.

Hor omner inuoco in auxilium meum per Iesum Christum.

Tui coicait noeb eprcoip i n-ailiun Artoa Nemio, hor omner inuoco, rl.

Seét coicait noeb eprcoip; seét coicait racaric; seét coicait decoin; seét coicait rubdecoin; seét coicait exorcirt; seét coicait liactoir; seét coicait n-airtepe; co na n-ulib naom manchaib, corraé De, il-loé hichi, icocne Murrigi, ocuf h-Ui n-Ethach Cruaoa. Ut dicatur:—

Comaic loá hici,

1 fail tlocan co m-binni:

Ir liri ouli fori cpaebaib

1 fail do naemaib imoi.

Hor omner inuoco in auxilium meum per Iesum Christum.

Cethrao do naemaib i-n-Glein da loé, im Caemgen, n-uapal racaric; im Moóoe Nairio; im Melanfir; Mocua, Cluan da loé; Moioé Inri Bo Finni; Appinur (Franc), racaric; Cellaé, Sax ocuf aréviaconur; Dagan (Inbiri Da-liae); Mošenoc (Mugna); Moéonoc; Moíinu (Glinn Munairie); Mobai (mac h-Allae); Rurín (anchopita); Mogoroc (Deigne); Silan (eprcop); Darécell (ab.); Molibha (mac Airaoe); Suairie (mac Daill); Glunpálan (Sleber); Murrébur (rriateri Caemain), rapier et rcoiba; Corconutan (rriateri Muao); Aevan mac Cognaro (rriateri Caemain); Lochan o Chill Manaé Erciaé; ocuf Enna; Petran (Cille

³ These quatrains are also given in the *Leabhar Breac* (fol. 99, b. i. Ap. Petrie, on the Hist. etc., of Tara; Trans. R. I. A., vol. xviii. part ii. p. 100), and ascribed (Ib., p. 99) to Aireran the Wise, who died at an advanced age in 664. His prayer has been given in a former number of the *Record* (vol. i, p. 64). For an able elucidation of the meaning of Alphabets in this paragraph, we would refer our readers to Dr. Todd's *Memoir of St. Patrick* (p. 507, seq.).

[From the Book of Leinster.]

Seventeen holy bishops, and seven hundred favoured servants of God, who lie in Cork with Barri and Nesson, whose names are written in the heavens; all these I invoke unto my aid, through Jesus Christ.

Seven times fifty holy bishops, with three hundred priests whom St. Patrick ordained, and three hundred alphabets in consecrating churches, of which was sung:—

Seven times fifty holy senior bishops

The Saint consecrated;

With three hundred pure priests,

Upon whom he conferred orders.

Three hundred alphabets he wrote,—

Good was the colouring of his hand;

Three hundred beautiful churches he left

Which he raised from the ground:³

All those I invoke unto my aid, through Jesus Christ.

Thrice fifty holy bishops who lie in the island of Ard Nemhid, I invoke, etc.

Three hundred and fifty holy bishops, three hundred and fifty priests, three hundred and fifty deacons, three hundred and fifty subdeacons, three hundred and fifty exorcists, three hundred and fifty lectors, three hundred and fifty ostiarii, and all the saints, with the blessing of God, in Loch Irchi, in the territory of Muscraighe, and Hy-Eachach Cruadha. As is said:—

The protection of Loch Irchi,

In which is a sweet-toned bell:

Numerous as leaves upon trees,

Are the saints who around it dwell:

All these I invoke unto my aid, through Jesus Christ.

Twenty saints in Glendalough with Caemghin, the illustrious priest; Mochoe of Nairid; Melanfis; Molua of Cluandalough; Morioc of Inisbofin; Affinus, (a Franc) and priest; Cellach, a Saxon and archdeacon; Dagan, (of Inbhir Dalia); Moshenoc, (of Mughna); Mochonoc, (of Gaainm); Mosinu, (of Glen Munaire); Mobai, (son of Ui Allae); Rufin, (an anchorite); Mogoroc (of Derghne); Silan (a bishop); Darchell (an abbot); Molibha, (Mac Araidhe); Guaire, (Mac Dail); Glunfal, (of Sletty); Murdebur, (brother of Caeman), a wise man and scribe; Corconutan, (brother of Muadha); Aedan Mac Congnaid, (brother of Caeman); Lochan from Cill Manach Escrach; Enna; Petrain (of Cill Lainn);⁴ Mothemmoc and Menoc, etc., I invoke, etc.

⁴ The words which we have put in brackets are written in the original handwriting as a gloss over the names which they follow in the text. Many of them are almost defaced.

laimni); ocur Mothemoc; ocur Menoc; pl. hor omner inuoco, pl.

Noi ríctet cet crumthiir arí dec i Cluain moir, la Moedoc ocur la mac ino Eicir, hor omner inuoco, pl.

Tu cet arí tñib milib im Tairalo n-eprcop, ocur im coicait luingni Connaéct, cangabac Maḡ Eo na Saxan, hor omner inuoco, pl.

Sect noeb eprcoip dec i Cill Aileé, la h-Ui h-Eéac. Da naeb eprcoip i n-Daupthaig h-Ui m-Bruuin. Sect n-ailitiir imleca moir, hor omner inuoco, pl.

Tu coicab naem eprcoip, la da ailitheir dec im Sinchell rofar, racarit; ocur im Sinchell rinreir eprcop; ocur im da eprcoip dec congabac Cill n-Aéio n-Oromma fhotá, la h-Ui Falgi. Haec sunt nomina episcoporum Cilli Achairo:

buroci, ter.

Trucinni, ix.

Conoci, ter.

Uennoci, xii.

Morḡini.

Contumani, xii.

Ueogoni, ui.

Onoci, xii.

Beuani, ui.

Sencilli.

bibi, ui.

Britanur, a Britania

ḡlonali, ix.

Cerriui, ab Armenia.

Ercocini, ix.

Hor omner inuoco in auxilium meum, per Iesum Chriřtum.

Tu coicait curíca diailitiib Roman ḡabrath h-Ui Imele, im Notál, im Neman, cáro, im Chocrconutain, hor omner inuoco, pl.

Teoia mli anéarac ro teclampac la Mumain ro en éeirt im eprcop Ibari, oia tubaracatarí angil De in fletio maii do iungni Sanéct Bpugit do Iru inna críouiu, hor omner inuoco, pl.

Tu coicait, ferí ḡraio rípuḡlaic cachae, do ḡaevelaib lotari i n-aibéir, i n-oen řenuio, im Abbán, mac h-Ui Chocrmaic, hor omner inuoco, pl.

Tu coicait ailitiir aile doilotarí la Abban, in hui oi řeraib Romain ocur leca, hor omner inuoco, pl.

⁵ The copy in B. begins with this paragraph. Colgan (AA. SS., p. 539) translates it: "SS. Peregrinos Romanos qui . . . comitati sunt S. Eliam, etc." Ward (*Dis. etc., S. Rumoldi*, p. 206);—"150 naviculas . . . Romanis plenas peregrinis in Hiberniam appulsis cum S. Helia, etc." From this it is evident that the former expanded the MS. contraction, h.imele, as follows:—him ele; and the latter, thus:—hemmo im ele. Both were, however, wrong: h, in this instance, as in h. řalḡiauppa, is to be read hui.

O'Curry (*Lectures, etc., App. p. 615*) supposed Neman and cáro to be one word, and they are so in B., from which he copied. In the St. Isidore MS. they are written separately. The latter word occurs in one of the quatrains upon St. Patrick, *supra*.

⁶ Ward (*Ib.*) observes here that he was doubtful whether anchapac, or an mchapac, was the reading of the MS. The former is the true one, and is that

Seven and twenty holy bishops in Cill Manach Escrach, with Lochan and Enna, I invoke, etc.

Two thousand nine hundred and ten priests in Cluanmor, with Moedhoc and Mac Ineicis (son of the Sage), I invoke, etc.

Three thousand three hundred, with bishop Gerold, and fifty saints of Luighni in Connaught, who settled in Mayo of the Saxons, I invoke, etc.

Seventeen holy bishops in Cill Ailech, in Hy-Echach; two holy bishops in Durthach Hy-Briuin, in Cualgne; and seven pilgrims in Imlech Mor, I invoke, etc.

Thrice fifty holy bishops, with twelve pilgrims under Sinchell the elder, a priest; Sinchell the younger, a bishop; and the twelve bishops who settled in Cill Achidh Dromfota, in Hy-Falghi. These are the names of the bishops of Cill Achidh:—

Three Budocis.	Nine Grucimnis.
Three Conocis.	Twelve Uennocis.
Morgini.	Twelve Contumanis.
Six Vedgonis.	Twelve Onocis.
Six Beuanis.	Senchilli.
Six Bibis.	Britanus, from Britain.
Nine Glonalis.	Cerrui, from Armenia.
Nine Ercocinis.	

All these I invoke unto my aid, through Jesus Christ.

Thrice fifty crews of Roman pilgrims, who settled in Hy-Imele, under Notal, Neman the chaste, and Corconutan, I invoke, etc.⁵

Three thousand confessors⁶ who assembled in Munster to discuss one question along with bishop Ibar, to whom the angels of God carried the great feast which St. Brigid had prepared for Jesus in her heart, I invoke, etc.

Thrice fifty rule observant ecclesiastics, every one of them a Gaedhil, who went together on pilgrimage, under Abban, son of Ui Cormaic,⁷ I invoke, etc.

Thrice fifty other pilgrims, descendants of the men of Rome and Letha, who went with Abban, I invoke, etc.

given in B. The paragraph is very obscure. Colgan *Tr. Th.*, p. 606) renders it:—“Quos et angelus Dei ad convivium invitavit”. Ward (*Ib.*) “Quibus angeli Dei retulerunt magnum convivium”; and, in fine, O’Curry (*loc. cit.*) “By whom” (p. 381, he has “where”) “to the angel of God was ascribed the great feast, etc.”. The second, as being, in our opinion, the true version, we have followed, without being able, however, to throw any more light upon the question than has been already done by the poem quoted by O’Curry. In the S. Isid. MS., from which this Litany is taken, there is a short account of bishop Ibar, but it does not bear upon the present subject.

⁷ In B, the order of this and the next paragraph is inverted, and we have *alban* (Scotland) in place of *Abban*; both clerical errors: as the pilgrimage was evidently to Italy; and a distinction is drawn between those who went with Abban to that country, and those (*allichu ale*) who accompanied him on his return.

Sect cet fírmánach ro fáilgíte in Raíun, ne teét do Mochutu, ne imlongrí, col lermor, hor omner inuoco, pl.

Oet cetfer conagabrat lermair lam Mochutu, fer íaith ve caé tper oib, hor omner inuoco, pl.

Tu coicait fírmánach ro mam eprcoip íbair, hor omner inuoco, pl.

Monais fíntain meic h-Úa Echach. Nícahtitir aet lórra in talmain ocur urgi; ní thalla a n-aíum fíu a lín. Oet fíntain oib, hor omner inuoco, pl.

Cetheora míl manac co íaith De ro mam Chomgaill benchuir, hor omner inuoco, pl.

Tu coicait fírmáitir íomam Munna meic Tulchain, for nac adnaiétheri duine cobíath, hor omner inuoco, pl.

Tu coicait fíráilíthir dár muir, la buti n-eprcop; ocur dec noeb oga coríath De, hor omner inuoco, pl.

In da aílíthir dec dólloíar la Moedoc íepna dár muir, hor omner inuoco, pl.

Da oclac dec doóíotar for nem la Molarre, cengalar,—log a n-aplectao, hor omner inuoco, pl.

Da oclac dec íotar la Colum Cilli i n-aílíthir i n-Albain, hor omner inuoco, pl.

In da aílíthir dec, da n-aíunaic brenainto in oen íer i n-innir in éaitt i m-bethu, hor omner inuoco, pl.

Tu íichit íer íotar la brenainto do éungio tíu íaríníu, hor omner inuoco, pl.

Tu coicait fírmánach, co íac De, in-daíru Chonnaio, hor omner inuoco, pl.

Cethuirí ar íichit De Mumain íotar la Aílbi for íaigí, do atharínam tíu íilet ano i m-beíao cobíath. In t-an-éara for íanic brenainto ar a éino i tíu íaríníu; cur na h-uilí noemaib íorííatár in huibb ínribíno ocíam, hor omner inuoco, pl.

⁸ The meaning of this phrase is well expressed by Ward (loc. cit.):—"Quorum tertius quisque miraculis illustrabatur".

⁹ The different meanings of the word *mam* will be found in Dr. O'Donovan's Supplement to O'Reilly's Dictionary (in voc.). Of the three who are here mentioned as having had monks under their spiritual direction—*ro mam*—the only one whose rule has reached us is Comgall of Bangor. The question about the Monastic Rules of the early Irish saints is fully discussed in Dr. Reeves's *Adamnan* (p. 336-9). Of the eight extant (O'Curry, *ubi sup.*, p. 374, seq.), three have been published—that of St. Colum Cille, in Primate Colton's *Visitation* (p. 109-12); of St. Carthach, in this journal (vol. i. pp. 112-18, 172-81); and of the Celidhe Dé, in Dr. Reeves's paper on the Culdees (Trans. R. I. A., vol. xxiv. pt. ii. p. 200-15). We may, perhaps, add that we have ourselves discovered another, somewhat different from these, in the St. Isidore MS., from which the present document is published, and we regret that want of space alone prevents us from laying it before our readers. It is entitled: "The pious rules and practices of the school of Sinchil"—Cíntí

Seven hundred true monks who were buried in Rathium, before the coming of Mochuda, upon being expelled thence to Lismore, I invoke, etc.

Eight hundred monks who settled in Lismore with Mochuda, every third of them a favoured servant of God,⁸ I invoke, etc.

Thrice fifty true monks under the direction⁹ of bishop Ibar, I invoke, etc.

The monks of Fintan, son of Ui Echach. They partook not, save of the herbs of the earth and water; it was impossible to count them because of their great number. Amongst them were eight Fintans, I invoke, etc.

Four thousand monks, with the blessing of God, under the direction of Comgall of Bangor, I invoke, etc.

Thrice fifty true martyrs under the direction of Munna, son of Tulchan, upon whom no one is ever buried, I invoke, etc.

Thrice fifty true pilgrims who went with bishop Buti beyond the sea; and ten holy virgins, with God's blessing, I invoke, etc.

The twelve pilgrims who went beyond the sea with Moedhog of Ferns, I invoke, etc.

Twelve youths who went to heaven with Molasse without sickness, the reward of their obedience, I invoke, etc.

Twelve youths who went with Colum-Cille on a pilgrimage to Scotland, I invoke, etc.

The twelve youths of whom Brendan found the survivor in the island of the Cat,¹⁰ I invoke, etc.

Thrice twenty men who went with Brendan to seek the land of promise, I invoke, etc.

Thrice fifty true monks, with the blessing of God, in Dairiu Chonaid, I invoke, etc.

Four-and-twenty from Munster, who went with Ailbi upon the sea, to reach the land in which Christians ever dwell. The confessor whom Brendan met in the promised land, with all the saints who perished in the isles of the ocean, I invoke, etc.

crabuo ocuꝛ ɣnaɔaɣte ꝛcoile Sinchil. This was Sinchil, surnamed the Elder, who is invoked in the Litany, and whose death took place in 594. The rules and practices are thirty-eight in number. When we say that an ardent desire of hearing, and offering up, the holy sacrifice of the Mass—*Santuguo offpuo*—and frequent confession—*Forpuu menic*—were amongst the rules and practices of a school which was celebrated in the first half of the sixth century, we have said enough to prove under what system of education Ireland became "another name for piety and learning in most of the languages of Europe".

¹⁰ Why the island was so called is explained in an extract from an Irish life of St. Brendan which will be found in Dr. Todd's *St. Patrick*, etc., (p. 460, note). Somewhat similar accounts are given in the preface to the Irish hymn on St. Brigid, attributed to St. Ultan, and in the Scholia upon St. Brogan's hymn, in the *St. Isidore Liber Hymnorum*; but of which we hope to take occasion ere long of treating at somewhat greater length. The *Egressio Familiae Brendani*, if we may judge from the number of copies of it still extant in the continental libraries, was a very celebrated tract.

Colman fíno cona tób sepaib dec, in martruib Coirtnaas,
 hor omner inuoco, pl.

Ino Romanaig in Ácúo Galmae, la h-Uí Echach, hor omner
 inuoco, pl.

Ino Romanaig illeatari Eirca, hor omner inuoco, pl.

Ino Romanaig ocur Carrigreá, ingen Briccain, i Cill Ácúo
 Dállda, hor omner inuoco, pl.

Cuan Romanae i n-Ácill, inuoco, pl.

In maccaao ennac i Cill Áilce .i. tpi coicait maccan,
 Álfínur, noeb áilithir, ocur Moconoc, ocur Mocarco, ocur
 Ansegen, cum suir omnibur, i Tig na Commairigi, hor omner
 inuoco, pl.

Ino Romanaig i Cluain cain Cumni, hor omner inuoco, pl.

Ino áilithir i Cluain Cain Moir, hor omner inuoco, pl.

Ino Romanaig im Áeodan, i Cluain Dairtada, hor omner
 inuoco, pl.

In da Chonceno dec la da Shincell, i Cill Ácúo, hor
 omner inuoco, pl.

In Choncennaig la Manán leir móir, hor omner inuoco,
 pl.

Moir ferreor do manchaib Aegipt i n-uiriuir Uilaig, hor
 omner inuoco, pl.

Ino áilithir im Moéua mac Lurcain, i n-Domnac Reven,
 hor omner inuoco, pl.

Ino áilithir i m-Delech Forcital, hor omner inuoco, pl.

Ino áilithir i Cuil Oétair, hor omner inuoco, pl.

Ino Gaill i Saillirou, hor omner inuoco, pl.

Ino Gaill in maig Shalaé, hor omner inuoco, pl.

Ino Gaill i n-Ácúo Sinain, hor omner inuoco, pl.

Ino Saxain ip Rígar, hor omner inuoco, pl.

Ino Saxain i Cluain Mucceda, hor omner inuoco, pl.

Ino áilithir i n-Innir Puinc, hor omner inuoco, pl.

Ino da áilithir dec illeáglair maip, hor omner inuoco, pl.

Ino da fer dec de munter Fhinnio, i n-Áipio Bpentoim-
 naig, ho omner inuoco, pl.

Colman the Fair with twelve companions in the great house of Cortnae, I invoke, etc.

The Romans in Achudh Galma, in Hy-Echach,¹¹ I invoke, etc.

The Romans in Letar Erca, I invoke, etc.

The Romans and Cairsech, daughter of Brocan, in Cill Achudh Dallrach, I invoke, etc.

Cuan, a Roman, in Achill, I invoke, etc.

The innocent youths in Cill Ailche, that is, thrice fifty youths, Alfinus, a holy pilgrim, Mochonoc, Mochasco, and Anfegen, with all their companions in Teach Na Commairge, I invoke, etc.

The Romans in Cluan Caincumni, I invoke, etc.

The pilgrims in Cluan Cainmor, I invoke, etc.

The Romans with Aedan in Cluan Dartada, I invoke, etc.

The twelve Conchennaighi with the two Sinchells in Cill Achidh, I invoke, etc.

The Conchennaighi with Manchan of Leithmor, I invoke, etc.

Seven Egyptian monks in Desert Uilaigh, I invoke, etc.

The pilgrims with Mochua, son of Luscan, in Domhnach Resen, I invoke, etc.

The pilgrims in Beluch Forcitail, I invoke, etc.

The pilgrims in Cuil Ochtar, I invoke, etc.

The Gauls in Saillidu, I invoke, etc.

The Gauls in Magh Salach, I invoke, etc.

The Gauls in Achudh Ginain, I invoke, etc.

The Saxons in Rigar, I invoke, etc.

The Saxons in Cluan Mucceda, I invoke, etc.

The pilgrims in Innis Puinc, I invoke, etc.

The twelve pilgrims in Lethglas Mor, I invoke, etc.

The twelve monks of the Community of Finnio in Ard Brendomhnaig, I invoke, etc.

¹¹ Colgan's extract commences here, and continues down to, "Twelve men who went beyond the sea with Rioc, son of Ui Loega".

G E N O A .

“ Great Spirit, deepest Love!
 Which rulest and dost move
 All things which live and are, within the Italian shore;
 Who spreadest heaven around it,
 Whose woods, rocks, waves, surround it;
 Who sittest in thy star, o’er Ocean’s western floor,
 Spirit of beauty!” SHELLEY.

Genova la Superba, as the city of marble palaces is so appropriately named, has this among its many claims upon our affectionate remembrance, that it was the first Italian city we visited. It was there, where architecture piles up its trophies of skill in richest and brightest materials amid scenes of exquisite natural beauty, where every vantage spot seems crowned with its most appropriate work, and where such places are almost innumerable, so that, from towering heights through each gradation down to the white marble terrace which is washed by the glittering waves of the sunny Mediterranean, a series of pictures is formed which combine into the one great idea of Genoa; it was there, we say, that we first felt ourselves to be indeed in Italy, and recognized that charm of which we had so often heard, and which now we first learned to understand. It may seem ungracious to Turin thus to speak; seeing that we had just left the noble piazze and stately colonnades of that first capital of the Italian kingdom: but with all its charms of position and grandeur, it in truth clings too closely to the foot of the Alps to be considered as distinct from that glorious range. Mount Cenis overhangs the city, and shuts it in so closely that the Alpine idea predominates over every other which the mind here conceives, and so Turin abides in the memory as the last of those many grand pictures which the way to Italy unfolds to the traveller, rather than as the first of what Italy itself has in store for him. It may be, too, that the mists which in early winter hang about the regions of snow, and drift downwards not unfrequently upon the stately city, gave it an un-Italian aspect to those who, coming from the cold north, were looking forward with yearning hearts to the clear sky and bright sunshine of the south: and so, as we said, it was not until we found ourselves in Genoa that we could believe ourselves, when we exclaimed, “ Now, indeed, we are in Italy !”

Some spots there are which owe one half their charm to contrast: places which seem beautiful, as much in consequence of the dreary ways through which we reach them, as for any attraction which they have in themselves. Certainly Genoa owes nothing to such a cause: for come to it by what route you will,

it must ever be but the last in a long chain of beauties: its power is shown in this as much as in any thing else, that it can stand so severe an ordeal, and shine forth as a culminating point to the many glories through which the traveller passes to reach it.

Opinion is much divided as to the best way of reaching Genoa. Some would have us sail into its harbour, and with one intoxicating draught drink deep of its witcheries: for ourselves we preferred to glide towards it through the mountain fastnesses which shut it in on all sides, save where the sea laves its feet; to wander along its swarming quays, and study the peculiarities which there show themselves on all sides; then to climb its precipitous streets, and from its palace-crowned heights to look down upon the harbour below; and after having studied in detail its many beauties, and treasured numberless pictures in our heart of hearts, at last to sail in a glorious sunset from the proud Italian city, revisiting as it were, in a parting glance, each spot with which we had grown familiar, and thereby grouping into one beauteous whole the scenes which severally had so won our love.

But see Genoa how you will, but one regret, we imagine, will be felt, and that will be at the moment of leaving it, when as surely one wish will be predominant, that it may be seen once more.

The journey of three days which had brought us from Paris to Genoa had been one which grew in interest as we advanced, and which found its crowning glory here at its end. From the flat plain in which Paris stands, until Mont Cenis itself stayed our railway course, the train had hurried us through lands which gradually swelled up from that unpicturesque level to the grandeur of an Alpine range. For a long while low rounded hills gave variety to the scene, and rich culture supplied a charm which nature had denied, and so the first day, which brought us to Macon, gave but little excitement, save that the last glimpses we caught as night closed in, seemed to promise a near approach to scenery of a wilder and grander character.

Starting again in the early morning, we strive to penetrate the gloom, for better scenery is evidently at hand. Soon the sun breaks forth, the mists arise like a curtain, and then, until darkness closed upon us at night on Mount Cenis, there was a glorious succession of splendid scenes rapidly following on each other.

At Macon we left the direct line from Paris to Marseilles, and passing through Bourg, joined that which runs from Lyons to Geneva at Amberieux. Along this line we travelled as far as Culoz, where the Victor Emmanuel railway joins it. From Macon to Amberieux we travelled through a *promising* country, for it gives a kind of foretaste of what is to come, being in fact

the outlying district of the Alpine region. But from Amberieux to Culoz the promise is fulfilled, and a glorious mountain range shuts in the line on both sides. It was sorely tempting to find oneself at Culoz, within forty miles of Geneva, and to have to turn off without visiting Mount Blanc. The Victor Emmanuel railway—what a mockery the name seems for what is now a French line—runs through Savoy from Culoz, the frontier, to the foot of Mount Cenis.

Shortly after leaving Culoz, the Rhone is crossed by a long bridge, and swiftly the train sweeps almost entirely round the sweet little Lac de Bourget (Lago Borghetto), running along the narrow strip of shore which skirts the lofty mountains that hold it in their bosom. Next come the old Roman Baths, *Aquae Gratianae*, now, as then, much frequented, and called *Aix les Bains*.

On we rush with the Alps on our left until we reach Chambery, the capital of Savoy. Recent snowfalls have clothed the range and given it a grandeur beyond what it would otherwise claim; for it is but an outer and lower range of the Alps: but beyond it, and every now and then revealing itself between wider openings, rises up the grand range which includes within its cluster Mount Blanc, "the monarch of mountains". Pity is it that we are too close to the base of the range to see the giants which stand behind: but so it is, and on we sweep, admiring what is within view, and from them picturing to our minds as best we may what is yet out of sight. And very beautiful are these Savoyard Alps, at once snow-crowned and highly cultivated, for every rood of possible vineyard is turned to account; and now that the leaves are dead, the grapes gathered, and the sustaining poles removed, the whole cultivated range seems covered with a delicate and exquisite network of bright brown lace, which the sunshine lights up into a fairy brightness of golden hue, so bounteously does nature scatter her varied beauties at each succeeding season, so cunningly can she colour decay, until out of it arises a new and unexpected charm.

Chambery stands well within a circle of mountains, itself crowning a rocky eminence. Its cathedral, college, and other ecclesiastical buildings group well together, and remind us of the great Saint Francis of Sales, whose glory it was to re-Christianize this land.

Onward again, and soon the mountains close in upon us; for we no longer skirt the Alps, but penetrate into their heart. Our mark is Mount Cenis and our guide the rapid Arc, which, rising in that giant stronghold, cuts its way to the plain, and shows us how to wind our way to its rocky home. Beautiful indeed is this mountain river, now flowing in broad expanse

through a green valley, and then anon leaping wildly from point to point, amid the rocks through which it has worn its erratic path. Every now and then the mountains seem to forbid further progress, but the railway winds by sharp turns and through narrow passages, until at last it can go no further, and Mount Cenis rises like a wall before it. Soon—in a very few years—even this obstacle will be overcome, and already a tunnel has driven its path half-way through the great mountain.

St. Michel is the point where, at present, the railway ceases; and here luggage is searched, and after a while we start in the diligence which is to carry us over Mount Cenis to Susa.

For a few hours the light enables us to see our way, but too quickly does night close in upon us. A little snow falls as we cross the summit, as might be expected, seeing we are 6,780 feet above the sea level, but not enough to necessitate sledges. Slowly we toil up at a snail's pace, though drawn by sixteen horses; but when the top is crossed we rattle down at full gallop with a single pair. At Susa the train awaits us, and in early morning we arrive at Turin.

If we cannot bring ourselves to regard Turin as an Italian city, we can and do admire it for charms which are especially its own. Its position on the banks of the Po, with Mount Cenis and the glorious range of Alps, not so much forming a distant background as standing an adjacent rampart, seemingly overhanging the houses and closing in one direction the broad streets, while on the opposite side the Collina, a beautiful range of hills rising some 1,500 feet, and decked with palaces and gardens, terminates the vista in the contrary direction. The effect of this is as pleasing as it is novel, combining as it does the beauty of street architecture, which here rises to great dignity by the almost constant use of broad porticos of noble proportions, with the refinements of a splendid towering suburb and the sublimity of the vast Alpine range.

But Genoa is our destination, and so we must not linger in this Alpine corner of the great Lombardic plain, though Turin has many attractions which will perforce hold the traveller, as it did us, for some brief time, ere hastening on to the sunny shores of the neighbouring gulf.

There is a strange, weird Cathedral, which they say Bramante designed, with a Chapel del Santo Sudario, behind and above the High Altar, curious in respect to its elevated position, and striking by reason of the dark marbles of which it is constructed. It is a colonnade or circular building of arches, above which rises an elaborately wrought dome of flowing tracery, through the open work of which the chapel is lighted. The play of light through the fantastic carvings of the sombre marble gives a

strange unreality to the whole construction, which seems somehow floating in mid air; a rich yet gloomy vision, which fascinates the imagination, while it fails to satisfy the mind.

Of course we are careful in the "City of the Blessed Sacrament" to visit the votive chapel which Alfieri (not the poet, but a kinsman of his) built on the spot the well-known miracle made so especially sacred. It is florid in the extreme; its internal decorations are as rich as painting, carving, and gilding can make them; perhaps its best recommendation is that every portion of the building illustrates the one great idea; it is in every sense what it is designed to be, the Chapel of the Blessed Sacrament.

Nor can we in justice quit Turin without recording, however briefly, the highly intellectual treat which it afforded us at the Teatro Gerbino, where the celebrated Rossi gave us Shakspeare's masterpiece in an Italian form, as *Amleto*. How differently has this character been read by actors of great renown! In the elder Kean we have seen what we believe to be the most perfect realization of the English stage-conception of Hamlet; cold, critical and cynical; the sterner and tenderer duties alike deliberately put aside for the philosophic musings which unfit the Prince of Denmark both for action and for passion. Fechter more recently, with Scandinavian instincts, has clothed the part with a poetic mysticism wherein tenderness struggles with a sense of sterner duty, while both fall powerless under the subjective character of the royal dreamer's mind. And now another Hamlet rises before us, full of Italian fire, and with a southern energy which puts to flight all our former notions of the part, and startles us with a new conception. Rossi makes passion the ruling influence; wounded affections are the source whence Hamlet's words derive their bitterness; his sarcasm is wrung from disappointment; and his soliloquies come as much from the heart as from the brain.

Philosophy plays a great but a very different part in each rendering. With Kean it is the ruling principle, for which every thing else is put away as an impertinence; with Fechter it is an influence over the mind, against which the victim struggles in vain; while with Rossi it is little more than the refinement which high education brings as its crowning grace, and which finds expression alike in nice reasoning and in higher principles of action, which are unexpected because "caviare to the general".

"Rightly to be great,
Is, not to stir without great argument;
But greatly to find quarrel in a straw,
When honour 's at the stake".

This last reading of the part has certainly a fascination which it is impossible to resist. You find it to be a torrent of passion in its inevitable course to destruction; for a while basking in the

sunshine, anon wending its eccentric course through cool coverts or wild entanglements; yet whenever an obstacle appears, rousing itself in anger, its latent power manifested at seeming trifles, but in the end dashing headlong to its ruin, and sweeping to a like destruction in its passionate fall all that it has gathered round it in its life-long course.

Hitherto Hamlet had been for us as much a critical study on the stage as in quiet reading; a shadowy form glided before us well nigh as unsubstantial as the Ghost itself, of which we thought but little, while what he uttered alone filled the mind. But with Rossi, Amleto is no cold abstraction, but a living man, with whose sufferings we sympathize, and in whose fate our interest is bound up. In some of the scenes there is a bright sunniness, which brings out the sterner parts in wonderful vividness; in others a loving tenderness which captivates us by its exquisite beauty. To us Rossi's conception is at once the most consistent and the easiest to be understood; and yet how much may be said in vindication of the various other readings. How well does this illustrate that profound remark of Johnson: "In the writings of other poets a character is too often an individual: in those of Shakspeare it is commonly a species".¹

How Rossi held his audience spell-bound we could not fail to observe. The bond of intellectual sympathy which united the actor and spectators showed itself in a way as creditable to the one as it was honourable to the other. The crowd which filled every part of the house was hushed into a charmed silence; no word was lost, no action unappreciated; and as the glorious thoughts of the great English dramatist flowed in the liquid accents of the sweet South, in a translation which was so literal that it sounded to our ears like Shakspeare melodized, we felt no longer strangers in a foreign land, but brothers listening to the inspirations of a common father. That others shared this feeling with us we had a striking proof; for the Italians are an impulsive race, and scruple not to give expression to feelings which the "cold in clime" struggle but too successfully to restrain; and so we

¹ The full force of this thorough appreciation of Shakspeare by the great critic, will be more completely felt if we give the whole paragraph which we have quoted in part above:—

"Shakspeare is, above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of peculiar places, unpractised by the rest of the world; by the peculiarities of studies or professions, which can operate but upon small numbers; or by the accidents of transient fashions or temporary opinions: they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets a character is too often an individual: in those of Shakspeare it is commonly a species".—DR. JOHNSON'S *Preface to Shakspeare*.

were somewhat startled when our hands were suddenly seized in a hearty grasp by some who sat near us; but we quickly understood and appreciated the sympathy which thus sought so natural an expression of what was alike in our minds and theirs. Shakspeare's countrymen were welcomed for Shakspeare's sake.

The Italian mind is evidently aroused by the stirring events of the day; and as of old in another and still dearer land, the political ferment is stirring the intellect to greater efforts and the sympathies to a wider grasp.

But the train is ready which is to carry us to Genoa, and some such thoughts as these pass through our minds as we sweep over the rich and well cultivated plain which joins Turin to the Lombardic territory. Not far, however, over this plain do we pass ere we once more seek the mountain ranges. What range it seems difficult at first to know, where Alp and Apennine are mingled and brought together by what is called the Maritime Alps. Into this lower and connecting link we work our way through many a turn, and at such abrupt curves as it seems a triumph of engineering skill to traverse. Pictures innumerable of rich cultivation amid natural ruggedness start up at every turn; brawling streams, spanned by romantic bridges, cottages, villas, and more stately mansions, flash past us as we hasten far too rapidly on our iron way. There is but little, if any, of the grandeur which had overwhelmed us in the Cenis route, but there is instead a pastoral beauty and a sunny prosperous look which clothe, as with a glory, these miniature Alps, and mark them as the fitting suburb of the proud city which queens it so grandly over the northern Mediterranean.

And now the villas crowd more closely upon each other, until they form regular streets, if anything among such rapid undulations can be called regular, and quickly are we in the city itself.

Very beautiful indeed is the position of Genoa, rising from the coast upon a range of steep hills which embrace it upon all the land side, and up which it makes its way, as if it would overflow with its marble grandeur the lofty heights which close it in so tenderly.

And well worthy is Genova la Superba of its splendid position. It is a costly gem set in the richest chasings. A city of palaces, each vying with its neighbour in beauty of material and elaborateness of decoration.

And who shall determine the point of view from which it is seen to the greatest advantage?

While we stand below near the sea shore, on the white marble terrace which stretches so grandly over the busy noisy quay, and look upwards, each feature of the scene stands out with a prominence and distinctness that can only be obtained where

many of the chief streets are too steep for carriages; thus palace rises above palace even in the city itself; while still higher stand villas in the midst of terraced gardens which rise above and sink below them; and above all tower the heights which frame in the whole glowing picture wherein art and nature contend in generous rivalry which shall contribute most to the beauty of the place. Surely, we thought, from no other point can such a view of Genoa be obtained. But when in one of our strolls we found ourselves on the heights which face the city on the opposite side of the harbour, and wandering from terrace to terrace, in the gardens of the Villa Brignole Sali, amid abundant foliage and choice flowers, which in the depth of November spoke of summer brightness, we looked down on and across the bright waters to the marble city which sparkled in the sunshine, as if in rivalry of the fresh blue waves; it seemed that now only had we learned the beauty of Genoa, where we could take in almost in one view the varied attractions of the lovely scene. And yet, once again, we felt inclined to correct our judgment; for when seated within the Villa itself, in the company of old friends, and new ones who seemed as though long known, because fellow-countrymen in a strange land, we looked out upon the same bright picture, but now framed off by the spacious windows into different groups, it seemed to acquire a fresh brightness by contrast with the subdued light within, and to photograph itself upon the memory more lastingly by the concentration of attention upon fewer objects at a time. But when we came to wander leisurely through the principal streets, and to visit thus in succession the Cathedral, the Palaces, and the Churches, we soon found that one general view from either above or below could reveal but a small portion of the architectural beauties which were stored within the narrow streets, and seemed to crowd each nook and corner with their abounding riches.

It is only when thus passing from Palace to Palace that one can form any idea of the magnificence of this city of Palaces. Elsewhere we are content to find such buildings scattered at wide intervals; but here they literally form entire streets, without a single building of lesser grandeur occurring to mar the general effect. For instance, the Strada Nuova (new only by comparison, for it was built in 1552) consists of thirteen palaces, six on one side and seven opposite to them. Perhaps there is not such another street in the world. There is nothing like it in Paris, although stately buildings fill many acres of that gay metropolis; because there is an utter absence of sham in these Genoese buildings, which have each their individual character, and with a unity of idea are without that monotony of design which quickly makes the whitened sameness of Parisian grandeur at once painful to the eye and wearisome to the imagination.

“Thirteen marble palaces”, grand as it sounds, conveys but a faint idea of what is herein implied. The massive proportions may indeed be called gigantic, and yet no part seems to outweigh another, so exquisitely is all balanced. The doors and windows with their cornices and architraves, are of the boldest. To stand at the wide portal and look through the frescoed entrance hall into the open court beyond, where a fountain generally is to be seen playing amid choice plants and statuary, is to enjoy a picture of which the eye never wearies. There is a contrast of depth of shadow and play of light which is deliciously toned down and softened from sternness into beauty by the varied colours of the marbles and the rich glow of the frescoes, with which the dark green of the plants and the gay tint of the flowers wonderfully combine and harmonize.

To us, fresh from the dreary bricks and white stone or plaster of the north, this bold handling of colour is altogether a new delight. It is passing at once from the meagreness of quakerism in art to the rich fulness and varity of its Catholic Faith.

To some minds the transition is as painful as it is abrupt, and even when its power is recognized the taste has to be laboriously formed. But with others, more happily constituted, it is but the recognition of a long looked-for pleasure, the gratification of an innate desire, the finding almost of a new sense. Some of the applications of this great power are startling enough even to its most ardent admirers. The frescoed roof and walls of the entrance hall seem to lead by a natural gradation from the rich marbles of the door-way to the natural colours of the bright garden beyond; but it is some time before one becomes reconciled to, or at any rate until one learns to appreciate, the architectural painting which decorates blank walls with niches and statuary, and intermingles real flowers with painted figures and landscapes. This combination of the true and false, the real work with the painted imitation, struck us forcibly when we first entered Genoa; for close beside one of the noblest Palaces, resplendent with real marble, and glorious in well filled niches, stood another, its equal in dimensions, of which at least one half the windows were false, and, perhaps all the statuary but fresco work. This scene painting in the broad day light jars upon the mind when first seen. It is so artificial that it can be intended to deceive no one: that at least is in its favour; in most cases it occurs amid such proofs of ample means and lavish expenditure, that it obviously cannot be the child of poverty; and where such good taste abounds, it cannot owe its origin to ignorance or indifference. Nor again can it be said to be a modern innovation, for we subsequently found it carried out to the fullest extent in Pompeii, in buildings the most modern of which are more than

eighteen hundred years old. May it not be that the love of painting, and especially of frescos, which is so remarkable in Italy, urges its employment beyond what we should look for? and after all, it is but carrying out in southern habits what northerners are ready enough to appreciate in ways which are more familiar to them. Our indoor life, necessitated by cold and damp, suggests that all our painted pleasures should be within. But the Italian, who lives out of doors, whose home is the garden, with its broad terraces and gay bowers, naturally enough gathers around him what ministers so much to his refined taste in these his favourite resorts. And moreover, which if it does not justify at least excuses some of these eccentricities, he can safely indulge in this chiaroscuro in his bright sun-pervaded atmosphere, whereas any such attempts in our murky and changeful light would be certain to fail.

We visited the Palazzo Brignole Rosso, so called to distinguish it by its red marbles from the other palaces belonging to this wealthy and illustrious family, and found therein an excellent collection of pictures. Vandyke has immortalized some of the race, while Carlo Dolce and Andrea del Sarto have enriched the gallery with exquisite specimens of their different yet excellent styles. But there is another Palace which interested us far more, though it is now somewhat neglected, and stands as it were aloof from the noise of the city in its own extensive gardens. It is Andrea Doria's, and seems somehow to embody the proud yet generous spirit of that great Genoese.

It is called the Palazzo Doria Panfilì; and belongs to the Prince of that name whose extensive collection is so well known to all lovers of art at Rome, and whose liberality in admitting strangers to it without trouble or delay wins for him the respect of all who come within the reach of this truly Roman munificence. But here at Genoa it is of *Andreas d'Oria* we think, and not of those who came after him; for here his spirit seems to linger amid scenes which owe their magnificence as much to his refined taste as to his vast resources. The inscription over the entrance tells us how it was presented to the great Admiral by Charles the Fifth: "*Ut maximo labore jam fesso corpore honesto otio quiesceret*": and how he here rested after his many toils in an honourable ease the Palace itself testifies, which grew under his fostering care into a home of the fine arts, itself the chiefest gem of the collection.

When Rome was sacked by the Constable Bourbon, in the early part of the sixteenth century, there was one who fled from the devastated city, and found shelter and protection with *Andreas d'Oria*. He was no ordinary artist, for he had wrought with Raphael in the Loggia of the Vatican, and from his facile

and graceful pencil sprang many of those cherished works which pass under the name of the scarcely greater artist. Perino del Vaga, brought to Genoa the same vivid imagination, and made Andrea's Palace as it were another Vatican, decorating the vast atrium, the staircase, and the saloon to which it leads, with frescoes and arabesques as brilliant in colour and as imaginative in design as those which he wrought under his great master's eye. Well did Perino repay the princely friendship of the great Admiral. That he worked with heart as well as with hand and head, these bright walls still testify; for bright indeed they are in spite of their dangerous neighbour the briny sea, whose influence, however, for destruction of colour seems restrained in this instance, as it were out of respect for him who won so high a name on its heaving bosom.

The position of the Palace illustrates well one of the peculiar charms of Genoa: its gardens extending in front down to the seashore, and towering behind on heights so precipitous that a bridge, thrown at a considerable elevation over the road which passes close behind the Palace, finds its level on the lowest terrace beyond. Above this the garden rises, terrace above terrace, where the vine trails over Corinthian columns, and graceful architecture mingles with rich foliage and brilliant flowers; while with each giant step the view opens and expands, until the topmost range is attained, and Genoa in all its beauty lies at our feet. In the lower garden, the Palace seems to stretch on by colonnades until it dies out in the cypress and orange avenues, which, changing the material rather than the architectural form, continue the palatial dignity of the walks in the same stately manner. Somewhat sombre are these narrow avenues of dark foliage in November, alternating as they do with broad bright terraces, but doubtless in the full blaze of summer their dusky covert is a most refreshing shade. Architectural in its leading idea, such a garden would seem imperfect without much statuary. Fountains and vases seem essential elements in such a scene, and here they abound. Andreas himself figures as Neptune in the group which forms the central fountain, and seems not so much out of place, as the god of ocean too generally does when presiding over small cascades; for are not the glittering waters of the bright bay close behind him, and may we not imagine the monarch of ocean drawing near the dwelling of his favourite child?

It was growing dark when we visited the *Duomo*, but our guide book consoled us by saying, "in the gloom of evening when the concave is scantily lighted by the silver lamps, the edifice looks like a dream". And very oriental indeed is the dream. Saracenic is the architecture, not only in design, but in much of its

very materials. Like San Marco at Venice, San Lorenzo here is adorned with the spoils which the Crusaders brought home as trophies of their victories, and so appropriately dedicated to the service of that Divine Master in whose sacred cause they had been won. When Almeria was taken in 1148, the Genoese received as part of their share the marble columns which now adorn the great portal. The western façade is striking, being composed of alternate bands of black and white marble, and is much more pleasing than would be anticipated from such a bold use of horizontal lines of colour. The nave alone is in keeping with the oriental exterior; the rest of the Cathedral having been modernized, and made as brilliant as gilding and painting could make it. But this nave is one of thoroughly eastern character and magnificence, and is certainly dream-like to one who has just entered Italy, and who is as yet unfamiliarized with the lavish use of precious stones in that favoured land. The pillars of porphyry and of finely inlaid *pietra dura*, stand on bold bases of basalt, while in the walls, and even in the roof itself, recur the broad bands of white and black marble which characterize so strangely the exterior. The effect of these varied columns of brilliant colours against such a background of marble wall, is very imposing; rich without gaudiness, and solemn without gloom. We lingered on until evening closed upon us, and at length left San Lorenzo with regret, for the scene was full of fascination, hoping on the coming day to examine its many attractions in detail. That hope, like too many others, was not realized, and we sailed for Leghorn without again entering this stately monument of Genoese valour and devotion.

And now our task is finished. To us the writing of these brief records of some of the pleasures which Italy afforded us, has been a labour of love; for it has carried us back in memory to scenes which are to us most dear, and made us live over again those bright months of unmixed delight. If the attempt to convey to our readers some idea of what we have seen and felt has not altogether failed, we are sufficiently rewarded; and if any should think that we have overcoloured and exaggerated these Italian sketches, we would urge him to go and judge for himself; and he will soon discover how faint our colours have been, and how timid our pencil, in portraying that land of which Byron so truly says:

“Thou, Italy! so fair, that paradise,
Revived in thee, blooms forth to man restored;
Thou, Italy! whose ever-golden fields,
Ploughed by the sunbeams solely, would suffice
For the world's granary; thou, whose sky heaven gilds
With brighter stars, and robes with deeper blue;
Thou, in whose pleasant places summer builds

Her palace, in whose cradle empire grew,
 And formed the Eternal City's ornaments
 From spoils of kings whom freemen overthrew ;
 Birthplace of heroes, sanctuary of Saints,
 Where earthly first, then heavenly glory made
 Her home ; thou, all which fondest fancy paints,
 And finds her prior vision but portrayed
 In feeble colours".

H. B.

THE RIGHT TO EDUCATE: TO WHOM DOES IT BELONG?

11.—*History of the theory of mixed Education.*

The plan which would separate secular instruction from religious training is completely foreign to the idea of education as conceived by the Catholic Church at all periods of her history. What education ought to be, according to the Catholic idea, shall best be learned by an examination of the Church's teaching on the subject; and of this teaching we shall give samples from the early, middle, and later periods of her history.

It was the teaching of the early Church which guided the studies of St. Gregory and St. Basil under circumstances of peculiar difficulty. The method followed by these two great saints admirably illustrates the two leading features of the Catholic idea of education—namely, love of liberal learning in its widest breadth, engrafted upon love of religion. They devoted themselves with enthusiasm to the study of the entire circle of the sciences as known in their day. "In the whole of grammar", says the biographer of St. Gregory, "nothing escaped them, not the knowledge of metres, nor the flights and figures of poetry, nor history's store, nor the accurate strictness of legal pleading. They devoted themselves to rhetoric in such manner as to cull out and collect all that it had elegant in language, while they shunned its insincerity and proneness to lie. In philosophy, both moral and speculative, not satisfied with such proficiency as might raise them far above the unlearned, they mastered it in such fulness as became teachers and doctors of highest degree. In the study of music, they aimed at making their own whatever of ancient grace they could find in it, whereby they might restrain the passion of anger, and soften rude and violent feelings; but whatever in it tended to voluptuousness, they banished to the theatres. They learned likewise numerical computation and geometry, and like new Moses and Daniels, the place and movements of the constellations; but in such wise as not to be so

much led by them, as to lead according to Holy Writ every intellect into captivity in obedience to Christ; for this they held to be the highest wisdom's beauty and safeguard".¹

The canons of the synod of Mar-Timotheus, and the collection of Syriac canons published by Cardinal Mai,² afford a clear insight into the practice of the Eastern Churches; and although the synod belongs to the thirteenth century, the canons declare the earliest Christian traditions of the East. Among what the synod styles the "canons of the apostles and of the ancients established in the synods of the West and of the East, and which are to be guarded as the apple of their eye by all rulers of churches", we find the following injunction: "Besides, let them (the bishops) lay upon the faithful the charge of our Lord's word, that they hand over their children to be educated in the fear of God, which is the foundation of Christianity, and let them recall to their minds the advice of the heavenly apostle, 'Fathers, provoke not your children to anger, but educate them in the discipline and learning of our Lord'. Let them (the bishops) know likewise that every church in which there are no pupils, is like a barren woman who hath no children, and that, according as learning is increased, so is faith strengthened and enriched, and wherever ignorance prevails, there the fear of God is lessened and Christianity is weakened. Let us therefore honour the doctrine of our Lord more than our own life; and whosoever shall have neglected these things, shall be Christ's enemy, and castaway from Holy Church". And the canon law of the Syrians³ prescribes as follows: "Let every bishop first appoint a master where there is none, and let him make a list of the children who are fit to receive education, and let him command their parents to lead them to school even against their will. But if they be orphans or poor, let the Church support them. And if the Church be poor, let the Church procurator make every Sunday a collection from the faithful towards their support. And let the master's salary be paid in part by the Church and in part by the children's parents".

So far for the early and middle periods of Church history. It would be a superfluous labour to accumulate similar authorities of recent date. But we cannot refrain from inserting in this place an extract from the constitution in which Leo the Twelfth, 28th August, 1824, regulated the system of education in the States of the Church:

"Having before our eyes the lessons which Divine Wisdom teaches to all, and sets forth to those walking in the way of salvation in these words: 'My mouth shall meditate truth, and my

¹ Vit. S. Greg. Nazian., Opp., t. I. Paris, 1842, pp. 131 seq.

² Mai, *Script. vet.* tom. x.

³ Mai, l. cit.

lips shall hate wickedness', we acknowledge it to be part of our apostolic office to employ every diligence to the end that the teachers not only of sacred learning, but of the human sciences and of the liberal arts, and also the educators of youth, shall steadfastly hold and fulfil the same, and earnestly labour to impress them on the minds of their scholars. For upon this depends as well the progress of religion as the welfare of the commonwealth . . . Sixtus the Fifth learnedly and prudently observes, that the knowledge of letters, the liberal education and training of youth in public schools, if united with piety, confer great benefits upon the Christian commonwealth, for cities and kingdoms are then excellently administered when men of wisdom and intelligence hold the reins". And after quoting, as proof that science should be based on religion, the saying of St. Augustine in his epistle to Volusianus, "what disputes, what productions of any philosophers, what laws of any states can be at all compared to the two precepts on which Christ declares the whole law and the prophets to depend: thou shalt love the Lord thy God with thy whole heart and with thy whole soul, and with thy whole mind, and thou shalt love thy neighbour as thyself?" the Pontiff goes on to show that this close union with religion, far from being hurtful to the sciences, is contrariwise an advantage to their real progress. "In truth", says he, "that most brilliant light of the Church (Augustine) does not mean to banish from the schools the natural sciences, nor is he opposed to the exercises of the liberal arts, which he himself possessed in singular fulness; but he rightly wished to admonish both masters and scholars, that all these branches of learning, if they be good and in accordance with reason and religion, derive their origin from God, and to God, the fountain and end of wisdom, are to be referred. And he teaches, moreover, that we ought to despise the very obstinate contradictions of certain pseudo-philosophers, and of men following the prudence of the flesh, who think, or would have others think, that the doctrine of Christ does not conduce to the advantage of the commonwealth, because they wish the commonwealth to stand not so much by the firmness of virtue as by the impunity of vice".

From these documents it is easy to form a clear notion of the idea that has ever prevailed of education in the Catholic Church. The pastors of the Church look upon the work of educating the young as a sacred duty incumbent upon themselves as guardians of the faith, and to which they are bound to devote their personal attention. They are foes to ignorance, which they believe to be hostile to the best interests of religion. Specially commissioned as they have been to teach revealed truth to men, they have also extended their fostering care over the natural truths

that form at once the preamble to faith and the noblest inheritance of the human family. Nor is their care of the natural sciences narrow or partial; there is not a single branch of the encyclopedia of human learning which they would forbid or mutilate. The universities created by the Church aptly express the breadth and largeness of the Catholic idea of education, in their very name of *Studium Generale*, or home of universal learning.

But, in the mind of the Church, this lusty vigour of intellectual life, the growth of which she loves to contemplate, has need of being wisely trained, lest, in the very wantonness of its youthful strength, it inflict damage upon itself, and thereby injure that higher supernatural life to which it has been called, and of which the vivifying principle is Christian faith. And yet, when the Church speaks of controlling this vigour of intellect, the only controlling force she would employ is the influence of Truth. As truth cannot clash with truth, and as God has placed on earth an infallible teacher of the truths that are revealed, the Church requires that reason, which is fallible, should not follow after doctrines which contradict infallible truth. Hence, if we may borrow an expression used by Julian the Apostate, she baptizes in Christianity the ear and the tongue of those who teach and of those who are taught. The Catholic idea of education thus weds together in happiest union Faith, and Science, and what God has joined through her, she forbids any one to put asunder.

This happy union of religion and science continued to bless Europe and the world until the so-called Reformation sought rudely to destroy it. It has long been one of the commonplaces of the anti-Christian press to inculcate on the public mind that while the Catholic Church has ever been the foe of science, and a perpetual obstacle to its expansion, Protestantism has emancipated human reason, and restored to it that freedom which is its birthright. We have seen how false this theory is, in as far as it describes the relations between Catholicism and science; we shall now see that it is just as false in the statements it makes to the credit of Protestantism.

We would in this matter make a distinction between primitive Protestantism, and Protestantism in its later developments. Both stages have this in common, that they separated science from religion. But they differ from one another in this, that primitive Protestantism sacrificed science to the supposed interests of religion, and Protestantism of later years sacrificed religion to the supposed interests of science. It would be hard to decide which of these errors has proved the more fatal to society. Far from having restored to the human intellect its legitimate empire, Protestantism has inflicted upon it the most serious injury, and

would have succeeded in ruining it irreparably but for the incessant labours of the Church in counteracting its pernicious influence.

The influence exerted by early Protestantism upon learning has been two-fold,¹ by reason, namely, of its positive and of its negative teaching. According to its positive teaching,² human reason, if not completely extinguished, exists only in a most degraded condition. Luther held that "fallen man no longer possesses even the mere natural faculty to understand God and His holy will, and, in conformity to that knowledge, to direct his own will. In one word, the faculty of knowledge and will, inasmuch as it has reference to divine things, or (if we prefer the expression) the rational aptitude, is denied to the mere natural man—the man as born of Adam". And in the *Solida Declaratio*, drawn up in 1517, which is conceived in the spirit of Luther's original doctrines,³ we read: "In other external things, and in the things of this world which are subject to reason, some portion of intellect, powers and faculties, is still left to man, although it is but a miserable remnant, and even this, little as it is, has been so infected and contaminated by the hereditary disease, that God abominates it". Hence proceeds Luther's savage violence against human reason and philosophy, and the time-honoured seats of learning where both were held in honour. We select a few passages among the many collected from his writings by Dr. Döllinger:⁴

"But if the Christian revelation evidently rejects flesh and blood, that is to say, *human reason*, and all that proceeds from man, . . . it clearly follows that all this cannot be other than lies and darkness. And yet the high schools, those schools of the devil, are for ever parading their *natural lights*, and boasting of them as if they were not only useful but even indispensable for the setting forth of Christian truth; from all which it is now perfectly proved that *these schools are an invention of the devil*, destined to obscure Christianity, if not to overthrow it completely, as they are really about to do". Again, he declared that the four soldiers who crucified our Saviour were but the symbolical representatives of the universities with their four faculties. In his explanation of the Epistle to the Galatians he teaches that faith ought to trample reason under foot, or, as he expresses it, ought to *strangle the beast*. And in his last sermon at Wittemberg he says: "Reason is the spouse of the devil, a prostitute, . . . who should be trampled under foot, herself

¹ Laforet, *Pourquoi l'on ne croit pas*, second edition, p. 85–108.

² Moehler, *Symbol.*, vol. i, cap. 2 § vii, pag. 80, Robertson's trans.

³ *De Peccat., Orig.*, sect., x. p. 614.

⁴ *La Reforme, son developpement interieur*, etc., tom. i. p. 450.

and her wisdom". And Clichtovaeus (*de Miss. Sacrif.*, c. 29) tells us that he called Christian schools Sodoms and Gomorrhas and sinks of all wickedness. Nor was he alone, nor the first among the Reformers to utter these sentiments. Already Pope Martin the Fifth had condemned the following proposition, which was defended by John Wickliff: "Universities, places of study, colleges, degrees and masterships in the same, have been introduced by vain paganism; they are of as much service to the Church as the devil is" (art. xxix.).

This teaching soon produced its natural results. In many places where the Reformation succeeded in securing a hold, schools and academies were suppressed. "At Wittemberg", says Dr. Döllinger,¹ "the preachers, George Mohr and Gabriel Didymus, both zealous Lutherans, proclaimed from the pulpit that the study of the sciences was not only useless, but even pernicious, and that one could not do better than destroy academies and schools. The result of this preaching was, that the Wittemberg schoolhouse was changed into a baker's shop. The same took place in the whole of the duchy of Anspach". Protestant magistrates, alarmed at the abandonment and the ruin of the schools, addressed a petition to the Margrave of Brandenburg, in which they say, "should this state of things continue, we are likely to fall into such a state of barbarism, that in a short time nothing will be more difficult than to find a good preacher and an able lawyer".²

Nor were the results of the Reformation in Denmark, Norway, and Sweden, less fatal to the interests of learning. In 1594, the senate of Copenhagen addressed a circular to the bishops of the realm to recommend measures to guard against the ruin of studies, "which, it could not be denied, was imminent". "There were no longer schools in the villages", says Dr. Döllinger, "and even in the towns, the lower as well as the higher schools were, throughout the whole of the sixteenth century, in a state of complete decay". In Sweden, the same decadence of learning followed the introduction of the reformed religion. This is shown by two letters of Gustavus Wasa, addressed in 1533 and 1540 to his subjects in Upsal, Westeras, and the provinces of Upland and Sudermania: "We ourselves are convinced, and we wish to make known to you, that the schools throughout the towns of our kingdom are in a deplorable state of decay, to such a degree, that where there were formerly three hundred students, there are now hardly fifty. And in a great many parishes the schools are completely deserted, from which very great injury must undoubtedly accrue to this kingdom. Now this state of things has come to pass, chiefly because you, good people, neglect to

¹ Loc. cit., p. 400.

² Ibid., p. 401.

instruct your children as you formerly used to do, and because you no longer wish to assist poor scholars as you ought to do, and as your fathers and ancestors have done. And besides, we no longer have any but a very small number of subjects, who devote themselves to study, and even those who would wish to do so, are soon compelled to renounce their intentions through want of means and of support from you".¹

In the letters of Erasmus we have additional proofs of the hostility of early Protestantism to letters. "When you profess, as Luther does, that the philosophy of Aristotle, that is to say the entire philosophical system founded on Aristotle's principles, is nothing else than the work of Satan; when, like Luther, you look upon all speculative science in general as an error and a sin; when, like Farell, you openly and on all occasions treat every kind of human knowledge as a conception of hell and the devil, how can you expect that such principles can produce aught but contempt for study, and the predominance of greedy and sensual passions? Has it not been publicly taught at Strasbourg and elsewhere, that it was contrary to the spirit of the Gospel to mispend time either in studying the ancient languages except the Hebrew, or in mastering any other branch of human learning?"²

Is it not plain from all this that the positive teaching of Protestantism has been fatal to letters? And was not Erasmus perfectly correct in his pithy estimate of the influence of the Reformation upon literature, when he said, "*Ubique regnat Lutheranismus, ibi litterarum est interitus*"?

The negative teaching of Protestantism consisted chiefly in the denial of all authority in the matter of religion. Every one has the right to judge for himself, with the Bible for his sole guide, his judgment being completely unfettered by any external authority. This principle pointed straight towards rationalism from the very beginning, and its tendencies were still further developed, owing to the weakening of religious feeling which the Reformation had produced throughout Europe. The leaders of the infidel party soon concentrated their influence on the schools of Europe, having correctly judged that by seizing upon the education of the young, they could mould the rising generation to their own views. They deliberately aimed at taking into their own hands the entire system of education, from the complete training of the royal prince, down to the first rudiments taught to the village child. Voltaire tells us that by means of a conspiracy of philosophers, the Prince of Parma was entrusted to the care of Condillac and Leire. The same philosophers succeeded in preventing any bishop from being appointed to educate the Dauphin;

¹ Döllinger, p. 664.

² *Epist. ad fratres Germaniæ Infer.*, p. 4; Colon. 1561.

and they induced Catherine the Second of Russia to invite D'Alembert to St. Petersburg, to form the mind of the Imperial Prince.¹ This spirit has maintained itself with unabated energy till the present day. Scepticism and indifferentism have made, and are daily making, incessant struggles to exclude religion from education. We shall take one example from Germany, where Protestantism has reached its full development.

In the National Assembly at Frankfort in 1848, the question of education was fully discussed by the deputies. "Chase dogmatism from the school", said M. Pauer (of Neisse), who was chairman of the committee on education: "we require a generation which shall not have felt the influence of the Church, nor yet that of the state. . . . Away with the pretensions of the schools to direct the child; let them allow it to go whither it is led by the breath of life it feels moving within its soul! . . . The school ought not to train the child for any determined end. . . . If the school be subjected to any spiritual authority, it cannot attain its object, which is purely human. . . . Hence it is that we must protect the young, both against the influence of the Church, and against any influence whatsoever of an opinion imposed by the state. . . . The clergyman carries about with him, in his dress, in his looks, in his countenance, a character of restraint, which proves him to be unfit for the task of guiding the young to the goal of unrestrained development. . . . What is a teacher? Above all else, he is the representative of a feeling emancipated from all control".

On the same occasion, M. Nauwerck, deputy from Berlin, said: "The state alone should make itself master of the whole school: were it to neglect this, it would betray its most sacred interests. Were the school to become the domain of the Church, then, gentlemen, we may as well pass a decree to the effect that the sun moves, and that the earth is stationary. For to that we shall be brought at last".

The resolution in defence of which these speeches were made, was carried by a majority of 316 to 74; and we are thereby enabled to see the separatist doctrines in full practice. M. Eugene Rendu² gives a numerous list of schools regulated according to the new theories. The following is a specimen of the songs which the children are taught to sing in these schools:

"The Old and the New Church".

"There is a house here below, which is called the house of God. Its domes glitter from afar, and tower above the plains.

"And in that house there lives a dark-robed priest. This

¹ Barruel, *Memoires pour servir.*, vol. i. chap. 9.

² See his interesting work, *De l'Education Populaire dans l'Allemagne du Nord*. Paris: Hachette, 1855.

priest whispers prayers, and sings at times for the last fifteen hundred years. And when the faithful assemble, the priest preaches to them the word which God hath entrusted to him.

"Blessed are they whose life the devil cometh not to torment. For he goeth about seeking the *why* and the *how* of everything.

"Blessed is he who hungers and who suffers persecution: he shall one day be filled with the sweet bread of heaven.

"Long did we listen in silence to the priest. But at length we draw our breath! Blessed be the free light of God.

"The world has been freed from the Church! In the song of the nightingales, in the starry host, in the infant's smile;

"In the beauty revealed by the painter's skill, in the heart's dreams of a brighter future, in all these do we feel the spirit of God.

"And each man is the priest of his own religion, the religion of love and of humanity. Adieu to the formulas of decrepit Christianity".

"The hour is come at last", says Carl Grün, "when we may make our own of the result of the philosophy of history; that result is the enjoyment of this world, and the *organization of the five senses*". This was said of the godless universities: after what we have seen, may we not say the same of the godless village school?

From this sketch of the history of the principle of mixed education, we are fully warranted in concluding, first, that the separation of religion from intellectual training is contrary to Catholic tradition; and, secondly, that it was first introduced by Protestant fanaticism, and afterwards, though in a different way, maintained by Protestant scepticism; thirdly, that whereas the Catholic idea of education was most favourable to the interests of learning, the Protestant system has ever tended to depreciate and injure them.

LITURGICAL QUESTIONS.

We have been favoured with communications containing the following questions:

1. "What is the proper attitude for the people during the recitation of the Creed at the parish Mass on Sundays and Festivals, when it is celebrated, as is more commonly the case in Ireland, after the manner of a low Mass? A reason for believing the kneeling posture to be the proper one is found in the rubric of the Missal, Par. i. tit. 17, n. 42: '*Circumstantes in Missis privatis genua flectunt . . . praeterquam dum legitur Evangelium*'. Reasons for the other opinion are found in the very general, though not universal, custom of standing during the re-

citation of the Creed in low Masses, and also because it is asserted that, though the low Mass celebrated on ordinary week days comes under the denomination of 'Private Mass', yet the same title or designation does not apply to a low Mass celebrated as the parish Mass on Sundays and Festivals. In this opinion also, I should like to know what is the proper designation for such Mass, whether 'public', or 'parochial', or 'conventual', as distinguished from 'private'".

We believe that the rubric quoted from the Missal by our respected correspondent, contains the answer to the first question. The faithful ought to kneel during the Creed at low Masses. We are not in a position to state how the custom was introduced into Ireland of standing during the Creed, as well as during the Gospel. The term *Missa Privata* is to be understood in opposition to the terms *Missa solemnis* and *Missa cantata*. De Herdt thus explains the meaning of the words:

"Solemnis est quae omnem solemnitatem habet, cantus, thuris, ministrorum sacrorum, earumque ceremoniarum quas prescribunt Rubricae agentes de Missa Solemni. Privata, quae sine cantu et cum uno duntaxat ministro celebretur. Cantata seu media, quae cantatur sed sine sacris ministris".

Strictly speaking, the *Missa conventualis* is the Mass which is daily celebrated *secundum ordinem officii* in cathedral, collegiate, and conventual churches. "*In Parochialibus aliisque Ecclesiis, per se talis obligatio non habetur*", says De Herdt, pars. I. n. 5, iii. Hence the parochial Mass, strictly speaking, is not a *Missa conventualis*. Whenever it is not celebrated as a *Missa solemnis* or a *Missa cantata*, it is to be considered as a *Missa privata*. Even the *Missa cantata* is generally considered a private Mass.

2. "Are parish priests in Ireland bound to say Mass on re-trenched holidays in their respective churches, or in some chapel within their parishes? and if so, under what amount of obligation?" A diversity of opinion, and (consequently) of practice, prevails in this diocese, and the same, I presume, is true regarding other dioceses in this country. I believe there are several decisions of the Sacred Congregation to the effect that the Mass must be said on these days in the parochial church, or in some chapel within the parish, and if this be true, where are those decisions to be found?"

The Council of Trent (*Sess. 22, cap. i. de Reform.*) teaches that parish priests, and all others having cure of souls, are bound by Divine precept to offer the Holy Sacrifice for the flocks committed to their charge. Hence, according to Innocent the Twelfth, in *Const. diei 24 April, 1699*, the duty of applying

Mass for his people is counted among the pastoral charges which are incumbent on the parish priest *ratione officii*. This duty should be discharged on all Sundays and holidays of obligation, according to the Constitution of Benedict the Fourteenth, *Cum semper oblatas*; and that this holds even in cases where the parish revenues are small, has been declared by the Sacred Congregation in *Ferentina* 26 Martii, 1735, and in *Vivaequeen*, 7 Maii, 1808. The parish priest is bound to apply Mass for his flock, not only on Sundays and holidays now of obligation, but also on retrenched holidays. This is plain from the fact that the Sovereign Pontiffs who freed the faithful from some of their obligations, did not exonerate parish priests from the obligation of applying Mass on those days for their flocks, as results, 1° from various declarations of the Sacred Congregation Concilii, which may be found in Richeaudeau's *Nouveau Traite des Saints Mysteres* (p. 361 ed. Par. 1853); 2° from Benedict the Fourteenth, *Cum semper oblatas*, n. 7: "Et quia in nonnullis dioecesibus numerum dierum festorum de precepto, de Apostolica nostra auctoritate et consensu, catenus est imminutus, ut nempe in aliquibus Festis Christifideles et Missam audire et ab operibus servilibus abstinere debeant; in aliis vero Populo permissum sit opera servilia exercere, firma remanente obligatione audiendi Missae Sacrificium; Nos, ut obortae jam dubitationes circa onus applicationis Missae Parochialis in hujusmodi festis diebus, penitus eliminantur statuimus et declaramus, quod etiam iisdem Festis diebus quibus populus Missae interesse debeat, et servilibus operibus vacare potest, omnes animarum curam gerentes Missam pro Populo celebrare et applicare teneantur". 3° from the Encyclical, *Aman-tissimi Redemptoris*, published by Pius the Ninth in May, 1858, which was printed in the beginning of the *Ordo* for Ireland for 1859.

Thus far, the general law of the Church on this important subject. As far as Ireland is concerned, there is some special legislation to be taken into account. In the Council of Thurles, cap. *De Parochis*, n. 4, we have it stated that by virtue of a dispensation granted by the Apostolic See, the parish priests of Ireland were not obliged to apply their Mass for the people, "In festis Apostolica auctoritate reductis apud nos, ex dispensatione Sedis Apostolicae parochi missam pro populo applicare non tenentur, habito Episcopi consensu".

The term of years for which this dispensation was granted expired in February, 1858, and the bishops of Ireland have never obtained a renewal of the privilege it conferred. Hence, the general law of the Church, as explained above, is now in force in Ireland. This is apparent from the letter of Cardinal Cullen, dated Dublin, 4th December, 1859, and addressed to the clergy of the diocese of Dublin.

“Ne qua sententiarum diversitas oriri possit ex interpretatione Epistolae Encyclicae S. Dni. N. Pii Papae IX. die 30 Maji, anno 1858 datae, quae in ordine Divini Officii recitandi hujus anni pag. iv. edita est, opportunum erit animadvertere privilegium quo sacerdotes animarum curam habentes inter nos ex onere missas celebrandi diebus festis abrogatis eximebantur desiisse mense Februario an. 1858, et nunquam a S. Sede fuisse renovatum. Hoc cum ita sit, ex contextu Epistolae Encyclicae patet omnes nostros Sacerdotes curam animarum habentes teneri missam celebrare et pro grege suo applicare non solum in diebus Dominicis et festis de praecepto sed etiam in diebus festivis abrogatis, quorum Elenchus in ordine Div. Off. habetur. Quod si quis Sacerdos in iis adjunctis versetur ut missam in iis diebus celebrare et applicare pro populo non valeat, res Summo Pontifici erit exponenda, ut ipse rationibus perpensis rite providere possit”.

3. “May a priest who has sufficient cause for saying two Masses on a Sunday or a holiday, accept an honorarium for his second Mass when he has offered his first Mass without an honorarium?”

We are of opinion that he can accept the honorarium for either one or other of the two Masses, but not for both. When the law speaks of a second Mass, it does not necessarily mean second in order of time, but one of two, whether it be first or second in priority of time.

4. “When the ‘Oratio imperata’ is ‘pro Papa’, does a priest comply with his obligations who selects on a semi-double the ‘Oratio pro Papa’, when, according to the *Directory*, he may say the prayer ‘Pro Papa’ or ‘Pro Ecclesia’?”

When the *Oratio imperata* is *pro Papâ*, and when, according to the season, the priest may say the *Oratio Ecclesiae*, or *pro Papa*, he is bound to select the *Ecclesiae*, and then add the *Oratio imperata pro Papâ*. This has been decided in S. R. C. 23 Maji 1835, n. 4597, dub. 1. q. 2.

5. “On semi-doubles, when the prayer ‘Fidelium’ is in the *Directory*, should it be used in the third place when the priest is obliged to say an ‘Oratio imperata’?”

The proper place of the *Oratio imperata* is fixed as follows by De Herdt, t. I. p. 1, n. 265, 6°:

“Oratio imperata quotidie dicenda, semper recitanda est sub distincta conclusione, et post omnes commemorationes speciales et etiam communes, quae 2° et 3° loco addendae prescribuntur, sed ante orationes, votivas quas celebrans in Missis votivis et diebus simplicibus ac ferialibus adjungit”.

DOCUMENTS.

I.

INSTRUCTIO EDITA A S. CONGREGATIONE CONCILII DIE
22 AUGUST. 1840, PRO CONFECTIONE PROCESSUS IN
CAUSIS MATRIMONIALIBUS.

Cum moneat Glossa (in cap. fin. de frig. et malef.) in causis matrimonialibus omnem cautelam esse adhibendam propter periculum animarum, quod et docuit Sanchez (de matrim. lib. 7 disp. 107) et Card. Argenvilliers (in dissert. matrimonii relat. inter vota Constantini P. 5 vol. ult. n. 16) plura hinc a Sacris Canonibus sancita sunt, ut tutum ac rectum iudicium efformari queat. Ad removendas vero fraudes, quae coniugum malitia vel collusionem saepe oriebantur, S. M. Bened. XIV. (in Constit. *Dei Miseratione*) processum conficiendum esse praecepit sub poena nullitatis omnium actorum, ut probationibus undequaque accuratissime cumulatis, in causis huiusmodi omnium gravissimis, in quibus agitur de Sacramenti validitate vel nullitate, ac de dissolvendo vinculo matrimoniali, iudices in proferendo iudicio tuti conquiescere possent. At quia saepe in hoc difficillimo processu acta minus recte, et apte ad veritatem eruendam conficiebantur, S. Congregatio saepius instructiones edidit, ac normam praescripsit quam Episcopi sequerentur.

Cum itaque in huiusmodi causis non de iure alterutrius partis tantum, sed praecipue de Sacramentali vinculo dissolvendo agatur, processus acta non ad instar aliorum iudiciorum, praesertim civilium, sed iuxta SS. Canones, et citatam S. M. Benedict. XIV. Constitutionem, et praesentem instructionem erunt efformanda. Ea itaque non vernaculo sed latino sermone erunt conscribenda, exceptis tamen excipiendis, nimirum articulis, interrogatoriis, responsionibus ad ea, et peritorum relationibus; praesertim vero decreta, et sententia, quae iuxta priscos mores erit conficienda, latina lingua exarabuntur. Praeterea cum a Sacro Conc. Trid. (sess. 24 cap. 20 de reform. §. ad haec), ac etiam a S. M. Bened. XIV. (in cit. Constit. *Dei Miseratione* §. 4) causarum matrimonialium cognitio quibusvis iudicibus inferioribus, non obstante quovis privilegio ac praescriptione, fuerit sublata, ac Episcoporum tantum examini et iurisdictioni reservata, etiam prae Abbatibus vere nullius, licet Cardinalitia dignitate fulgentibus iuxta S. Congregationis resolutiones, hinc tutius erit, ut nedum sententia proferatur, sed etiam acta processus per Episcopum, vel per Ecclesiasticam personam specialiter ab eo delegandam conficiantur.

Hisc praemissis, quoties aliquis ex coniugibus instantiam in scriptis porriget super nullitate Matrimonii, Episcopus Iudicem, si velit, delegabit, deinde ipse, vel iudex delegatus citari mandabit Defensorem Matrimonii, quatenus in Curia Episcopali iam deputatus existat, sin minus, idoneum virum deputabit iis qualitatibus praestantem, quas superius memorata Constitut. S. M. Benedicti XIV. requirit, eumque

citari mandabit. Defensoris Matrimonii erit praefixa die accedere ad praestandum iuramentum, se munus suum diligenter et incorrupte expleturum, et omnia voce ac scriptis deducturum, quae ad validitatem Matrimonii sustinendam conferre poterunt. Praeterea hic Defensor Matrimonii citandus erit ad quaelibet acta, ne vitio nullitatis ipsa tabescant. Ipsi, qui pro Sacramenti validitate stat, semper et quandocumque acta processus, etsi nondum publicati, erunt communicanda, semper et quandocumque eius scripta erunt recipienda, ac novi termini eo flagitante erunt prorogandi, ut ea perficiat et exhibeat.

Praefinita die in citatione comparebit instans pro nullitate, et tunc Defensor Matrimonii tradet interrogatoria clausa, et obsignata Cancellario seu Notario, aperienda illo postulante ex Iudicis decreto in actu examinis, super quibus interrogandus erit coniux instans pro nullitate. Iis ea addet etiam in actu examinis ex officio Iudex, quae ex responsionibus magis apta conspiciet ad veritatem eruendam sive in declarationem responsionum datarum, sive super novis circumstantiis resultantibus, quod erit intelligendum etiam de aliis interrogatoriis, super quibus coeteri omnes, de re instructi, erunt examinandi.

Cum itaque advenerit statuta dies pars nullitatem Matrimonii allegans comparebit, ut supra dictum, coram Iudice, adstante Defensore Matrimonii et Cancellario. Iudex deferet parti examinandae iuramentum de veritate dicenda, et deinde reserabit interrogatoria exhibita, ut supra dictum est a Defensore Matrimonii, eaque singulatim proponet, audiet responsiones, easque dictabit Cancellario.

Interim dum pars erit examinanda, ipse Cancellarius exscribet in processu primam interrogationem, et deinceps singulas ex ordine, post quas scribet responsiones a Iudice dictandas. Si quod interrogatorium ut superius monitum est, addatur ex officio a Iudice vel a Defensore Matrimonii, Cancellarius interrumpet ordinem progressivum, et adnotabit *interrogata ex officio*; et scripta interrogatione et responsione, reassumet ordinem progressivum interrogationum exhibitarum a Defensore Matrimonii.

Si examen una sessione absolvi non poterit, Iudex illud suspendet, ac destinabit etiam diem et horam pro reassumptione et prosecutione facienda eodem modo ac forma, ut supra dictum est. Absoluto examine Cancellarius leget clara, et intelligibili voce responsiones datas, facta examinato facultate variandi, et declarandi datas responsiones, prout ei libuerit. Tandem iudex deferat iuramentum eidem coniugi, se vera dixisse, atque nunquam ante publicationem processus se evulgaturum sive interrogationes propositas, sive responsiones datas. Deinde ipse subscribet, et si fuerit illiteratus, per signum Cru⁺cis; dein Iudex et Defensor validitatis matrimonii apponet suam subscriptionem, et Cancellarius de actu rogabit.

Poterit pars examini subjecta vel illico post examen, vel etiam deinceps antequam publicetur processus si velit, articulos proponere, super quibus etiam, citato Defensore Matrimonii, erit examinandus alter coniux, et quatenus etiam ab hoc articuli proponantur, erit iterum citandus coniux, qui primus fuerat interrogatus, et adstante Defensore Matrimonii, super articulis ab altero propositis audietur.

Haec norma, quae data fuit pro instantis examine, servanda erit, congrua congruis referendo, in quovis alio examine.

Expleto examine illius coniugis qui actor fuit in promovenda nullitatis querela, sequitur examen alterius coniugis quod erit conficiendum iisdem prorsus methodo ac lege, quae praescriptae fuerunt in praecedentibus paragraphis, ac sub iisdem interrogatoriis actori propositis, vel aliis additis vel novis confectis prout Defensor Matrimonii in Domino censuerit.

Deinde procedendum erit ad examen *septimae manus*, hoc est septem propinquorum ex utroque latere ad formam Text. (*in Cap. Litterae Vestrae: de frig. et malef.*) Ut id facilius exequi Iudex valeat, Defensor Matrimonii citabit partem actricem, ut indicet septem sibi sanguine, vel affinitate coniunctos, si fieri possit, sin minus septem vicinos bonae famae. Singuli, audita prius lectura examinis, seu confessionis coniugis eos inducentis, erunt interrogandi, utrum perspectam habeant religionem et honestatem illius coniugis ut propterea sibi verosimile sit, ac credant eum vera dixisse. Similiter instante Defensore Matrimonii citandus erit alter coniux, ut etiam ipse indicet septem propinquos vel affines, iisque deficientibus, septem vicinos bonae famae, qui ut supra dictum est deponant: seorsim erunt hi quatuordecim conflantes septimam manum examini subiiciendi designati diebus et horis, et delato prius singulis iuramento. Defensor Matrimonii interrogatoria clausa exhibebit, ut superius dictum est.

Liberum erit coniugibus testes bonae famae ac de re instructos inducere, qui omnes seorsim et methodo hactenus praescripta erunt examini subiiciendi.

Si alios etiam Defensor Matrimonii ex actis iam confectis deprehendet de re instructos, hos etiam citabit, ut examini subiiciantur. Si qui forsitan absentes noscantur, qui commode ad Civitatem accedere nequeant etiam ob distantiae sumptus, vel ad partis instantiam vel, ea silente, ad instantiam Defensoris Matrimonii erunt ab Episcopo illius Dioecesis, in qua morantur, examinandi iuxta interrogatoria ab eodem Defensore conficienda, ac clausula et obsignata transmittenda, deputato ab eodem Episcopo altero idoneo viro, qui praestet requisitis in Bulla saepius laudata S. M. Bened. XIV. praescriptis, quique expleat munus Defensoris validitatis matrimonii, et examini intersit.

Omnes vero testes, congrua congruis referendo, rogandi erunt praesertim quando initum fuerit Matrimonium, utrum inter Coniuges mutui amoris et benevolentiae signa intercesserint; quamdiu in eadem domo, vel Civitate cohabitaverint; utrum innotuerit eos consummationi operam dedisse; an inde matrimonium consummatum censetur; de causis consummationem impeditivis; de conquestionibus, quando et cum quibus factis, et cur nolint amplius in Matrimonio permanere.

Si querela super impotentia versetur, interrogandi erunt periti physici, quos coniuges consuluerunt.

* * * * *

Quatenus Defensori Matrimonii nulla alia probatio exquirenda videatur, nullamque putet aliam Iudex prae sua diligentia assumen-

dam, finis imponetur probationum collectioni et publicabitur processus, edito super hoc decreto a Iudice, factisque subscriptionibus ab Eo, a Defensore Matrimonii, et a Cancellario. Haec habenda methodus. Quae in actis continentur nemini, nec ipsis quidem coniugibus eorumque Defensoribus erunt communicanda ante processus publicationem, uno excepto Defensore Matrimonii, cui libera semper et quandocumque erit actorum inspectio et examen.

Locus deinde erit defensionibus. Liberum etiam erit Defensori Matrimonii post processus publicationem novas probationes exquirere, cum agat favore Sacramenti, et nunquam bina sententia nullitatis conformis transeat in rem iudicatam, ac reassumi causa possit etiam post initas novas nuptias a partibus iuxta Constitut. saepius citatam *Dei miseratione*.

Omnibus absolutis, et cum nil amplius deducendum censuerit Defensor Matrimonii, sententiam proferet Episcopus.

Si haec Matrimonii nullitas decreta fuerit, debet Defensor Matrimonii appellare iuxta citatam Constitutionem, nec poterunt Coniuges ad alia vota transire nisi post obtentam alteram sententiam conformem super nullitate, sub poenis contra polygamos constitutis in citata Constitutione *Dei miseratione*. Deinde transmittenda erunt acta ab Episcopo ad Iudicem, ad quem provocatum fuit, in copia authentica, soluta per partem diligentiore competentem mercede Cancellario.

II.

DECISION CONCERNING THE USE OF THE PAGAN CLASSICS IN EDUCATION.

Illustris ac Reverendissime Domini uti frater.—Ex tuis literis die 23 Novembris anno proxime elapso ad me datis, Eminentissimi Patres Cardinales una mecum Sacrae Inquisitioni praepositi aegre admodum intellexerunt graves in ista dioecesi obortas esse et adhuc commoveri dissensiones inter viros potissimum ecclesiasticos, propterea quia in tradendis humanioribus litteris tum in Seminario dioecesano, tum in aliis puerorum juvenumque collegiis vigilantiae atque auctoritati tuae commissis libri ab ethnicis auctoribus conscripti, licet emendati, praeleguntur. Non est profecto, cur qui huiusmodi libros a litterarum studiis amandandos existimant, hac in re vehementer sollicitos anxiosque se praebeant. Explorata enim res est et antiqua constanterque consuetudine comprobata, adolescentes etiam clericos germanam dicendi conscribendique elegantiam et eloquentiam sive ex sapientissimis Sanctorum Patrum operibus, sive ex clarissimis ethnicis scriptoribus ab omni labe purgatis absque ullo periculo addiscere optimo jure posse. Id ab Ecclesia non toleratur modo, sed omnino permittitur, et a SSmo. Domino Nostro Pio Papa IX. perspicue declaratum fuit in epistola encyclica ad Galliarum Episcopos die 21 Martii, 1853 missa. Quum igitur antiqui libri ab ethnicis graece aut latine conscripti, qui in seminario et collegiis istis adhibentur, non ii nimirum sint, qui res

lascivas seu obscenas tractant, narrant, aut docent, imo ab omni labe sint jam diligentissime expurgati, sicut insigni testimonio tuo ultro fateris, idcirco nihil est quod in usu hujusmodi librorum jure possit reprehendi. Verumtamen illud maxime dolendum est, quod hanc ob causam, disturbata isthic cleri concordia, non parum commoti sint animi: quia si semper, nunc certe viri catholici praesertim ecclesiastici non in agitandis fovendisque importunis controversiis, sed in catholica tuenda veritate et in Sanctae Ecclesiae juribus, quae adeo divexatur, propugnandis omnem operam et industriam debent impendere. Quare Te maximopere Sacra haec Congregatio in Domino cohortatur, ut non minori contentione quam pastoralis caritate ecclesiasticos istos viros concordissimis animis idipsum dicere omnes et in eodem sensu atque in eadem sententia perfectos esse moneas; atque efficias, ut ab omni quaestionum vanitate abhorrentes, sedulo naviterque Dei et proximorum negotium agant. Non dubitatur, quin pro spectata tua prudentia a procurando hoc salutari officio nunquam desinas; et interim fausta cuncta ac felicia Tibi precor a Deo.

Romae die 15 Februarii, 1867.

Amplitudinis Tuae

Addictissimus uti frater,

(Sign.) C. CARD. PATRIZI.

R. P. D. Episcopo Administratori

Apostolico Dioecesis Quebecensis.

III.

TWO LETTERS OF GREGORY XVI. FORBIDDING MASS TO BE CELEBRATED FOR THOSE WHO DIE OUTSIDE THE CATHOLIC CHURCH.

Gregorius PP. XVI. Ven. fratri Petro Episcopo Augustano, Augustam Vindelicorum. Officium perlibenter accepimus quod natalitiis solemniis recurrentibus novoque exordiente anno Tuae ad nos literae detulerunt. Grati autem piis votis, quae pro incolumitate nostra prosperoque Apostolicae nostrae sollicitudinis cursu suscepisti, et nos vicissim oramus atque obsecramus Dominum, ut Te, Ven. Frater, uberioribus cumulet coelestis gratiae donis quae in traditas quoque Tibi oves copiosa descendant. Aequi autem bonique facias, Ven. Frater, si, ut nostro satisfaciamus muneri, hac ipsa familiari epistola graviter querimur de iis, quae in Tua dioecesi acta sunt, cum nuper acatholica Princeps Serenissima Regina Vidua ab hominibus demigravit. Aequum sane erat, ut Bavariae defunctam Reginam civilibus eiusque dignitati congruis honoribus prosequerentur; sed nobis sermo hic est de catholicis ritibus in eius funere adhibitis, habemusque ob oculos Tuas literas, quas die 19 Nov. ea de re ad parochos dederas. Vix autem possumus explicare verbis, quantum concepimus animo dolorem, cum ex earundem lectione cognosceremus iussisse Te, ut publicae illae supplicationes, quae pro omnibus in Christiana

et Catholica societate defunctis institutae ab Ecclesia sunt haberentur isthic pro muliere Principe, quae in haeresi ut manifestissime vixerat, ita et diem obiit supremum. Nec quidquam ad id refert, si potuerit in extremis vitae momentis occulto Dei miserentis beneficio illuminari ad poenitentiam. Etenim secretiora haec divinae gratiae mysteria ad exterius ecclesiasticae potestatis iudicium minime pertinent; atque hinc veteri iuxta (Greg. 3, in cap. 3 ep. 1, ad Bonifacium Germ. Apost. apud Gratian. can. pro obeuntibus 21 Caus. 13 qu. 2; accuratius autem apud Hartzheim Conc. Germ. T. i. p. 395. Cap. sicut 8 de haereticis ex Conc. Later. 3. Alex. 4, cap. 2 eod. tit. in 6) ac nova (Martin 5 cum Conc. Constant. in const.; In cunctas 22 Febr. 1418, versu: Etsi tales T. 5 Conc. Germ. p. 28, Syn Augustana, a 1567 P. 3, cap. 15, Tom. 7 Conc. Germ. p. 195, Conc. Salisb. a 1569, Const. 51, cap. 9, ibid. p. 358; Ritual. Rom. tit. de Exequiis) Ecclesiae disciplina interdictum est ne homines in externa notoriaque haeresum professione defuncti Catholicis ritibus honorentur. Atqui satis Tibi non fuit catholicos ritus hac occasione praescribere sed iussisti etiam ut in funebri defunctae laudatione sacer orator eam commendaret speciatim piis fidelium precibus ac vetuisti ne quidquam porro adueret ad differentiam inter illud funus et Catholicorum funera explicandam. Imo Tuarum literarum exordio non es veritus de illius morte ita loqui, ut ipsam a Deo advocatam diceres ex hoc seculo in vitam aeternam. Non videmus quidem, quomodo id a Te fidenter adeo nulla adjuncta declaratione affirmatum componi possit cum catholico dogmate de necessitate verae catholicae fidei; cum eo, inquit, dogmate quod inter precipuos articulos in formulas professionis fidei relatam nos quoque in Encyclica Epistola ad Bavariae antistites tuendum commendavimus (27 Maii, 1832) tamquam antidotum contra grassantem indifferentissimi pestem hoc presertim tempore necessarium. Haec non ideo scribimus, ven. frater, quasi eandem Ecclesiae doctrinam ignorari a Te vel minime suspicemur; sed Episcopum, ut probe nosti, ea semper et loqui et jubere et agere opus est, quae gregi suo in aedificationum futura sint, non in destructionem. Plane autem non dubitamus, quin hac adhortatione nostra excitatus scandalum, quod fidelibus ex tua epistola et funere illo obvenit, idoneis, deinde occasionibus, prout res tulerit et prudentia suggererit, reparare adnitaris, Tuasque fideles oves pro loco ac tempore opportunis modis praemunire non negligas adversus inanem fallaciam magistrorum auribus prurientium, qui hominem a vera fide et unitate catholica alienum ad aeternam vitam, etsi ita obierit, pervenire posse comminiscuntur. Hunc in finem atque ad pericula similitum funerum deinceps avertenda erit quoque Tui muneris, ut nostram hanc epistolam caute deponas in Tabellario tuo Episcopali atque ibidem asservendam cures in memoriam posteritatis.—Datum Romae die 13 Feb. 1842.

Gregorius PP. XVI. dilecto filio Religioso Viro Ruperto Leiss, praesidi monachorum Schyriensium O. S. B. in Monacensi Dioecesi. Litteras accepimus, quibus dilecte fili, certiores nos facis:

in Coenobio isto Regia dudum pietate instaurato servari fideliter, quoad fieri potest, constitutiones Congregationis Benedictino-Bavaricae approbatas ab Innocentio XI. glor. mem. decessore nostro inde ab a. 1686. atque hinc a nobis supplex exposcis, ut illas iterum confirmare velimus. Significas insuper, carissimum in Christo filium nostrum Bavariae Regem in restituendo vobis coenobio eam apposuisse conditionem, ut Monachi in sua Ecclesia funus celebrare tenerentur pro Rege ipso, cum morietur, et in anniversariis porro diebus in perpetuum, itemque pro Regina coniuge ac pro futuris deinde seu Regibus seu Reginis tum in cuiusque obitu, tum in diebus anniversariis, qui usque ad subsequens mortem intercedent. Adis autem, Te quidem, dilecte fili, iam tum praesensisse difficultatem ex eo facile obventuram, quod Serenissima Regis uxor a catholicis sacris aliena est, sed nihilominus ex cuiusdam prudentis, ut putabas, viri consilio induxisse animum, ut conditionem illam acciperes ea mente, ut si deinceps eadem Regina extra communionem catholicam moriatur, sacrificium Missae in ipsius funere et anniversariis diebus offeratur pro Regia catholica Familia universim. Verum cum nuper in morte acatholicae item mulieris Serenissimae Reginae Viduae non leves circa eius funus toto regno dissensiones extiterint, Tuum esse duxisti, referre ad nos de conditione illa ac de ratione a Te Monachisque Tuis eo in casu tenenda sententiam nostram exposcere. Nos igitur sanctissimis insistentes Ecclesiae regulis respondemus, intentionem illam offerendi divinum sacrificium seu alias preces pro defunctis e Catholica Regia Familia universis haudquaquam satis esse ad cohonestandam publici funeris causam, quod pro acatholica persona nominatim postulatum est, et in eius obitu aut annua die celebratur; atque hinc nos ipsi, etsi Te, dilecte fili, Tuosque Monachos paterna caritate prosequamur, ea tamen, quae ad coenobium istud eiusque res pertinent, non antea probaturi et confirmaturi erimus, quam conditio illa incaute a Vobis suscepta ad sola catholicorum Principum funera restringatur. Nec enim permittere possumus, ut ullo modo fraus fiat prohibitioni illi, quae in catholica ipsa doctrina innititur, de sacro funere pro defunctis acatholicis non celebrando. Age igitur, dilecte fili, impende Tuam omnem industriam atque operam, quo Serenissimus Rex pro pietate sua id omnino annuat; ac subinde nos paratissimos invenes, ut, quantum cum Domino poterimus, auctoritate nostra apostolica vobis rebusque vestris faveamus. Interea si ante rem cum Sua Majestate compositam contingat, quod Deus avertat, Reginam Serenissimam extra veram catholicam fidem supremum diem obire, multa Tibi monachisque Tuis firmitate animi prudentiaque opus est, ut vos quidem gravissimum illud Ecclesia S. interdictum minime violatis, et pius Rex intelligat, haudquaquam fieri posse, ut salvis Religionis officiis eidem ea in re morem geratis. Ceterum perge, ut certe facis, dilecte fili, attendere cum Dei gratia Tibi et monachis Tuis, quo vigeat in coenobio isto floreatque in dies magis Religionis studium, sanctitas morum, disciplinae custodia. Ita Deo semper placebitis, cui Vos probastis, et exemplo laboribusque vestris bene isthic de re catholica merebimini, ac maiorem vobis conciliabitis a Rege clemen-

tissimo benevolentiam, denique reviviscentis in Bavaria Benedictini instituti nomen apud catholicum populum amplificabit, et qui etiam ex adverso sunt, verebuntur nihil habentes malum dicere de vobis.— Datum Romae die 9. Jul. 1842.

IV.

INDULGENCED PRAYER SUITED TO THE TIMES.

Jesu dulcissime, divine Magister noster ! qui nefarias Phariseorum machinationes, quibus te frequenter impetebant, semper elusisti; dissipa consilia impiorum, et omnium illorum qui in pusillanimitate spiritus fallacibus suis argutiis Populum tuum irretire ac circumvenire moliantur. Omnes nos discipulos tuos illustra lumine gratiae tuae, ne forte corrumpamur astutia sapientum hujus saeculi, qui perniciose sophismata sua ubique spargunt, ut et nos in errores suos pertrahant. Concede nobis tale fidei lumen, ut impiorum insidias agnoscamus. Ecclesiae tuae dogmata firmiter credamus, ac cavillatorum axiomata constanter rejiciamus.

SSmus. Dnus. noster Pius divina providentia PP. IX. pie ac devote recitantibus praesentem orationem centum dies de vera indulgentia in forma Ecclesiae consueta benigne concessit, die 22 Octobris, 1866.

Al. Card. BARNABO, Praef. S. C. de Propaganda Fide.

NOTICES OF BOOKS.

Letters on the EIRENICON, addressed to the WEEKLY REGISTER, by M. J. Rhodes, Esq., M.A.; and now reprinted with the replies of the Rev. Dr. Pusey, a letter from the Very Rev. Canon Oakeley, and Important Additions. London: Burns, Oates, and Co., 1867.

It is now just twelve months since we brought Doctor Pusey's *Eirenicon* under the notice of our readers. The professed object of this book, which has become so celebrated, was to discuss the project of effecting a Union between the Roman Catholic Church and the Church of England; and we endeavoured to show that this project as set forth by Doctor Pusey, when considered from a Catholic point of view, was utterly impracticable and delusive. For, according to his idea, the two Churches were to be brought into harmony by means of mutual explanations and concessions; whereas, on the side of the Catholic Church, explanations were clearly unnecessary, and concessions impossible.

The great leading doctrines by which the Roman Catholic

Church is distinguished from the Church of England, have been explained again and again, with all the authority and all the distinctness that could possibly be desired. They are the same which the Church of England abandoned in the sixteenth century, and which she still rejects by her public Formularies, as well as by the practical belief of her people. We hold that the Church of Christ upon Earth is One Visible Society, and One only; the members of which are united together by the triple bond of One common Government, One common Faith, One common Worship; we hold that the Roman Catholic Church, and it alone, is that One Society; and that, therefore, all who are outside the pale of the Roman Catholic Church, are, by that very fact, cut off from the Kingdom of Christ upon Earth: moreover that this Church is, by God's special Providence, preserved from all error in matters that appertain to Faith and Morals; and lastly, that the Roman Pontiff, as the successor of Saint Peter, is the Vicar of Christ, and the Supreme Visible Head of His Church.

What need of further explanations? Either Doctor Pusey and his followers accept these doctrines, or they do not. In the former case they must, if consistent, embrace the whole body of Catholic teaching which comes to them with the impress of Infallible Truth, and they must acknowledge the authority of the Pope, who is by Divine Right the Supreme Ruler of the whole Church. In other words they must be no longer Protestants, but Catholics. If, on the other hand, they do *not* accept these doctrines, it is not lawful for us, in the hope of removing obstacles from their path, to dress up the Dogmas of our Faith in a new form of words, or to soften away by vague and misty language the clear and distinct boundary line of Catholic Truth. As for concession, it is simply impossible. Guided as we believe her to be in her teaching, by the unfailing assistance of the Holy Spirit, it were a crime even to harbour a suspicion that the Roman Catholic Church can abandon for a moment one jot or one tittle of the Sacred Deposit of Faith.

But there is another aspect under which Doctor Pusey's book presents itself to our notice. When he passes on to consider the obstacles that stand in the way of Union, he seems to forget the purpose with which he had set out; he puts aside the character of a Peace-maker, and he brandishes the weapons of controversy, with some show of defiance, and with all the skill of an experienced warrior. In fact, after the first hundred pages the dream of Peace and Union melts away before our eyes, and the so-called *Eirenicon* becomes little else than a studied and well-directed attack upon Catholic doctrine and Catholic devotion. This was a challenge that could not be declined. Accordingly,

when dealing with the subject last year, we ventured to offer a general reply to the charges of Doctor Pusey: in particular we observed that, without meaning to impute dishonesty or wilful misrepresentation to a writer of such high integrity, it was impossible not to protest against the mistaken and perverted view of Catholic teaching which he presents to his readers.

Now this is the line of argument which Mr. Rhodes has taken up in the very interesting pamphlet that has just come under our notice; and he has enforced it with great learning and much laborious research. He has gone himself to the original sources from which Doctor Pusey professes to have gathered his ideas about the "practical system" of belief that prevails among Catholics; and he proves distinctly that the learned author incautiously sets forth, as a part of Catholic teaching, language which the Catholic Church has condemned; that he sometimes imputes to our writers opinions which are not theirs; and that even when he quotes their words correctly, he often misinterprets their meaning.

Thus, for example, one of Doctor Pusey's great authorities regarding the devotion of Catholics towards the Blessed Mother of God, is a book entitled *Dogmatische Mariologie*, by a German writer named Oswald. Now Mr. Rhodes has shown in a most satisfactory way (p. 1), that this book is a very unsafe guide to Catholic doctrine: for it has actually fallen under the censure of the Catholic Church, and its name is to be found on the pages of the *Index Expurgatorius*. We are happy to have this opportunity of giving to Mr. Rhodes the full credit of having been the first who brought out this important fact; for at the time we wrote last year, it had become so generally known through his letters, which had appeared some months before in the *Weekly Register*, that we took it for public property, and made use of it in our argument without being conscious that we were indebted to him for its discovery.

Again, Mr. Rhodes has demonstrated with great success, that Doctor Pusey does not fairly and fully represent the sense of those writers to whom he appeals. Sometimes in the extracts which he gives, a word is omitted which materially affects the meaning of the passage. More frequently still he gives us the naked text alone, or perhaps a series of texts picked out of various writers, and so strung together as to suggest a doctrine very different from that which they convey when considered by the light of the context in which they occur. Most frequently of all, Doctor Pusey, with the text and context before him, has failed to catch the true spirit and significance of our devotional writers, because he has considered their words not in the full light of Catholic doctrine, but rather through the discolouring and distorting mist of Protestant prejudice.

As the letters which are now collected in the pamphlet before us, were addressed in the first instance to the newspaper press, it could not, of course, be expected they should deal with all the topics that are introduced in Doctor Pusey's volume. On the contrary, Mr. Rhodes has very wisely, as we think, confined himself to a few points which he develops with great vigour and earnestness of language, though at the same time, with every expression of courtesy and personal kindness towards Doctor Pusey. He has made his little publication at once popular and profound. It may be read over in a couple of hours; it is perfectly intelligible even to those who are little versed in Theology; and yet it contains an amount of learning that could not be gathered together without much labour, and without the assistance of such a library as few can command.

II.

Du Saint Office, considéré dans son ensemble, et dans ses parties principales, au point de vue de la piété, par un directeur du Seminaire de Saint-Sulpice. 1 vol. in 18, pp. xii.—470. Paris, 1867. Poussielgue.

The object and plan of this admirable book on the Divine Office are thus expressed by the learned author in the dedication which he makes of his work to his brethren in the ministry: "One of your principal obligations, and one you are most frequently called upon to fulfil, is that of reciting the Divine Office.

We have here endeavoured to show you how excellent, how holy, and profitable that duty is. We bring before your minds the esteem in which holy priests have ever held it, the care they have taken to discharge it properly, the dispositions with which they approached it, and the pious practices they used to employ in reciting it. After having described the fruits it ought to produce, we draw attention to the defects which creep in to lessen its value, and we point out their causes, effects, and remedies. Then taking as an example the most ordinary prayers, such as are recited every day, we endeavour to show their meaning and grace, so as to give an idea of the treasures of light and beauty which are to be procured by whoever will study them thoroughly and deeply".

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1867.

THE FALLING OFF OF IRISH CATHOLICS IN THE UNITED STATES, AND ITS CAUSES.

[We have received the following paper from a zealous ecclesiastic who, after devoting himself for a long time to the welfare of our faithful people at home, is now actively engaged as a missionary in watching over their spiritual interests in the United States. We sincerely thank our reverend correspondent for this most important article, and we earnestly commend it to the attention of our readers:]

Much might be written on the extraordinary development of the Church in this country. I am sorry to say that at the side of this we have to lament losses quite as remarkable. There may be a difference of opinion as to their extent and their causes, but there can be no doubt of their being most extensive and lamentable. It is still more painful to be obliged to say, that notwithstanding the growth of our ecclesiastical institutions, the process that produced these losses is going on to-day as surely, as rapidly, and as extensively as at any former period. This is not only my opinion, but I find it to be the opinion of many moderate and intelligent observers. Many think that our losses now are greater even in proportion to our numbers than they ever were before. While it is pleasing to think of our progress, the consideration of these losses, of their causes and their remedies, may be practically more useful. I therefore beg leave to direct to them the attention of the zealous readers of your valuable periodical.

There is little use in moaning over this state of things, much less in disputing about its extent, if the latter be admitted on all

hands to be great. Every conscientious person who has any responsibility in it, will much rather inquire if there be any thing having a bearing on it, within the reach of his duty. To such this letter is addressed.

In writing to you, I confine myself to the causes of it which exist in Ireland. We who live and labour here will have to give a strict account to God whether we have done what was in our power to arrest this scandal of our age or not. But it is unnecessary to treat of *our* duty in writing for a periodical circulating chiefly amongst the clergy of Ireland. Your zealous readers will naturally be more anxious to inquire if *they* have any duty themselves in this bearing.

For many reasons it is necessary to state at once that the falling off from the Church, to which I allude, does not take place by immediate apostacy in passing over to some sect. There are cases of this, of course, but, thank God, they are few. It is literally a "falling off", first, from the fervour of religion, then from its practices, then from the faith itself, and a lapsing into that mass of irreligion, which is not always either infidelity or open impiety, though it contains a great deal of both, but is merely an exclusion of positive faith in any definite system, or of adherence to the practices which it enjoins. This is what is called here "belonging to no church", "professing no religion", which does not necessarily imply a denial of the truths of Christianity in a general way, but merely a determination not to busy one's self with what it is or what it requires.

Catholics born and brought up in Ireland seldom cease to cling to the Church, even when they do not practise her teachings. They will call themselves Catholics, even when they admit they are bad ones. But the tendency of those born or brought up in this country from childhood, when not consistent members of the Church, or of any sect, is to say that "they do not profess any religion"—"they are members of no church". They may retain, notwithstanding this, a certain faith in this or that system. The great number attend some place of worship, but the tendency of the mass of those who belong to this class is to be indifferent at least in what is peculiar to any system. The Irish Catholic, whose life does not accord with his faith, is despised for his inconsistency. The American, or the Americanised, relieves himself of the contempt that follows such inconsistency by professing not to be connected with a system which he is unwilling to carry out in practice. He will say, therefore, that he is a member of no church.

This class of "professors of no religion" embraces persons of all shades between those who merely omit to practise, while they avow their conviction of the truth of religion in general, or even

of Catholicity in particular, and the open undisguised infidel; but there are two points which render its effects on Catholicity most baneful.

The first is the effort of such persons to adopt a kind of consistency in their position. Many practices and precautions, which even the careless Catholic will retain, and which will one day bring him under the influence of the saving institutions of the Church, or will at least secure the Catholic training of his children in some degree, are omitted by these people as things expected from, or proper only in, those who profess piety. To adopt them would look like a setting up for practical religion, which they disclaim. They are thus carried away much farther into practical irreligion than persons leading similar lives elsewhere. The second point is the tendency to assimilation amongst those who belong to this class. This "no religion" becomes a kind of religion in itself, with its creed, and its decalogue, and I would almost say its sacraments, which all more or less adopt. Amongst the articles of its creed is the leading dogma, that it is not by a man's faith that he is to be judged, but by his life—that there are good and bad in all religions; if the life be good, it matters little what a man is called. Hence very little value is set on the peculiar doctrines of any. To show a conviction of this faith by the elimination of what is exclusive, is the great practical point with these people. Conformity to this course becomes with them a system. Hence indifference in principle as well as in practice, by which Catholicity is the chief loser. Its practices and its dogmas are lost. Though the first generation may retain some faith in it, those of the next, under an affectation of this course, receive nothing but what floats on the surface. Their character and their belief will thenceforth depend on circumstances. In some cases they will be polished ladies and gentlemen with great respect for religion and its institutions, but without anything deserving the name of faith; in others they will be little better than rough heathens whose vices are the scourge of the community; in others again you will have all intermediate grades.

It is into this mass that so many of our young are plunging. The Catholics who came from Ireland, almost invariably retain their faith with more or less fervour. The numbers of their children who are sinking into the mass I have described, is truly frightful. It may take one or two steps to complete the work, but this is the end to which vast numbers are tending.

I have thought it necessary to explain this, as many at home cannot believe, and they would be right in not believing, that even the children of Irish Catholics become Protestants. They know only of good and bad Catholics, and the few apostates who

make a traffic of their souls. They justly conclude that the base qualities which go to constitute the latter, cannot be found to a great extent, even in the offspring of Irish Catholics, however forgetful of their duty.

But this class of men of "no religion", which is not necessarily infidelity, but merely a systematic ignoring of practical religion, and gradually shaping the mind to accord with the practice, without substituting any other system, is, as a system, a growth peculiar to this country, and is the real grave of the faith of the descendants of Irish Catholics. The parents from whom they spring are not perhaps worse, or at least are not much worse, than many at home. But at home the children of such people receive their religious convictions from the community in which they live; they find them almost in the atmosphere of the country, which contains nothing but Protestantism and Catholicity, and they easily spurn the former. Here the atmosphere that such persons breathe is impregnated with this spirit of "no religion", and they grow up accordingly. If the first generation of this kind retain some slight inkling of the Catholicity of their fathers, even that is blotted out in the next. What becomes of them after is a matter of chance. This is the process by which the Church sustains most of her losses in this country. It would be frightful were I to state the extent to which they reach beyond all doubt.

The great question now arises, what is to be done to obviate this? As I said before, we have a great responsibility in the matter, and wo to us if we are unmindful of it. But it may be asked, does any part of the causes of this falling away exist at the other side of the Atlantic? This is the only practical question for your periodical, and I feel confident that every zealous reader will be glad to hear something on the subject from this side, even though he may not at once adopt our views.

Much arises from the character of our people, which, I fear, cannot, or at least will not, be remedied in our day. Such, for example, is that thoughtlessness which leads them to go about from place to place without due reflection on what prudence would suggest as best for their own moral, or even for their material welfare, or for that of their children. Their poverty, and their want of experience, make them dupes of designing knaves, and these are frequently countrymen of their own, who have acquired skill in practising on their simplicity, and know how to impose on them to a degree that renders any efforts of their true friends useless, and makes them be given up in despair. The same may be said of the fact that by their situation they are brought into contact with the worst classes of the native population, from whom they learn the vices of the country before they

acquire the good qualities which it possesses. These and analogous things in their various developments would afford scope for extensive discussion, but I have long since come to the conclusion, that there is little to be hoped for by any direct attempts to produce a change in them, and without such a prospect, it would be out of place to ask you to give room for their discussion.

I will therefore confine myself to things to which your readers may address themselves, and to which, no doubt, they will be glad to apply themselves, if they be brought to see the actual influence which as pastors they possess. Much would be accomplished if the clergy of Ireland once felt the full amount of responsibility they have in this matter.

It may be thought that if they do their duty to their people at home, the Irish clergy are not bound to provide for the peculiar dangers that beset those who leave their own country. But emigration is now too important a fact to be ignored by any Irish priest who inquires into his duty to his people. It is not, I presume, an exaggeration to say that over 100,000 leave Ireland annually. These make a million in ten years. This, on political, economical, or religious grounds, may be considered an evil, and some may think it better to set their faces against it.

I will enter into no controversy on this view of the case. For many, if not for most of these emigrants, it would most certainly be better in every way if they staid at home. But whatever be thought on this subject, it will be admitted that the state of things cannot be changed to any serious degree, no matter what efforts are made for the purpose. The few with whom such efforts could be successful, would be the very ones for whom danger might be less apprehended, for an appreciation of such danger would itself be the most efficacious means of guarding against it. The people will go, no matter what is done, and at the rate stated. We should not lose sight of what is before us, in endeavouring to struggle with what is unchangeable.

A future to which so many of his people may look forward, cannot be ignored by any pastor true to his duty. He is bound to prepare them for it, as far as reasonable exertions will enable him. It is, I may say, a *state* to which so many are destined; and the pastor who would neglect to fortify his people against the dangers attending it, would be neglecting his duty as much, as in neglecting to prepare them for the responsibilities of any other state of life that is before them.

You will ask what must be done for this purpose?

I do not propose in reply any contrivances of an artificial nature, on the intrinsic value of which there may be a difference of opinion, much less any plans of my own. What I would say

is merely this. Let the people be attended to, and trained as would be proper, at any rate; only take care that the training be such, that the object be accomplished so, that it may continue independently of the peculiar circumstances in which they happen to be placed at this moment in Ireland.

This may appear trifling or imaginary to many of your readers. I think, however, that reflection will show that it is neither fanciful nor unimportant.

The same difficulties that are felt here, are, as far as I can learn, realized in England, in Scotland, and amongst the Irish emigrants everywhere else. They cannot be said then to have their root in any peculiar circumstances of this country. I hear it stated every where, that, while the Irish emigrants display an earnest faith, and show great generosity in supporting the institutions of the Church, vast numbers neglect the practical duties which it enjoins, and particularly that, though they make sacrifices also for the education of their children, in one way or another they fail to train them up in virtue, and that many, probably the majority of these, are lost even to the faith. This happens amongst the Irish emigrants to a far greater degree than amongst any other having an equal or any fair degree of earnest faith.

For this universal fact there must be a general cause, and that can be found only in the training and character of the old stock.

The natural effects of this may not be felt immediately at home, in consequence of peculiar circumstances. The atmosphere, as I said before, is there Catholic. Public sentiment supplies the deficiency of parents, and children neglected by the latter are borne on by it and grow up Catholics. Here, and in the other places to which Irish emigrants fly, it is quite the opposite. Not being supported from without, and not having proper strength within, they fall away. This appears to me the true explanation of this saddening phenomenon.

Now this should not be so. The chilling influence of perverted surroundings will, under any circumstances, be productive of evil results. But it is in the power of the clergy of Ireland to diminish its effects far below what now follows. Let them use all the aids with which their peculiar situation is *yet* happily provided to plant deeply not only the faith, but the habits that will protect it under trials, and make it fructify, and let these be so planted as to be able to stand as much as possible by themselves, and not need the props by which they are surrounded for the present at home, and their people will go forth ready to contend with the trials of other countries with a well founded hope of coming out victorious.

This I would venture to say is necessary, not only for their preservation in other countries, but even for the stability of the Church at home. Persons at a distance are sometimes better

judges of the dangers of our situation than we who are in its midst. We often make a fatal mistake looking on the temporary and accidental, as permanent and deeply rooted. We are often beguiled by the flattering appearance of the tree in full foliage. Those who see it removed elsewhere are able to perceive the worm that had advanced far in undermining its root. The unsoundness of any thing subject to decay is perceived first by those who can examine it under altered circumstances.

In this view of the case persons at a distance, who have much intercourse with Irish people, may be better able to judge of the approach of danger even in Ireland than those remaining at home.

Now I am sorry to say that I have met many such who love and sincerely admire the Irish people and the Irish clergy, who have the most serious fears that we are on the eve of a turning tide in the religious feelings of the people of Ireland itself. I will not enter into the reasons of this opinion, which I would be glad to believe unfounded. If it be even partially correct, it is time to look out for yourselves at home.

The remedy is the same as that required to guard against danger here—a well grounded practical carrying out of the spirit of faith in individuals, without too much reliance on the circumstances by which they are as yet surrounded. Without this, things may go on for a time in the old routine, but as their being disturbed by the changed condition of the emigrant leaves him a wreck at the mercy of circumstances, other serious disturbances in the state of affairs may produce sad havoc at home.

These general remarks will supply abundant matter for thought to any one desirous of realizing the true condition of things. It would be unpleasant, and it is unnecessary, to enter into details that are obvious. The remarks I have made will be pooh-poohed by those who wish to look only at the bright side of things, and, satisfied with the *status quo*, they will say, let posterity or those at a distance provide as best they can for what chance may send them.

It would be impossible in a letter like the present to treat even all that could be said with propriety on this subject. I will point out a few that seem to me to have an important bearing.

Taking things from the beginning, a very serious omission appears to me to prevail very generally in Ireland in preparing children in due time for the sacraments, and thus implanting in them at an early period habits of practical religion. It is, if I mistake not, a very general practice to admit them to the sacraments only at the age of twelve, and frequently not until they are fourteen. Perhaps this practice is changed or modified since I left the Irish mission: perhaps it was not general. But I speak of the state of things as they came under my own observation.

Now on this, or any other subject, I would not venture to

make any suggestion or demand, but what clearly accords with the spirit of the Church, which, I would think, requires a change of this practice.

Its evil effects may be neutralised by peculiar circumstances in Ireland. The youth, though admitted thus late to the sacraments, may have conceived a reverence for them from childhood, and may be led to frequent them regularly afterwards by the usages of the community in which he lives. But this is precisely an instance of what I have been alluding to. It is relying on your peculiar circumstances, where a result could and should have been attained that would be independent of them. The consequence is, that when these circumstances exist no longer, the habit ceases.

Now, it is not certainly the spirit of the Church, that the sacraments should be deferred to such a late period in the life of a Christian as the age of fourteen, or even twelve years. As soon as the child attains the use of reason, it is capable of committing sin, it is capable, and stands in need of penance. This sacrament should, therefore, be received at a very early age.

Even though communion, according to the present discipline of the Church, be deferred for a fuller development of the mind, that it may be received with a better appreciation of its august character, there is no reason why the child should not sooner approach the holy sacrament of penance. The very nature of things demands the contrary. Its youth would make more labour and care necessary to enable it to go and to perform this act in a proper manner, but such care is one of the most important duties of a pastor of souls.

It is only by this that a love for the sacraments is instilled and becomes a habit—almost a want that leaves the subject uneasy until it is satisfied. When a boy has grown up to the age of fourteen, and then for the first time goes to confession and communion, he may be told that he is bound to go every year, but he feels no yearning for the sacraments: he does not feel it a part of his Catholic life to attend to this duty. If convenient, he will go; if not convenient, he will easily omit it.

This appears to me to be one cause why so many of our Irish population, here when not reminded of the necessity of going to confession by the "station" which all the neighbours are attending, never think of it, or think of it so lightly, that they neglect it for years. You will meet hundreds who live almost under the shadow of the Church, who, when asked when they were at confession last, will tell you—"Not since I left the old country"; yet when pressed, you will find there was no very serious obstacle or habit that prevented them. It was nothing but carelessness. There was no deep-rooted habit of attending to their duties for its own sake, and they easily lost sight of it

This neglect in Ireland operates badly in many ways. People here, even when well inclined, will follow the customs established at home. They will send their children to the sacraments at the age they received them themselves. We may thus have a certain number of children to make their first communion at twelve or fourteen. The priest, if vigilant, may induce a certain number to return a few times; but there is soon an end of this, and no more is heard of them. In our fast age, and in this fast country, the world and its vicious habits take possession of them before they learn to be practical Christians.

If, on the contrary, children as soon as possible were led to confession, if stated times were fixed, and proper arrangements made, so that they would go frequently and well, if in due time—say at the age of ten or eleven—they were led to make their communion, and again and again brought to make it, until the habit became well settled, this duty would not be neglected in after life, or if, falling into crime, they felt themselves unworthy, remorse would lead them, first of all, to think of the sacraments, and evil habits would be nipped in the bud. Their Christian character would be formed before business and politics, or precocious vice, absorbed their whole attention and energies, and gave an unreligious stamp to their character.

Now it is impossible to introduce amongst the masses here different ideas on this or any similar subject from those they received at home. The clergy themselves can with difficulty, in many cases, be brought to see the necessity of proceeding differently from the old priests, to whom they looked up with veneration in childhood. If this habit has any part in causing apathy and neglect, and thus falling off, as I am sure it has, the root of this is to be found in Ireland.

As we now suffer, the day may not be distant, when similar results may follow at home, if this practice be not corrected. The peculiar influences that bear the people on, notwithstanding its tendency, may cease, and then you will remain with the masses negligent in frequenting the sacraments, and I need not dwell on the consequences likely to follow. Happy is it that you may yet introduce almost any change you think well.

Family devotion, and still more, family instruction, is, I fear, much neglected in some parts of Ireland, and this is another of the great causes that operate here in preventing the transmission of practical religion. In Catholic countries, where there is any pretension to practical religion, the whole household unite in morning and evening prayer, and in special prayers on holidays and the chief festivals of the year. The parents feel it a duty *themselves* to teach their children the catechism, to explain to them, as well as they are able, their Christian duties, and everything else connected with the doctrines and practices of religion.

I fear that our people leave this too much to the priest or to the schoolmaster. The clergy of Ireland have it yet in their power to establish almost any practice that they please in this matter.

Without inquiring closely what actually takes place, I fear that not near as much is done, as could and ought in this matter. The habits that are acquired at home are not improved here, of course. The deficiency may be supplied there to some extent. Here ruin is the result.

If, on the contrary, people were trained at home to inculcate Christian duty on their children; if they were in the habit of looking upon it as an essential duty to teach their children the catechism *themselves*, to lead them to Mass, to the confessional, to speak to them of their Christian duties, of the guilt of this and that sin, and what might lead to it, we would have a different state of things.

Now many of them speak little of religion, except in a general manner, nor of duties, except to complain of some glaring fault. They are taught that they are Catholics, and little more. To speak of the claims of God, of the examples of the saints, of love for the practices of religion, is left to the priest or the sister, or is done only by those who are prompted by special fervour. The consequence is, that the mass of our children grow up without any practical religious training. Many of the substitutes which supply the parent's deficiencies in Ireland, are here wanting, the children remain as *tabulae rasae*, and numbers grow up like so many baptized heathens.

No wonder that in moving from place to place, all recollection of the faith is lost, at least in the succeeding generations.

There are many defects which commence at home, but here produce most disastrous results, even amongst the adults themselves.

I am not so unreasonable as to expect that our poor people should not have their defects as well as others; much less would I insinuate that pastors have it in their power to correct every thing. But it is a matter worth inquiring into, whether, with the great influence which the clergy yet possess in Ireland, more could not be done to eradicate, or at least to diminish, certain defects, which are developed here in extensive ruin.

There is, in the first place, a great want of intelligent caution in guarding against dangers of all kinds. The very ardour of their faith, when it is not enlightened, makes our people careless. Their adherence to the faith is so strong that they think nothing can shake them. Each one imagines there is no danger of *his* children ever abandoning it. Hence they expose themselves and their children to dangers, the effect of which is only realized by the sad result.

They should be made to understand that, however sincere our faith may be, it is after all a grace that requires to be guarded carefully; that the wilful or unnecessary exposure to evil occasions may cause this as any other virtue to be lost; that it is necessary to foster and cherish it, if we are anxious for its preservation.

It is lamentable to think of the neglect of our people in this respect. They will place their young where they are not only without instruction, but exposed to all kinds of evil influences. At one time they flatter themselves they are too young to receive bad impressions, at another that they are too firm to be influenced. At another time they look forward to bringing them to the priest as a remedy for the evil that may occur. Protestants laugh at their simplicity, and take advantage of it. Before these foolish parents realize the danger, the evil done is beyond remedy, and then they will console themselves by saying that they are not responsible. The same thing holds good in dangers to morals as in dangers to faith.

Could nothing be done in Ireland to inspire more salutary fear and caution on these subjects? The blindness of our good Irish people in this regard exceeds that of any other class now here, or that comes here, that has any pretensions to faith.

You may be surprised, and will scarcely believe that the want of caution, and of the efforts which caution could inspire, exists particularly with regard to education.

In a general way, the well disposed feel an interest in giving a Catholic education to their children; but when it comes to practice, there is great backwardness. They will subscribe to build a schoolhouse, but then it is very difficult to procure the means of carrying it on, and of inducing people generally to send their children to it even when it is kept up. If it be supported by general contributions, these are almost everywhere scanty and inadequate. If those who should avail themselves of it are required to pay, a thousand pretexts are resorted to, to justify their preferring the public schools to save this expense, or seeking Protestant schools that are considered more fashionable. Those who consider themselves somewhat better off, are ever striving for admission to American society, and shy at least that of their own countrymen. Those of the class next to these try of course to follow in their wake.

Our schools, thus deprived of patronage, necessarily suffer, and frequently in consequence of the difficulties apprehended from this, no attempt is made to erect them. It is only the higher schools, which by the sacrifices of the religious that have charge of them, command the patronage even of Protestants, that are truly successful. But these are necessarily limited in number in proportion to the wants of the people.

A determination to give their children as good a Catholic education as they can, to make for this purpose all the efforts in their power, and to look to improving it by degrees, is a feeling in which the Irish are sadly deficient.

The Germans who have any pretensions to faith, act much better in this respect. Generally speaking, they no more think of sending their children to any but Catholic schools, than they would to any but Catholic churches. They give all that is necessary to support them. They are satisfied with what can be obtained for the time being. Hence the schools improve by degrees, and a Catholic school is almost an invariable appendage to a German Catholic church.

But unless the priest can establish at once a school that will meet all their views, our Irish people can scarcely be induced to avail themselves of it. Even if the school be unexceptionable, to avoid the little that is required to be paid, or to form American connections, vast numbers are sent elsewhere. Hence irreparable injury and additional difficulty in providing means to remedy the evil in future.

Now, the feeling of the importance of true Catholic education can be implanted only at home, and ought to be implanted there. It ought to be a feeling common to our race; our people have a kind of general desire for it, but they lack that earnest determination that would lead them to make adequate sacrifices for this purpose and to bear with imperfect attempts, persevering in them until they can be perfected by time, which is absolutely necessary for success.

Would to God that the determination to give a Catholic education to their children were as determined amongst all our Irish people at home and abroad, as their attachment to the faith is sincere; yet it would be so if the latter were enlightened. Without it, it is only a question of time how long the faith shall be preserved in one place or the other.

As I am speaking of the defects of our people, I cannot but allude to one which is perhaps the most disastrous of all, and the most plentiful source of all others. I hope I need not say that I do so in sorrow, and without any wish to exaggerate, as I know that even this, great as it is in reality, is exaggerated by many who entertain only contempt for our faith and our race. I refer to the habit of drinking.

This is not in itself indeed so much worse amongst our people than amongst others, as some would fain make us believe, but it is bad enough, and for some reason or other it is amongst them productive of special mischief. It may be that our temperament is a little more mercurial than that of other countries, so that while others get drunk and go home and sleep it off, the Irish-

man, when he has exceeded, cannot avoid making a noise that attracts general attention. This will account for the peculiar blame cast on us in this respect. But whatever may be said to excuse ourselves as compared to others, the habit of excessive drinking, if not of drunkenness, prevails unfortunately to a frightful extent, and its effects are most disastrous. The wicked ingenuity of manufacturers has led them here, at least of late, to use various materials to increase the quantity produced, to conceal adulterations, and to give what they produce a pungency pleasing to vitiated palates, which adds beyond measure to its deleterious effects. The consequence is, that the road to the last excesses is now traversed with an increased rapidity, compared to former times, analogous to that attained in material locomotion. Hence, numbers of our poor people by this habit are dragged to an untimely grave with all the accompanying misfortunes to their families.

But even when things do not go so far as this, before drunkenness properly speaking sets in, and where it may never set in in its last excesses, the habit of drinking produces most disastrous results.

A widely spread habit even of tippling makes our people quarrelsome, reckless, thriftless, keeps them ever on the verge of misery and in moral degradation. Homes which are the scenes of strife, are, I need not say, wretched nurseries of the young. I will not dwell on painting their character; suffice it to say that the number of those of our poor countrymen to which the picture would be applicable is without number. I need not tell you what is the result.

The Church is neglected, for they have scarcely the disposition to seek the house of God. Such persons feel the contradiction between the feelings which it recalls and those aroused by the fumes of liquor. Still less do they think of frequenting the sacraments as at home, where those who would habitually stay away from mass would be pointed at with the finger of scorn. On the contrary, partly that they huddle in neighbourhoods where persons of the same class encourage one another in their neglect, and partly that scorn would rest on the pretension of piety implied in the attendance on the practices of religion by persons who show so little regard for it; in other ways, public sentiment, as far as it reaches them, keeps them away. There their thoughtlessness and the consequent privations leave them without means of appearing in public in a manner thought to be required by propriety, and enable them to stifle any remaining remorse of conscience by saying that their poverty deprives them of decent clothing. The extent to which all this prevails in some of our large cities may be learned from the fact, that in some parishes

the number who attend mass is not probably one-half of the inhabitants yet adhering to the faith known to reside within their limits.

I need not tell you what becomes of the children of such people. They fly from, or stay as little as possible in, homes where nothing but ill usage and no comforts await them. But this is only to seek resorts still more demoralising. Many are picked up by proselytisers, many committed by magistrates to private and public institutions, which profess to take better care of their physical and moral welfare.

Our laws are very harsh and unjust to Catholics in this respect. But the community laughs at us—unjustly if you will—when we go pleading for a greater regard for the religious rights of persons whose lives are considered a disgrace to anything deserving the name of religion, and who show no practical regard for it in anything else.

The number lost to the Church from this cause is truly frightful. I have heard the number of children of Catholics taken up by proselytising institutions in the city of New York alone, for the last few years, estimated by persons who examined the subject carefully, at *over five thousand per annum!* Many make the number much higher, and this number refers only to those taken by organized institutions. Many others are taken by individuals, and many of those who remain under their parents' roof, grow up with as little religion as those that are taken away.

The figures alluded to, comprise, no doubt, many of the children of deserving poor, whose misfortunes alone make them a prey to the designing. But the mass are the children of such as I have described. Similar results are to be found, in due proportion, in all parts of the country. The parents, recklessly or wantonly, get themselves into positions where the law deprives them of the control of their children, before any assistance can be given. They neglect to apply a remedy while there would be time, or they apply an inefficient one, and it is impossible for the better disposed to wrestle adequately with the evil—such is its magnitude. Our asylums—even if we could gain possession of their children—though increased to ten times their capacity, would be inadequate to meet it, and it is an awful burden for us to find means of support for such as they are.

Without meaning to say that the whole cause of this state of things is to be found in previous habits imported from the old country, much certainly must be traced to this source. The description I have given would not otherwise be so generally and so specially applicable to the Irish population here as it is. Their numbers stand out in unenviable proportions in all reports on this subject, and I am sorry to say that their poverty alone will not

explain the prominence they occupy in these returns. I will not tire you with the reasons of this conclusion. Is it impossible to do more to change what is soon developed here so disastrously? Is there no way of preventing so faithful a generation raising such a numerous, faithless progeny? I leave the answer to your zealous readers. My part is merely to impress the dreadful consequences that follow here, that they may not think that in keeping disorder within certain bounds at home, all serious evils are averted.

Several other things occur in this connection, but it would be trespassing too much on your space to go into them more extensively. The facts to which I have adverted, will answer as specimens of the principle I have announced, and will supply food for reflection. A little thought on the subject will suggest many other things to which it is applicable. What I said is intended merely to aid the priests of Ireland in realizing the effects of their labours on a field which does not come under their observation. They have laboured zealously and with success at home, and sacrificed much for their people; God has blessed their labours in an extraordinary manner. Emigration and its dangers could not be seen for a time to bring special duties for those who remain at home; but the magnitude that it has assumed of late, and the results that have followed, are now too striking to be lost sight of. It is time for those who laboured so zealously, to look the facts in the face, and examine what new duties this phase in the condition of the people whom God entrusted to their care, demands at their hands.

I have often spoken of the good qualities of our poor people, and gloried in them. Their defects, I know, are often exaggerated. I have often laboured to reduce them to their true dimensions. But after all they are most serious. The interest we feel in the people, should not blind us to these defects, but rather make us scan them more carefully, and provide a remedy. Instead of turning away from them, it is better to admit them with the poet

“Pudet haec opprobria nobis,
Et dici potuisse, et non potuisse repelli”;

and make the admission spur us to new efforts.

To aid in this, which I am sure will be the desire of all your zealous readers, is the only object which I have aimed at in these lines.

PEREGRINUS.

GEOLOGY AND REVELATION.

NO. IV.

We now pass to the third division of Aqueous Rocks, those, namely, which are believed to have come into existence chiefly through the agency of animal and vegetable life, and are therefore called *Organic*. The study of these rocks has been prosecuted with no inconsiderable ardour during the last thirty years; and the facts which have been brought to light are certainly amongst the most curious and interesting in the whole range of physical science. They offer a tempting field of inquiry in which we would willingly tarry for a while, and in which we might gather, without much labour, no small measure of instruction and amusement. Indeed we are convinced that a simple narrative of the researches which have recently been made upon this subject, and the discoveries to which these researches have led, would be no less attractive, and scarcely less wonderful, than a fairy tale. But a digression of this kind would lead us too far from the subject in hand. Our one object is to set forth in a clear and distinct light the leading principles of Geological science, and to illustrate by familiar examples, the process of inductive reasoning upon which these principles are founded.

It is argued, then, that the present operations of Nature afford the best key for the interpretation of her works in bygone times. We observe various beds of rocks now in course of formation on the surface of the Earth; and within the Crust of the Earth we discover corresponding strata of the self same rocks already complete, and laid by, as it were, in Nature's storehouse. Side by side, therefore, we may study and compare the finished work and the work that is yet in progress; and if, on a close examination, they are found to agree in all essential characters, we have doubtless a strong presumption, that the same causes which are now producing the one, must in former times have produced the other. This line of argument we have already considered in reference to those two classes of Aqueous Rocks which are said to be respectively of *Mechanical* and of *Chemical* origin. We now proceed to show that it is no less applicable to those which are called *Organic*. And although we may not hope to unfold all the secret wonders of Nature's laboratory, which have come to light in recent times, yet we may afford a passing glimpse at her operations, which cannot fail to interest the reader, and may perhaps serve to stimulate his curiosity.

We have shown how strata of solid rock are sometimes formed in lakes by the precipitation of lime from a state of solu-

tion. Now this process cannot take place in the sea; for though lime is present in the sea, the quantity of carbonic acid with which it is there associated, is far more than sufficient to keep it for ever in a state of solution.¹ But Nature has another contrivance for gathering together the solid elements of her building. The depths of the ocean are teeming with life: and countless tribes of minute animals are furnished with the power of extracting the lime from the waters they inhabit, and of reproducing it under a new form. Sometimes, through this mysterious operation of organic life, the lime is converted into a calcareous shell, like that of the oyster; sometimes into a stony skeleton, as in the case of the numerous families of coral-producing animalculæ. After death the soft fleshy substance of these animals melts away and disappears; but the limestone shells and skeletons remain, accumulating during the long course of ages to an almost incredible extent. And, if we are to believe Geologists, out of these accumulated materials, sometimes preserving their original form and structure, sometimes altered more or less by chemical action, sometimes broken up into fragments by mechanical force, has been produced a very large proportion of the limestone rock, which is found so abundantly in the Crust of the Earth.

FORMATION OF LIMESTONE IN THE BED OF THE ATLANTIC.—The white earthy limestone called Chalk, which is so conspicuous on the south coast of England, offers a convenient illustration. It had often been suspected by Geologists that this remarkable formation, which extends, with some interruptions, from the Atlantic Ocean to the Black Sea, and from the Baltic to the Bay of Biscay,² was of organic origin: for in many instances the broken shells of well known minute animalculæ, could be distinctly observed to form a part of the rock; and even when the organic structure could not be clearly traced, the carbonate of lime composing the Chalk, presented all those appearances which would naturally result from the decomposition of such shells.³ At first this theory was received with some incredulity; and many found it hard to believe that a formation of such extent, and such thickness, could have been the work of agents apparently so insignificant.

But within the last few years the opinion has received a very striking and unexpected confirmation. When the great project of connecting Europe and America by a telegraph cable was first set on foot, it became necessary to ascertain the exact nature of the ocean bed on which the cable was to lie. For this purpose an expedition was fitted out under the joint direction of our Go-

¹ Jukes, *Manual of Geology*, p. 127. ² Lyell, *Elements of Geology*, p. 316.

³ *Id.*, *ib.*

vernment and the Government of the United States, and a careful series of soundings was taken between the western coast of Ireland and Newfoundland. The result of these operations has been to show beyond a doubt that a vast stratum of limestone, almost exactly resembling the Chalk Formation of Europe, and covering an area scarcely less extensive, is being laid down at the present day on the floor of the Atlantic Ocean.

"Between the fifteenth and forty-fifth degrees of west longitude", says Captain Dayman,¹ "lies the deepest part of the ocean between Ireland and Newfoundland, varying from about fifteen hundred to about twenty-four hundred fathoms, the bottom of which is almost wholly composed of the same kind of soft mealy substance, which, for want of a better name, I have called ooze. This substance is remarkably sticky, having been found to adhere to the sounding rod and line through its passage from the bottom to the surface, in some instances from a depth of more than two thousand fathoms".

Now the space here indicated is equal to a distance of thirteen hundred miles; and we are told that over the whole of that space, with only two exceptions, the same description of sediment was every where brought up from the bottom of the ocean. Moreover, from a line of soundings taken to the Azores, of which an account was published by Captain Dayman in 1859, it appears that the same kind of slimy mud was found as far south as lat 45°;² and it is therefore not improbable that the deposit is six hundred miles in breadth.

Of what then is this very extensive deposit composed? for, no doubt, it is a new stratum of rock in actual course of formation. The ooze, when taken from the bottom of the Atlantic, was submitted for examination to Professor Huxley, who gives us the following description: "A singular uniformity of character pervades these soundings. As they lie undisturbed they form an excessively fine light brown muddy sediment at the bottom of the bottles in which they are preserved; but in this mud a certain slight grittiness can be detected, arising from the intermixture of minute hard particles hardly ever exceeding one-fiftieth of an inch in diameter. . . . When a little of this mud is taken out and thoroughly dried, it becomes white or reddish white, and (though less white) *closely resembles very fine chalk*; and fully nine-tenths, as I imagine, by weight of this deposit consists of *minute animal organisms* called Foraminifera, provided with thick skeletons composed of carbonate of lime".³

That the same process is going on in other parts of the ocean

¹ *Deep Sea Soundings*, published by Potter, 31 Poultry, 1858.

² See Jukes, *Manual of Geology*, p. 130.

³ See Jukes, *Manual of Geology*, p. 129.

appears from the observations made by Sir Leopold Mac Clintock, during the cruise of the *Bulldog* in 1860. He discovered that a calcareous mud, having the consistency of putty, and composed entirely of minute marine shells, is spread out over extensive areas between the Faroe islands and Iceland, and also between Iceland and Greenland.¹ This example, too, affords very palpable evidence that the limestone rock is, even now, literally growing up before our eyes. For on the surface of the ooze, as it was taken up from the bed of the ocean, the animalculæ were found still living, and engaged in secreting from the waters the carbonate of lime of which their tiny shells are composed; while immediately below the surface "were countless calcareous grains, the relics of bygone generations".

We may, therefore, set it down as certain, first, that the formation of chalk rock is going on very extensively at the present day; and secondly, that the agency employed in its production is no other than the vital action of minute animalculæ. This is no longer merely an ingenious hypothesis or a plausible theory; it is simply a matter of fact, ascertained by direct observation. And if so, may we not suppose that the white chalk which we find spread out over a great part of the continent of Europe was produced in a former age by the same natural causes? There is one significant circumstance from which the reader may learn how close is the resemblance between the two formations. In Professor Huxley's analysis of the ooze taken from the Atlantic, he found that one particular species of foraminiferous shell prevailed above all the rest. It is called by the high sounding title of *Globigerina bulloides*.² Now it appears that this very species of shell in a fossil state constitutes a large portion of the Chalk formation of Europe.³ If, therefore, it is just and philosophical, in studying the works of Nature, to ascribe like effects to like causes, we are forced to conclude that the white chalk rock with which we are so familiar, came into existence, in some far distant age, by just such a process as that which is now at work on the bed of the Atlantic Ocean.

CORAL REEFS.—Our next example will take us from the waters of the Atlantic to those of the Pacific and of the Indian Oceans. Though every one has heard of Coral Reefs and Coral Islands, yet, we fancy, many persons have but a vague and indefinite idea about them. We shall, therefore, in the first place, give some account of the general appearance, the extent, and the geographical distribution of this very interesting

¹ Lyell, *Elements of Geology*, p. 318.

² Lyell, *Elements of Geology*, p. 318; and Jukes, *Manual of Geology*, p. 129.

³ Lyell, *Elements of Geology*, p. 318.

formation: and, afterwards, we shall endeavour to set forth briefly the facts which seem to prove, clearly enough, that it has come into existence chiefly through the organic powers of living animalculæ.

The peculiar species of limestone rock which is known by the name of Coral Reef is familiar to the navigator of tropical seas under a great variety of forms, and in many different stages of development. Sometimes it occurs as a chain of hidden rocks not rising quite to the level of the sea; sometimes it appears just above the waters, but is washed over by each returning tide; sometimes it is lifted up beyond the reach of the waves, and clothed with luxuriant vegetation, and inhabited by various species of animals, nay even by man himself.¹ Again there is great diversity of outline among these rocks, whether they are sunk beneath the surface of the waters, or lifted above them. But all may be reduced to four classes, of which we propose to give a short description.

First is the *Atoll*, or lagoon island. It is a circular strip of limestone rock enclosing a shallow lagoon within, and surrounded by a deep and often unfathomable ocean without.² The scene presented by some of these circular reefs is described by travellers as equally striking for its singularity and its beauty. "A strip of land a few hundred yards wide is covered by lofty cocoa-nut trees, above which is the blue vault of heaven. This band of verdure is bounded by a beach of glittering white sand, the outer margin of which is encircled with a ring of snow-white breakers, beyond which are the dark heaving waters of the ocean. The inner beach encloses the still clear water of the lagoon, resting in its greater part on white sand, and, when illuminated by a vertical sun, of a most vivid green".³

These lagoon islands are often found in groups stretching, with little interruption, for many hundred miles across the ocean. Let us take, for example, the Maldives, which lie a little distance to the south-west of Hindostan. They form a continuous chain, running due north and south, 470 miles in length and 50 miles in breadth. Each successive link in this chain does not consist, as might be supposed, of a single circular reef, but it is rather a ring of small coral islets, sometimes more than a hundred in number, each of which is itself a perfect Atoll or lagoon island such as we have just described. Of these miniature islets many are

¹ Mantell, *Wonders of Geology*, 638.

² Lyell, *Principles of Geology*, p. 750. Seventh Edition: London, Murray, 1847. Hitherto we have quoted from the tenth edition of this popular book, published in the current year. But as the second volume of that edition has not yet appeared, we shall be obliged on some points to refer to the seventh edition, which is the one that chances to be in our hands at the present moment.

³ Lyell, *Principles of Geology*, p. 751.

from three to five miles in diameter; while the larger rings of which they form a part are from thirty to fifty.¹ The Laccadive islands, a little more to the north, exhibit a similar arrangement, and indeed would seem to be a continuation of the same group. In the Pacific are found some chains of coral islands yet more extensive; as for instance the Dangerous Archipelago, which is upwards of 1100 miles in length, and from 300 to 400 in breadth; but the islands within these spaces are thinly scattered, and insignificant in size.²

Sometimes the annular strip of coral rock encloses within itself a lofty island, which rises up from the centre of the lagoon. In this case it is called an *Encircling Reef*; the lagoon being simply a broad channel surrounding the island in the centre, and encompassed itself by the coral rock. An example occurs in the island of Vanikoro, celebrated for the shipwreck of *La Peyrouse*, where the encircling Reef runs at a distance of two or three miles from the shore, the channel between it and the land having a general depth of between two and three hundred feet. The well-known mountainous island of Tahiti in the South Pacific Ocean is also encompassed by an *Encircling Reef* from which it is separated by a broad belt of tranquil water.³

A third class of Coral Reefs consists of those which run parallel to the shores of continents or great islands, from which they are cut off by a broad channel, to which the sea has free access through certain open passages in the rock. They are called *Barrier Reefs*; and differ from the former only in this, that they do not surround the land, but run parallel to it, at a distance of some miles. The Great Barrier Reef of Australia offers a noble example. It has been described as a huge, massive, submarine wall or terrace, fronting the north-eastern coast of that continent, varying from ten to ninety miles in breadth, and extending, with some trifling interruptions, to a length of 1250 miles.⁴ Another reef of the same kind, 400 miles in length, faces the western coast of the long narrow island of New Caledonia.

When a chain of Coral rocks approaches close to the shore, so as to leave no intervening channel of deep water, they are called *Fringing Reefs*; and these constitute the fourth and last class of the Coral formation. They prevail everywhere in tropical regions, and appear as banks of coral encrusting the rocky shores of islands and continents.

As regards the geographical distribution of Coral Reefs, the first circumstance that claims our notice, is that they are exclusively confined to the warmer regions of the globe. They exist in great profusion within the tropics, and are rarely to be found

¹ Lyell, *Principles of Geology*, p. 753. ² Id., ib., p. 747. ³ Id., ib., p. 755.

⁴ Jukes, *Manual of Geology*, pp. 130-1.

beyond the thirtieth parallels of latitude on each side of the Equator. The only remarkable exception is in the case of the Bermuda islands in 32° north latitude; but here, it is to be observed, the ocean is warmed by the waters of the Gulf Stream. Another singular fact is the almost total absence of Coral Reefs from the Atlantic Ocean. In fact, the Bermudas, we believe, constitute here again the only exception. The Pacific, on the contrary, is wonderfully productive of coral; also the Indian Ocean, the Persian and Arabian Gulfs, and the Red Sea.

It may gratify, perhaps, the curiosity of some readers, if we add a word on the Red Coral which is now so favourite an ornament in the fashionable world. Though it never attains to the magnitude of those reefs and islands we have been describing, it partakes nevertheless of the same peculiar structure; and no doubt is entertained that it derives its existence from animal life, in the manner we shall presently explain. It is produced chiefly in the Mediterranean, in the Red Sea, and in the Persian Gulf; and is brought up from great depths by means of a grappling apparatus attached to boats. The largest pieces have a shrub-like branching form, and are supposed to grow to the height of a foot in about eight years.¹

So much for the existence of the Coral Formation. Next comes the question of its origin, with which, of course, we are chiefly concerned. It is now the received belief of all distinguished Naturalists, that these huge and far-extended masses of limestone rock are exclusively the work of marine animalculæ, and chiefly of those tiny little creatures known by the name of *Polyps* or *Zoophytes*. The Zoophyte, they tell us, is a mason who himself produces the stones that he employs in his building. He knows nothing of mortar or of cement, and yet his walls are unshaken by the breakers of the ocean, which rocks of quartz and granite are unable to withstand.² "He has neither plane, nor chisel, nor trowel; there is no sound of hammer in his city. He erects mighty and enduring edifices, yet has no mechanical power by which to raise his rocks to their summits. He can answer thee nothing—no tongue, no eyes, no hands, no brains, has he—yet from the caves of old ocean has he raised that which fills you with admiration".³ Surely if all this be true, these countless myriads of animalculæ call aloud to us from the depths of the ocean in language that cannot be mistaken: "Know ye that the Lord He is God; it is He that hath made us, and not we ourselves".⁴

¹ See Chambers's *Encyclopaedia of Universal Knowledge*, Article, *Coral*.

² Lyell, *Principles of Geology*, pp. 750, 751.

³ *Sacred Philosophy of the Seasons*, by the Rev. Henry Duncan, D.D.; Summer, p. 168.

⁴ *Ps.*, xcix. 3.

The Zoophyte belongs to the simplest form of the animal creation. Its body consists merely of a pouch or stomach, with tentacles arranged round the margin, which it can extend at pleasure to supply itself with food.¹ In many species the individuals grow together on a common stem, from which new members are constantly shooting forth like buds from the branches of a tree.² Hence the origin of the name Zoophyte, which literally means a plant-like animal. The common stem on which they grow is pure carbonate of lime, which they secrete by the powers of organic action from the waters of the sea. It forms, therefore, a kind of internal skeleton or framework, to which the soft, gelatinous parts of the Zoophyte adhere, pretty much as, in the case of other animals, the flesh adheres to the bones. Thus we have, as it were, a vast community of living creatures, growing together upon one common stony framework, which they themselves build by the very fact of living.

As new generations are ever budding forth, more carbonate of lime is day by day abstracted from the waters of the ocean, and the skeleton limestone rock grows upwards like a tree, and spreads out its arms on every side. Meanwhile former generations have ceased to live, and the soft animal substance has been dissolved and washed away, leaving the limestone framework behind. Now this limestone framework is nothing else than the Coral Reef itself; and all the phenomena we have just been describing, are found to be exhibited by every Coral Reef that has yet been examined. On the surface of the reef are seen the living Zoophytes, clinging to the calcareous skeleton which is ever growing larger through the unconscious action of their vital functions; and beneath is the same stony skeleton, already divested of its fleshy integument, and beginning to assume the appearance of compact and massive rock. We can behold, therefore, the mason at work on the upper story of his building, and the structure already finished below: and so we have little less than ocular demonstration that the Coral Reef is the work of the Zoophyte.

The reader, perhaps, will not be unwilling to pause for a moment in this dry philosophical inquiry, and contemplate the facts we have been describing, as they are presented to us by a distinguished writer in the more attractive garb of poetry:—

“I saw the living pile ascend,
The mausoleum of its architects,
Still dying upwards as their labours closed.
Slime the materials, but the slime was turned
To adamant by their petrific touch.
Frail were their frames, ephemeral their lives,
Their masonry imperishable. All

¹ Jukes, *Manual of Geology*, p. 130

² Mantell, *Wonders of Geology*, pp. 618, 619.

Life's needful functions, food, exertion, rest,
 By nice economy of Providence,
 Were overruled to carry on the process,
 Which out of water brought forth solid rock.
 Atom by atom, thus the mountain grew
 A Coral-island stretching east and west;
 Steep were the flanks with precipices sharp,
 Descending to their base in ocean gloom.
 Chasms few, and narrow, and irregular,
 Formed harbours, safe at once and perilous;
 Safe for defence, but perilous to enter. . . .
 Compared with this amazing edifice,
 Raised by the feeblest creatures in existence,
 What are the works of intellectual man,
 His temples, palaces, and sepulchres?
 Dust in the balance, atoms in the gale,
 Compared with these achievements in the deep,
 Were all the monuments of olden time!
 Egypt's gray piles of hieroglyphic grandeur,
 That have survived the language which they speak,
 Preserving its dead emblems to the eye,
 Yet hiding from the mind what these reveal;
 Her Pyramids would be mere pinnacles,
 Her giant statues, wrought from rocks of granite,
 But puny ornaments for such a pile
 As this stupendous mound of catacombs,
 Filled with dry mummies of the builders—worms!"¹

It must not be supposed, however, that in every part of the Coral Reef, the form and outline of the stony skeleton are always preserved. Fragments of the rock are broken off by the force of the waves, and mixed up with the comminuted shells of oysters, mussels, and other crustaceous animals inhabiting the same waters.² In this way a sort of calcareous gravel, sometimes a calcareous paste, is formed, which fills up the interstices, and connects the tree-like coral into a compact rock.

We have yet to explain how the Coral Reefs come, in many cases, to rise above the surface of the ocean, and to form dry land: for it has been found that the reef-building zoophytes require to be continually immersed in salt water, and therefore, by their own efforts, they cannot raise their structure above the ordinary level of the sea. This question was for a long time involved in obscurity; but it is now cleared up by the actual observations of naturalists in modern times. The following description, which is given to us by Chamisso, the companion of Kotzebue on his voyages, will convey a good idea of the process by which a sunken reef is often converted into a smiling, fruitful island: "When the reef is of such a height that it remains almost dry at low water, the corals leave off building. Above this line a continuous mass of solid stone is seen composed of the shells of mollusks and echini, with their broken-off prickles and fragments

¹ From *The Pelican Island*, by James Montgomery.

² Lyell, *Principles of Geology*, p. 750; Jukes, *Manual of Geology*, pp. 132-33.

of coral, united by calcareous sand, produced by the pulverization of shells. The heat of the sun often penetrates the mass of stone when it is dry, so that it splits in many places, and the force of the waves is thereby enabled to separate and lift blocks of coral, frequently six feet long and three or four in thickness, and throw them upon the reef, by which means the ridge becomes at length so high that it is covered only during some seasons of the year by the spring tides. After this the calcareous sand lies undisturbed, and offers to the seeds of trees and plants cast upon it by the waves, a soil upon which they rapidly grow, to overshadow its dazzling white surface. Entire trunks of trees, which are carried by the rivers from other countries and islands, find here at length a resting place after their long wanderings: with these come some small animals, such as insects and lizards, as the first inhabitants. Even before the trees form a wood, the sea-birds nestle here; stray land-birds take refuge in the bushes; and, at a much later period, when the work has been long since completed, man appears and builds his hut on the fruitful soil".¹

Another and a more serious difficulty is founded on the habits of the zoophytes themselves. From the observations of Kotzebue and Darwin it appears that those species which are most effective in the construction of Reefs cannot flourish at a greater depth than twenty or thirty fathoms; whereas the coral rocks rise up in many cases from the bottom of an unfathomable ocean. How, then, it may be asked, have the foundations of these wonderful structures been laid? This is a question that opens a wide field for philosophical speculation; and we freely admit that no theory of Coral Reefs can be regarded as complete and satisfactory, which does not furnish a reasonable answer. But so far as the purpose of our argument is concerned, it is quite sufficient if a stratum of solid limestone twenty fathoms thick has been formed mainly through the agency of these minute animalculae. And this conclusion, so abundantly demonstrated by facts, is left quite untouched by the difficulty to which we now refer.

It will be interesting, however, to notice in passing, the explanation of this phenomenon first suggested by Mr. Darwin, and now very generally accepted. He maintains that the whole Coral Reef—foundations and superstructure alike—is, in most cases, the result entirely of organic agency. According to him, the reef-building Zoophytes always begin their labours in water that is comparatively shallow. But as they are building upwards, it often happens that the bed of the sea is sinking downwards in pretty nearly the same proportion; and thus the reef is ever increasing in height from its original base, and yet the living mass of Zoophytes on its upper surface remains in about the same depth of water as when the building first began.

¹ *Kotzebue's Voyages*, 1815-18, vol. iii. pp. 331-32.

This theory is supported by a vast amount of curious and ingenious reasoning. In the first place, there is nothing more remarkable in the physical conformation of the Globe, than the immense predominance of water over land throughout those extensive tracts of ocean where Coral Reefs abound. Now this is just what we should naturally expect if the hypothesis of Mr. Darwin were admitted: for wherever the Crust of the Earth has been subsiding for many ages on a large scale, the domain of the sea must of necessity have been considerably enlarged, and that of the land contracted in proportion. Again, this hypothesis will be found to harmonize most perfectly with all the phenomena of Fringing Reefs, Barrier Reefs, Encircling Reefs, and Lagoon Islands. The Fringing Reef represents as it were the first stage of progress. The building operations have just commenced near the shore of some island or continent, and but little space intervenes between the land and the incrusting wall of coral. Then, as the Crust of the Earth gradually subsides, the water encroaches on the land, and forms a channel between it and the reef. Meanwhile the Zoophytes are at work, and the coral rock is growing upwards as the foundation on which it rests is sinking downwards: each year it is higher from the bed of the sea, and yet no nearer to the surface of the waters. And when at length the channel, which is ever growing wider and wider, has reached a certain limit, the Fringing Reef becomes a Barrier Reef, or if it encompasses an island, an Encircling Reef. Lastly the Encircling Reef will finally become a Lagoon Island, when the highest peaks of the land it encloses have slowly disappeared beneath the surface of the waters. In confirmation of this line of reasoning Mr. Darwin has pointed out numerous examples, to demonstrate that there is a gradual transition from the low bank of coral incrusting a rocky shore, to the Encircling Reef that compasses round a lofty island like Tahiti, with a broad channel between, to cases like that of Gambier's Group, "where a few peaks only of land rise out of a lagoon, and, lastly, to the perfect Atoll, having a lagoon several hundred feet deep, surrounded by a reef rising steeply from an unfathomed ocean".¹

We do not mean to dwell upon this ingenious speculation, which would carry us too far from the object at which we are aiming. It seems to us, however, that the arguments in its favour are at least deserving of careful consideration; and we may add that they receive new strength from the facts we shall have occasion hereafter to bring forward, when we come to speak of the disturbances which, at many different times and in many different localities, have taken place in the Crust of the Earth within the historic period.

¹ Lyell, *Principles of Geology*, p. 757.

The formation and structure of existing Coral Reefs being once fairly established, Geologists have little difficulty in ascribing to a similar origin many of the limestone strata that are found in the Crust of the Earth. For though the internal texture has been considerably modified in the long course of ages, by chemical and other influences, nevertheless the stony skeletons of the reef-building Zoophytes can be distinctly recognized in great abundance.¹ In fact there are beds of Limestone in the Oolite formation, as it is called, which plainly present to the eye all the appearances of Coral Reefs lifted up from the bed of the ocean.² Even in many of our finest marbles the coral skeletons may be traced distinctly enough, and contribute not a little to that variegated colour which is so much admired.³ Nay it is recorded by Mr. Parkinson that he discovered in a piece of solid marble, the *animal membrane itself* by which the lime was originally abstracted from the sea. It appears that dilute muriatic acid has the property of dissolving carbonate of lime, without affecting the animal tissue with which it may be associated. He accordingly immersed the marble in a solution of this kind, and he tells us that, as the calcareous earth dissolved, he was delighted to observe that the membranaceous tissue began distinctly to appear in the form of light, elastic membranes.⁴

PEAT AND COAL.—As animals by organic action extract lime from the waters of the ocean they inhabit, which being converted in the first instance into minute shells, or stony skeletons, afterwards passes into a compact and solid rock, so in like manner do plants and trees extract carbon from the atmosphere in which they vegetate, and convert it into coal. No reasonable doubt can now be entertained, that coal derives its existence, almost

¹ "In its most calcareous form the Mountain Limestone is destitute of land-plants, and is loaded with marine remains—the greater part, indeed, of the rock being made up bodily of corals and crinoids".—Lyell, *Elements of Geology*, p. 511.

"The Mountain Limestone of the Carboniferous system . . . abounds in the cellular and lamelliferous zoophytes: and many of the deposits of the Devonian and Silurian system teem with anthozoan corals of peculiar forms".—Mantell, *Wonders of Geology*, p. 649.

² The Oolite, as we have previously remarked, *abounds in corals*, and contains beds of limestone which are merely coral reefs that have undergone no change but that of elevation from the bottom of the deep, and the consolidation of their materials. The Coral-rag of Wilts presents in fact all the characters of modern reefs: the polypifera belong chiefly to the *Astræidæ*, the genera of which family principally contribute to the formations now going on in the Pacific. Shells, echinoderms, teeth, and bones of fishes, and other marine exuviae, occupy the interstices between the corals, and the whole is consolidated by sand and gravel, held together in some instances by calcareous, in others by siliceous infiltrations. . . . Those who have visited districts where the Coral-rag forms the immediate subsoil, and is exposed to view in the quarries or in natural sections, must have been struck with the resemblance of these rocks to modern coral banks".—Id., ib., p. 648.

³ Id., ib., pp. 652, 653.

⁴ *Organic Remains of a Former World*, vol. ii. p. 16.

entirely, from the woody tissue of sunken swamps and forests. Though the nature of the process by which this transformation takes place, is yet but imperfectly understood, and is, indeed, at the present moment a subject of much discussion and controversy, nevertheless the *fact* that the change *has* taken place is fully accepted by all as an established truth, and is supported by an accumulation of evidence which it is not easy to resist.

The first circumstance to which we shall call attention, is the wonderful profusion of vegetable life that is always associated with coal. Every one who has descended at any time into a coal mine, or who has examined the specimens usually exhibited in a well furnished museum, must have been struck by the countless forms of trees and plants, which still remain vividly impressed upon this black and unsightly mineral. Dr. Buckland has described this phenomenon with much vigour and beauty in his celebrated *Bridgewater Treatise*: "The finest example I have ever witnessed is that of the coal mines of Bohemia just mentioned. The most elaborate imitations of living foliage upon the painted ceilings of Italian palaces, bear no comparison with the beauteous profusion of extinct vegetable forms with which the galleries of these instructive coal mines are overhung. The roof is covered as with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, flung in wild irregular profusion over every portion of its surface. The effect is heightened by the contrast of the coal-black colour of these vegetables with the light ground-work of the rock to which they are attached. The spectator feels himself transported, as if by enchantment, into the forests of another world; he beholds trees of forms and characters now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigour of their primeval life; their scaly stems and bending branches, with their delicate apparatus of foliage, are all spread forth before him, little impaired by the lapse of countless ages, and bearing faithful records of extinct systems of vegetation, which began and terminated in times of which these relics are the infallible historians".

The next important fact that points to the vegetable origin of Coal is, that wood and Coal are both composed of the same ultimate elements—carbon, hydrogen, and oxygen. This analogy is the more remarkable when we are told that no other rock except Coal "exhibits anything approaching to this composition".¹ It is true that the elements just enumerated do not exist in the same proportions in wood and in Coal. But this difference, when rightly understood, rather tends to confirm our theory that the one is derived from the other. There is more carbon in Coal than in wood; while there is less oxygen and less hydrogen. To ex-

¹ Jukes, *Manual of Geology*, p. 139.

plain how this may have come to pass during the process of transition, we must call the chemist to our aid. It appears from the researches of Liebig and other eminent chemists, that, when vegetable matter is buried in the earth, exposed to moisture, and partially or entirely excluded from the air, the process of decomposition sets in, during which carbonic acid gas and carburetted hydrogen gas are slowly evolved.¹ At the same time a portion of the oxygen when set free would naturally enter into a new combination with a portion of the hydrogen, and form water. The result of these several changes would necessarily be, that the accumulation of vegetable matter buried in the earth would part in course of time with no small share of its carbon, its hydrogen, and its oxygen, but not with all in the same proportions: for the new combinations would use up more of the oxygen than of the hydrogen, and more of the hydrogen than of the carbon.² In other words, if the process should have gone on for a sufficient lapse of ages, these elements would no longer exist together in the proportions which are necessary to constitute wood, but would rather exist in the proportions which are found to constitute coal.³

This explanation is confirmed by a fact with which our readers are no doubt familiar. According to the explanation, carbonic acid and carburetted hydrogen are evolved during the process by which coal is produced from wood. We should therefore expect to find these gases closely associated with Coal. If they are *not* so associated, their absence is a serious objection against our theory; but if they *are* so associated, their presence is a strong evidence in its favour. Now on this point, as every one knows, practical miners bear testimony that the fact is exactly what our theory would lead us to expect; that reservoirs of carbonic acid and of carburetted hydrogen "are often found to be pent up in the crevices and cavities of coal beds, and are the cause, when tapped, of many of the accidents which take place". They even assure us that "some beds of coal are so saturated with gas that, when cut into, it may be heard oozing from every pore of the rock, and the coal is called *singing coal* by the colliers".⁴

To sum up, then, what we have said on this point: it appears, first, that the same constituent elements are found in wood and

¹ See Lyell, *Elements of Geology*, p. 500.

² Carbonic acid gas contains two equivalents of oxygen to one of carbon, the chemical expression for the compound being CO_2 ; carburetted hydrogen, which is the gas we employ in illuminating our streets and houses, contains four equivalents of hydrogen to two of carbon, and is chemically expressed by the symbols C_2H_4 ; water is composed of one equivalent of oxygen, and one of hydrogen, the symbolic form being HO .

³ See Jukes, *Manual of Geology*, pp. 138-141. Lyell, *Elements of Geology*, p. 500.

⁴ Jukes, *Manual of Geology*, p. 140.

Coal; secondly, though they do not exist in the same proportions in the two substances, the difference is fully accounted for by the changes which we should naturally expect to take place when large accumulations of vegetable matter are buried in the earth; thirdly, in the hypothesis of these changes, carbonic acid and carburetted hydrogen would certainly be developed; and in point of fact, these gases are found intimately associated with Coal all over the world.

There is another remarkable fact which fits in most admirably with our theory. Coal is found at the present day in the Crust of the Earth, disposed in thin seams or beds, and each bed is almost uniformly found to rest upon a stratum of fine clay sometimes several feet in thickness.¹ Now this is just what our theory would lead us to expect. If coal is produced from plants and trees, these plants and trees must have grown upon some suitable soil; and, therefore, in this hypothesis we should expect, ordinarily speaking at least, to find a bed of clay beneath every bed of Coal. But this is not all. When we examine more closely the stratum on which the Coal reposes, we find the roots and stems of trees mingled with the clay in the greatest profusion.² In the Welsh coal field, in a depth of twelve thousand feet, there are sixty beds of Coal, each lying on a stratum of clay abounding in these remains.³

We now come to an argument of a practical kind which appeals to common sense and common experience. Let us suppose that a person wholly unacquainted with the art of manufacturing paper, were to enter a paper mill when the workmen are away, and the process of manufacture for a time suspended. At first sight he would probably find it difficult to persuade himself, that the piles of clean white paper, which attract his notice at one end of the building, are produced from the heaps of filthy rags which he sees accumulated at the other. But if he be a sagacious observer, he will soon find evidence to convince him that this is really the case. For he will perceive, upon close examination, that the self-same material is exhibited in every intermediate state of progress, from one extreme to the other. First, there is the great chest with its numerous compartments, in which the rags are seen carefully sorted, according to their various degrees of quality and texture. Next comes the fulling mill where they are washed and bleached. Then the revolving cylinder, furnished on the exterior surface with sharp blades or cutters; and the vat in which it moves is filled with the rags, which now assume the form of a thin liquid pulp. Advancing still further he will see this pulp evenly spread out upon a wire-gauze frame, and

¹ Mantell, *Wonders of Geology*, pp. 680-2.

² *Id.*, *ib.*; also p. 760.

³ *Id.*, p. 682.

now at last it is beginning to exhibit some likeness to the form and substance of paper. Further on it is seen pressed and dried; and last of all cut into sheets and laid aside in lofty piles.

Now it seems to us that we are placed in somewhat of the same position, as regards the manufacture of Coal. We cannot observe the process actually going on: for though, in this case, the work is never suspended, the workmen never at rest, yet extending as it does over a space of many centuries, the process is too slow to be sensible; and besides it is conducted in great part beneath the surface of the Earth. Nevertheless we can trace the progress of change through each intermediate stage of the transition, from one extreme to the other,—from the primeval swamps and forests through the numerous varieties of Peat and Lignite, to the richest beds of purest Coal.

First, then, we have the great forest-covered swamps, like those which now occupy the valley and delta of the Mississippi. They are composed in many cases of pure vegetable matter without any intermixture of earthy sediment. A dense growth of reeds, and shrubs, and herbage of every kind, covers the whole surface of the land, mixed up with the decaying leaves and prostrate trunks of forest trees. Sir Charles Lyell mentions a very remarkable fact observed in the swamps of Louisiana. During an unusually hot season, when any part of a swamp is dried up, if the surface be set on fire, a pit is burned into the ground many feet deep, in fact as far down as the fire can descend without meeting water; and it is then found that scarcely any residuum or earthy matter is left.¹

In this case, therefore, we have a compact stratum of vegetable matter formed on the surface of the earth: but it often happens that strata of the same kind are found buried deep in the soil; “the trees, having their roots, trunks, branches, fruits, and even leaves, more or less perfectly preserved. Numerous accumulations of this kind have been discovered on the coast of England, occupying low alluvial plains, that are still subject to periodical inundations. The trees are chiefly of the oak, hazel, fir, birch, yew, willow, and ash; in short, almost every kind that is indigenous to this island occasionally occurs. The trunks and branches are dyed throughout of a deep ebony colour by iron; and the wood is firm and heavy, and occasionally fit for domestic use; in Yorkshire and elsewhere, timber of this kind is sometimes employed in the construction of houses”.² Here, then, is the first stage of the conversion of wood into Coal,—a stratum more or less compacted together of vegetable matter, sometimes spread out over the surface of the earth, sometimes buried beneath an accumulation of subsequent deposits.

¹ *Elements of Geology*, p. 488.

² *Mantell, Wonders of Geology*, p. 67.

The next stage in the process of transformation may be represented by those Peat Bogs with which we are all so familiar, and which constitute one of the most remarkable physical characteristics of Ireland. In these the vegetable matter is more closely condensed, but the structure of the plants from which the Peat is derived, is still preserved, and may be distinctly recognized by the naked eye. Nay we have still the prostrate trunks of trees lying around on every side as they fell to the ground in their ancient forests. The researches recently pursued upon this subject have brought to light a fact which is very much to our present purpose; for it seems to prove our thesis by direct evidence. "In Limerick in the district of Maine, one of the states of North America, there are Peat Bogs of considerable extent, in which a substance exactly similar to *cannel coal* is found at the depth of three or four feet from the surface amidst the remains of rotten logs of wood and *beaver sticks*: the peat is twenty feet thick, and rests upon white sand. This coal was discovered on digging a ditch to drain a portion of the bog, for the purpose of obtaining peat for manure. The substance is a true bituminous coal, containing more bitumen than is found in any other variety. Polished sections of the compact masses exhibit the peculiar structure of coniferous trees, and prove that the coal was derived from a species allied to the American fir. . . . In the Chatham Islands Dr. Dieffenbach observed a bed of peat in which were layers closely resembling coal, and possessing a lustrous appearance and conchoidal fracture; while in other parts of the same layers the transition to true peat was evident".¹

But though Peat may thus, as it should seem, pass directly into pure Coal, there are many cases in which it first assumes a more imperfect form, known under the name of *Lignite*. This substance is described as of a brownish colour, "soft and mellow in consistence when freshly quarried, but becoming brittle by exposure, the fracture following the direction of the fibre of the wood".² It clearly occupies an intermediate position between Peat and Coal. Like the former, it still exhibits the stems and woody fibre of the plants from which it is derived, very little altered in their structure.³ But then on the other hand it is already beginning to acquire some of the consistency and density of coal; to which also it approaches much more closely in its chemical composition.⁴ It should be remembered, moreover, that Lignite does not designate a substance of a fixed invariable character. On the contrary, under the one general name are com-

¹ Mantell, *Wonders of Geology*, p. 66.

² *Chemical Technology*, Ronalds and Richardson, vol. i. p. 32.

³ Jukes, *Manual of Geology*, p. 150: see also Knight's *English Cyclopaedia*; Natural History Department, vol. ii. p. 10; Article, *Coal*.

⁴ Jukes, *Manual of Geology*, p. 138.

prised an indefinite number of varieties, leading from one extreme to the other by a series of almost insensible gradations; the extreme variety on one side being scarcely distinguishable from Peat, while the extreme variety on the other is practically identical with ordinary Coal. It can hardly be doubted, therefore, that Coal must have the same origin as Lignite, and it is at least equally certain that Lignite has been derived from Peat; and we have already seen what overwhelming evidence may be adduced to show that the origin of Peat is to be sought for in the sunken swamps and forests of a long past age.

Lastly, when we come to examine the texture of Coal itself, we find much to confirm the conclusion at which we have thus arrived. In beds of pure Coal the remains of many species of plants have been detected, and sometimes in such abundance as to constitute visibly the bulk of the Coal.¹ Even large trees are sometimes found standing erect in the Coalfields with their bark actually converted into this mineral. Not less than thirty such trees, some of them four or five feet in diameter, and all encrusted with Coal, were exposed in a colliery near Newcastle within an area of fifty yards square.² "In 1830", we are told, "a slanting trunk was exposed in Cragleith quarry near Edinburgh, the total length of which exceeded sixty feet. Its diameter at the top was about seven inches, and near the base, it measured five feet in its greater, and two feet in its lesser, width. The bark was converted into a thin coating of the purest and finest Coal".³ Again, "in South Staffordshire, a seam of Coal was laid bare in the year 1844, in what is called an open work at Parkfield Colliery, near Wolverhampton. In the space of about a quarter of an acre, the stumps of no less than seventy-three trees with their roots attached, appeared, some of them more than eight feet in circumference. The trunks, broken off close to the root, were lying prostrate in every direction, often crossing each other. One of them measured fifteen, another, thirty feet in length, and others less. They were invariably flattened to the thickness of one or two inches, and converted into Coal. Their roots formed part of a stratum of Coal ten inches thick, which rested on a layer of clay two inches thick, below which was a second forest resting on a two-foot seam of coal. Five feet below this again was a third forest, with large stumps of *Lepidodendra*, *Calamites*, and other trees".⁴

We have now brought to a close a very important line of argument in the Science of Geology. We have pointed out that,

¹ Lyell, *Elements of Geology*, p. 477; see also Mantell, *Petrifactions and their Teachings*, p. 22. London: Bohn, 1851.

² Lyell, *Elements of Geology*, p. 478. ³ Id., ib., 481. ⁴ Id., ib., pp. 480, 481.

in the strata which compose the Crust of the Earth, there are rocks of various kinds, distinguished from one another as well by the nature of the materials which compose them, as by the manner in which these materials are arranged together: and we have shown that rocks presenting the same general appearances, and composed of exactly the same materials, are being produced in the present age upon the Surface of the Earth, through the agency of natural causes. Moreover, we have closely examined, in certain cases, the nature of the process by which the formation of these rocks is accomplished at the present day; and we have seen how difficult it is, when the facts of the case are once clearly before us, to resist the conclusion that the rocks which we now find buried in the Earth, were produced in some former age, by the same causes which are still at work. In our next paper we shall examine how far this conclusion is confirmed by the independent evidence of Fossil Remains.

But before we enter upon a new line of argument, it is fit we should take notice of an objection which has sometimes been urged against the reasoning we have hitherto pursued, and which has done much to create and to keep alive a prejudice unfavourable to the Science of Geology. It is not unfrequently insinuated, and sometimes plainly asserted, that, in ascribing the present structure of the Earth's Crust to the operation of natural causes, Geologists would seem to make no account of God's Omnipotence. A moment's reflection will convince the reader that this charge is utterly unphilosophical. Is it not plain that the more fully we appreciate and acknowledge the wonderful works of Nature, the more deeply must we become impressed with the power and wisdom of Him who is the Author and the Ruler of Nature? To say that secondary causes exist, and to point out the monuments that bear witness to their operation in long passed ages, is not to deny, but rather to affirm, the existence of a Great First Cause, upon whom they all depend for their existence, their preservation, and their guidance.

We are everywhere reminded by abundant evidence, that it has pleased the Great Creator to employ the agency of His creatures in the fashioning and the adorning of this material universe. He does not create at once, as He well might do, the great oak of the forest; but He allows the seed to sink gently into the earth, where it is watered by the dews that fall from Heaven, and fructified by the genial warmth of the sun; and soon it puts forth a tender germ; and the germ in time, imbibing the elements of its support from the air and the earth, becomes a sapling, and the sapling a tree, which spreads its huge branches on every side, and serves for many purposes of ornament and of use. Again, in the case of the honeycomb,—that most curious and

ingenious work, at once the palace and the storehouse of a vast and busy community,—it is not produced in a moment by a simple act of creation. God has not made it Himself, but He has taught the bee to make it. In like manner He has provided for the little birds, not by building their nests, but by infusing into their nature that mysterious instinct which prompts them to build, and guides them in their work.

Geologists, therefore, when they undertake to explain the existence of Stratified Rocks, not by the immediate action of the Creator, but by the intervention of natural causes, are not on that account to be accused of impiety. They do not disparage, but rather magnify His glory, when they expatiate upon the endless variety of agents which, according to their theory, He has employed in the structure of the material world. The mason who could not only build a house, but who could, moreover, construct a machine capable of building houses, would be justly regarded as a prodigy of mechanical skill and inventive genius. In like manner, if the honeycomb, as a work of contrivance and design, excites the wonder and admiration of the philosopher, what must we think of the contrivance and design exhibited by Him who has made not the honeycomb only, but the bee that builds the honeycomb? And so, too, we get novel and unexpected views of God's Omnipotence, when through the science of Geology, we come to understand the vast and harmonious series of secondary causes by which He has brought the Crust of the Earth into its present form and shape. The impress of His hand is stamped upon His works; and all that is wonderful and attractive in Nature is but the token of His power and the shadow of His beauty. And so our national poet has sung:

“Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine”.

THE LITANY OF AENGUS CEÍLE DÉ.

(Continued from page 396.)

hóí coicait manach fò mam Moðoe Noenòiomma, hóf omner inuoco, pl.

Coica fepi de bpietnaib la mac Moinain, il Laino Lépi, hóf omner inuoco, pl.

Coicfepi ailiépi i Su diu Chail, hóf omner inuoco, pl.

Tpi coicait ailiépi i n-Éaii mac Maço, hóf omner inuoco, pl.

Tpi coicait deicpui la Manchan maóirépi, hóf omner inuoco, pl.

Da fepi dec lotar la Ailbe docuim n-eca, hóf omner inuoco, pl.

Tpi h-ua Choppa, cona moí faerriui, hóf omner inuoco, pl.

Da fepi dec la Momioc, mac h-ua Loega, daí muíi, hóf omner inuoco, pl.

Ino da maccan dec i n-Daiiu Raebnet, hóf omner inuoco, pl.

Ino cuic fpi dec lotar la Ciapan Saighie, hóf omner inuoco, pl.

In luét do decharo la Patraic i Sleib h-Aimoin, hóf omner inuoco, pl.

Cetpari fpi coicait lotar hi martrai la Donnán Ega, hóf omner inuoco, pl.

Sect noem eppcoip Oiomma Aicáille, hóf omner inuoco, pl.

Sect n-epcoip Cilli Deicadain, hóf omner inuoco, pl.

Sect n-epcoip Tulée na n-epcop, hóf omner inuoco, pl.

Sect n-epcoip Domnaig Eocáille, hóf omner inuoco, pl.

Sect n-epcoip Tulée Olcáin, hóf omner inuoco, pl.

Sect n-epcoip ino Ait Patraig, hóf omner inuoco, pl.

Sect n-epcoip Cille Gillaín, hóf omner inuoco, pl.

Sect n-epcoip Milcon Fiaic, hóf omner inuoco, pl.

Sect n-epcoip Maige bolg, hóf omner inuoco, pl.

Sect n-epcoip Maigi bpecmaigi, hóf omner inuoco, pl.

Sect n-epcoip Oiomma Duin, hóf omner inuoco, pl.

Sect n-epcoip Oiomma Arbelaig, hóf omner inuoco, pl.

¹⁰ This word, being totally defaced in the St. Isid. MS., we have supplied from an extract from a life of St. Patrick in the *Leabhar Breac*, fol. B, b. (Hy-Fiachrach, p. 413) *tar rin no fuic in t-angeal e i n-Arboic letha, cur in caépaig oianao ainim Capua, Sleib Armoin, rupeí ripam mapir Teyrreni*: "Afterwards an angel conducted him to Armoric Letha, to the city named Capua, at the mountain of Armoin, super ripam Maris Tyrreni". B. reads *ipleib n-Airpchin*, which is unintelligible.

¹¹ This paragraph is supplied from B. In the S. Isid., MS. it was lost beyond

(Continued from page 397.)

Four hundred and fifty monks under the direction of Mochoe of Nendrum, I invoke, etc.

Fifty men from Britain, with Monan in Lann Leire, I invoke, etc.

Five pilgrims in Sidiu Chail, I invoke, etc.

Thrice fifty pilgrims in Cair Mac Mago, I invoke, etc.

Thrice fifty disciples, with Manchan the Master, I invoke, etc.

Twelve men who encountered death with Ailbe, I invoke, etc.

Three descendants of Corra, with their seven companions, I invoke, etc.

Twelve men who went beyond the sea with Rioc, son of Ui Loega, I invoke, etc.

The twelve youths in Dairiu Raebhnet, I invoke, etc.

The fifteen men who went with Ciaran of Saighir, I invoke, etc.

The persons who went with Patrick to Mount Armoir,¹⁰ I invoke, etc.

The fifty-four who suffered martyrdom with Donnan of Eg,¹¹ I invoke, etc.

The seven holy bishops of Drom Archaille, I invoke, etc.

The seven bishops of Cill Dercadain, I invoke, etc.

The seven bishops of Tulach na n-Epscop, I invoke, etc.

The seven bishops of Domhnach Eochailli, I invoke, etc.

The seven bishops of Tulach Olcain, I invoke, etc.

The seven bishops in Ard-Patrick, I invoke, etc.

The seven bishops of Cill Gillian, I invoke, etc.

The seven bishops of Milcon Fiaich, I invoke, etc.

The seven bishops of Magh Bolg, I invoke, etc.

The seven bishops of Mach Brechmaigi, I invoke, etc.

The seven bishops of Drom Duin, I invoke, etc.

The seven bishops of Drom Arbelaig, I invoke, etc.

all hope of deciphering even in Ward's time, which is the more to be regretted, as, in another part of the MS. the number of Donnan's companions is given as fifty-two (in the Martyrology of Tallaght); and again in the same MS. we have the names of fifty of them. This last extract was communicated by Sirinus, who was also the editor of Fleming's *Collectanea Sacra* (Lovanii, 1667), to the Bollandist Henschenius, who inserted it in the second volume for April of the *Acta Sanctorum* (p. 487). Adamnan (Ed. Reeves), p. 306.

- Seēt n-ep̄rcoip Ratha Cunge, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip i n-Dairib, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip i n-Imlechaib, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip i Tamnočaib, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Salmaiz̄i, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Iaplainm, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Callmaiz̄i, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Lethain, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Lin̄i, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Moꝛcuti, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Maiz̄i Luaoat, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Abano Life, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Maiz̄i Coba, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Damairm, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Maiz̄i Fīno, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Cuīlae, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Alait̄h, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Tūamae, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Phile, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Oꝛiomma Lečino, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Oꝛiomma Armenaiz̄, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Ratha na n-Eꝛꝛcoip, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ moꝛi Echraio, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Cluanna Domaīl im Aeoān, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Cluanna Eit̄ne, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Cluanna Banb, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Cluanna Airt̄h̄i, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Rigdaio, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Fain̄e, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Arcaio, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Foct̄h̄ibe, hoꝝ omner inuoco, ꝛl.
 Seēt n-ep̄rcoip Domnaic̄ Tamnaiz̄i buaroche, hoꝝ omner inuoco, ꝛl.

- The seven bishops of Rath Cunge,¹² I invoke, etc.
The seven bishops in Dairi, I invoke, etc.
The seven bishops in Imlech, I invoke, etc.
The seven bishops in Tamnach, I invoke, etc.
The seven bishops of Domhnach Cailmaigi, I invoke, etc.
The seven bishops of Domhnach Iarlainm, I invoke, etc.
The seven bishops of Domhnach Calliraigi, I invoke, etc.
The seven bishops of Domhnach Lethain, I invoke, etc.
The seven bishops of Domhnach Lini, I invoke, etc.
The seven bishops of Domhnach Marchuti, I invoke, etc.
The seven bishops of Domhnach mor Magh Luadat, I invoke, etc.
The seven bishops of Domhnach mor Abhain Life, I invoke, etc.
The seven bishops of Domhnach mor Magh Coba, I invoke, etc.
The seven bishops of Domhnach mor Damairm, I invoke, etc.
The seven bishops of Domhnach mor Magh Finn, I invoke, etc.
The seven bishops of Domhnach mor Cuilar, I invoke, etc.
The seven bishops of Domhnach mor Alaith, I invoke, etc.
The seven bishops of Domhnach mor Tuamae, I invoke, etc.
The seven bishops of Domhnach mor Philar, I invoke, etc.
The seven bishops of Drom Lethinn, I invoke, etc.
The seven bishops of Drom Armenaigh,¹³ I invoke, etc.
The seven bishops of Rath na n-Epscop, I invoke, etc.
The seven bishops of Domhnach mor Echraid, I invoke, etc.
The seven bishops of Cluan Domail im Aedan, I invoke, etc.
The seven bishops of Cluan Eithne, I invoke, etc.
The seven bishops of Cluan Bainbh, I invoke, etc.
The seven bishops of Cluan Airthir, I invoke, etc.
The seven bishops of Righdann, I invoke, etc.
The seven bishops of Domhnach Fairne, I invoke, etc.
The seven bishops of Domhnach Ascaid, I invoke, etc.
The seven bishops of Domhnach Fothirbe, I invoke, etc.
The seven bishops of Domhnach Tamhnaigi Buaidche, I invoke, etc.

¹² This and the twelve invocations which follow are placed in B after *Secc n-episcop tigi lonain*: "The seven bishops of Teach Lonain", etc.

Seēt n-ep̄rcoip Tamnaig Fiācpach, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Coime, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cilli F̄róic̄, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄romma Alāo, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Tuama Fobair̄, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cilli Tine, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄ir̄p̄t na n-Ep̄rcop, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄ir̄p̄t Baꝝu, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Maizi Itha, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Duin Gāimin, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Fothair̄be Mōie, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ Cule, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip i n-Echāiꝑūo, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip H̄ioꝝoꝝcāo, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Coilbōa, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄romma Sālain̄o, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cille D̄iācti, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ Maize F̄emin, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄romma Āiꝑ̄th̄iꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄romma Liaꝝ, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cluanna Cāe, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cluanna F̄in̄ochail̄, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip D̄romma Cāiti, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cille Cuil̄in̄o, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cille Bēlōc̄a, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cille Com̄ōeꝝa, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip na H̄u, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Cule Caꝝech, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ mōiꝑ Āine, hoꝝ om̄neꝝ inuoco, ꝑl.

Sec n-ep̄rcoip Dom̄naic̄ mōiꝑ Maizi F̄ane, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ mōiꝑ Āiꝑ̄gaꝝūi, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ mōiꝑ D̄rōc̄iꝑ D̄rēm̄na, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ mōiꝑ Sān̄c̄lōiꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ mōiꝑ Āiꝑ̄i, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip Dom̄naic̄ D̄romma Cēt̄iꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.

Seēt n-ep̄rcoip iꝑ Rāic̄ Scōt̄gān, hoꝝ om̄neꝝ inuoco, ꝑl.

¹⁴ Illegible in the St. Isidore MS.

¹⁵ Illegible in the St. Isidore MS., and uncertain in B.

¹⁶ "Every place where Patrick used to remain on Sunday is called Domnach Mor, that is, from the number of the hosts who used to be about him, and used to

The seven bishops of Tamnach Fiachrach, I invoke, etc.
The seven bishops of Coimh, I invoke, etc.
The seven bishops of Cill Froich, I invoke, etc.
The seven bishops of Drom Alad, I invoke, etc.
The seven bishops of Tuam Fobhair, I invoke, etc.
The seven bishops of Cill Tine, I invoke, etc.
The seven bishops of Disert na n-Epscop, I invoke, etc.
The seven bishops of Disert Baru, I invoke, etc.
The seven bishops of Magh Ith, I invoke, etc.
The seven bishops of Dun Gaimin, I invoke, etc.
The seven bishops of Fotharbe Mor, I invoke, etc.
The seven bishops of Domhnach Cule, I invoke, etc.
The seven bishops in Echarud, I invoke, etc.
The seven bishops in Droschad, I invoke, etc.
The seven bishops of Colbda, I invoke, etc.
The seven bishops of Drom Salan, I invoke, etc.
The seven bishops of Cill Diachti, I invoke, etc.
The seven bishops of Domhnach Magh Femhin, I invoke, etc.

The seven bishops of Drom Airthir,¹⁴ I invoke, etc.
The seven bishops of Drom Lias, I invoke, etc.
The seven bishops of Cluan Ce, I invoke, etc.
The seven bishops of Cluan Finnchail,¹⁴ I invoke, etc.
The seven bishops of Drom Caiti,¹⁴ I invoke, etc.
The seven bishops of Cill Cuilinn, I invoke, etc.
The seven bishops of Cill Belotha, I invoke, etc.
The seven bishops of Cill Coindera, I invoke, etc.
The seven bishops of Hi,¹⁵ I invoke, etc.
The seven bishops of Cuil Carech, I invoke, etc.
The seven bishops of Domhnach mor¹⁶ Aine, I invoke, etc.
The seven bishops of Domhnach mor Magh Fane, I invoke,
etc.

The seven bishops of Domnach mor Argarui, I invoke, etc.

The seven bishops of Domhnach mor Drothir Dremna,¹³ I invoke, etc.

The seven bishops of Domhnach mor Santloir, I invoke, etc.

The seven bishops of Domhnach mor Assi, I invoke, etc.

The seven bishops of Domhnach Dromma Cethig,¹³ I invoke,
etc.

The seven bishops in Rath Scothgan,¹³ I invoke, etc.

give him great gifts. Domnach Beg does not at all occur" (H. 3, 18, T. C. D., p. 359 b.). Vide a paper by Dr. Reeves, "On the townland distribution of Ireland" (Proceedings R.I.A., vol. vii. p. 488-9), who proves that there is no exception to the rule.

- Seēt n-ep̄rcoip ʒop̄roʒaile, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cluana Muccaʒa, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cluana Cain, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Inoʒiꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Imchluana, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Fini, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Caṡpaṡ Suibni, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Aṡrochluana, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒaṡiꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ na n-Eꝑ̄rcoꝑ, hoꝝ om̄neꝝ inuoco,
 ꝑl.
 Seēt n-ep̄rcoip ṡiṡi Lonain, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip iꝑi Raic̄ Chinoꝝlebi, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Aṡaiaṡ Ualino, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Achaio Niṡa, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Roieꝝ Roic̄bi, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ moꝝi ʒiꝑeṡhiꝑ, hoꝝ om̄neꝝ inuoco,
 ꝑl.
 Seēt n-ep̄rcoip i n-Eṡaꝑi ʒabuil, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ṡiṡe Silain, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip i n-ṡlino Moꝝonoṡ, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ṡiꝑi Coic̄ṡiꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip i n-ʒom̄naic̄ Naṡain, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ ṡaulche, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ Ualaio, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ h-Ui Fiṡhiꝑ, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ h-Eꝑ̄obi, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒom̄naic̄ ʒeꝑiꝑa, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Sen ʒom̄naic̄, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Foꝝloṡṡa, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Cuino, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Cule, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Onchon, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Aeoṡoṡa, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli Roꝝiꝑe, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Cilli h-Ui Caꝑṡino, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip i n-Uṡhmana, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip i n-Uṡṡ Foꝝaio, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Raṡha meic̄ Mella, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Aṡaio ṡlinni, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip Eṡaiḡouin, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ṡuamma ʒa Ualaio, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ṡulṡe Laṡaꝑi, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ṡulṡe Cṡaebain, hoꝝ om̄neꝝ inuoco, ꝑl.
 Seēt n-ep̄rcoip ʒiꝑomma meic̄ ṡhaiṡ, hoꝝ om̄neꝝ inuoco,
 ꝑl.

The seven bishops of Bordgal, I invoke, etc.
The seven bishops of Cluan Muccada, I invoke, etc.
The seven bishops of Cluan Cain, I invoke, etc.
The seven bishops of Cill Inbhir, I invoke, etc.
The seven bishops of Cill Imchluana, I invoke, etc.
The seven bishops of Cill Fini, I invoke, etc.
The seven bishops of Cathrach Suibhni, I invoke, etc.
The seven bishops of Ardchlúan, I invoke, etc.
The seven bishops of Daire, I invoke, etc.
The seven bishops of Domhnach na n-Epscop, I invoke, etc.

The seven bishops of Teach Lonain, I invoke, etc.
The seven bishops in Rath Chindsheibhi, I invoke, etc.
The seven bishops of Achadh Ualinn, I invoke, etc.
The seven bishops of Achadh Nita, I invoke, etc.
The seven bishops of Rois Roichbi, I invoke, etc.
The seven bishops of Domhnach mor Direthir, I invoke, etc.

The seven bishops in Etar Gabuil, I invoke, etc.
The seven bishops in Teach Silain, I invoke, etc.
The seven bishops in Glean Moranach, I invoke, etc.
The seven bishops of Tir Coicfhir, I invoke, etc.
The seven bishops in Domhnach Nachain, I invoke, etc.
The seven bishops of Domhnach Taulche, I invoke, etc.
The seven bishops of Domhnach Ualann, I invoke, etc.
The seven bishops of Domhnach Hy-Fithis,¹² I invoke, etc.
The seven bishops of Domhnach Erobi, I invoke, etc.
The seven bishops of Domhnach Bernsa, I invoke, etc.
The seven bishops of Sendomhnach, I invoke, etc.
The seven bishops of Cill Forlochta, I invoke, etc.
The seven bishops of Cill Cuinn, I invoke, etc.
The seven bishops of Cill Cule, I invoke, etc.
The seven bishops of Cill Onchon, I invoke, etc.
The seven bishops of Cill Ardloga, I invoke, etc.
The seven bishops of Cill Roisse, I invoke, etc.
The seven bishops of Cill Hy-Carthinn, I invoke, etc.
The seven bishops in Uthmana, I invoke, etc.
The seven bishops in Ucht Foraid, I invoke, etc.
The seven bishops of Rath Meic Mella, I invoke, etc.
The seven bishops of Achadh Glinni, I invoke, etc.
The seven bishops of Enaghduin,¹³ I invoke, etc.
The seven bishops of Tuam da Ghualann, I invoke, etc.
The seven bishops of Tulach Labhair, I invoke, etc.
The seven bishops of Tulach Craebain, I invoke, etc.
The seven bishops of Drom Meic Thail, I invoke, etc.

Seēt n-eprhoip Cuile Feprthigi, hor omner inuoco, pl.

Seēt n-eprhoip Apdacharo Brecmaige, hor omner inuoco,
pl.

Seēt n-eprhoip Ratha Eprrhoip Comraoe, hor omner
inuoco, pl.

Seēt n-eprhoip Ratha Fiaēmaē, hor omner inuoco, pl.

Seēt n-eprhoip Domnaig Aēaro Shetna, hor omner inuoco,
pl.

Seēt n-eprhoip Cluana Emain, hor omner inuoco, pl.

Seēt n-eprhoip Cluana Aipēri, hor omner inuoco, pl.

Seēt n-eprhoip Cluana Oaim, hor omner inuoco, pl.

Seēt n-eprhoip Cluana Bini, hor omner inuoco, pl.

Seēt n-eprhoip Cluana Rathe, hor omner inuoco, pl.

Seēt n-eprhoip Cluana Talatho, hor omner inuoco, pl.

Seēt n-eprhoip Tigri na Commairge, hor omner inuoco, pl.

Seēt n-eprhoip i Rurāca, hor omner inuoco, pl.

Seēt n-eprhoip Cille Aipō, hor omner inuoco, pl.

Seēt n-eprhoip Cille Gabain, hor omner inuoco, pl.

Seēt n-eprhoip Finoglarri, hor omner inuoco, pl.

Seēt n-eprhoip Tigri Aine, hor omner inuoco, pl.

Seēt n-eprhoip Cille Roip, hor omnes inuoco, pl.

Seēt n-eprhoip h-le, hor omner inuoco, pl.

Seēt n-eprhoip Cluana Fota, hor omner inuoco, pl.

Seēt n-eprhoip Oipomm Oiputh, hor omner inuoco, pl.

Seēt n-eprhoip Muccrhoip, hor omner inuoco, pl.

Seēt n-eprhoip Oipomma Chabain, hor omner inuoco, pl.

Seēt n-eprhoip Oipomma Cnevia, hor omner inuoco, pl.

Seēt n-eprhoip Cairgi Moipe, hor omner inuoco, pl.

Seēt n-eprhoip Cilli Coribain, hor omner inuoco, pl.

Seēt n-eprhoip Cilli Briaitha, hor omner inuoco, pl.

Seēt n-eprhoip il Laino Leipe, hor omner inuoco, pl.

Seēt n-eprhoip Uinōrendo Moipe, hor omner inuoco, pl.

Seēt n-eprhoip Domnaig Cairne, hor omner inuoco, pl.

Tu cet fūmanac congabrat lethglinne, ocur da cet dec
do molao De im Molairre, ocur da Eina, ocur martiri noeb
eprhoip lethglinne, hor omner inuoco in auxilium meum
pep lerum Chyrctum.

¹⁷ It was probably owing to a clerical error that this paragraph was not inserted before the groups of seven bishops; we have, however, allowed it to remain as in the St. Isidore MS. As we have already remarked, it does not occur in B. 18. In the St. Isidore MS. there is a note appended of which we have been able to decipher but a few words with any certainty. The purport of it is, that any one who recites the Litany will be preserved from, amongst other evils, every plague, *ar cet teromaim*. We may, therefore, substitute here another from the preface to the Altus Prositor in the *Liber Hymnorum* (S. Isid. Rom., No. xi. fol. 2. fœc.), that our readers may have an idea of the virtues which in former times were popularly ascribed to the recital of such devotional pieces as the Litany of Aengus Céile Dé:—

ΑΤΤΑΤ, ΤΡΑ, ΠΑΘΑ ΙΜΩΑ ΠΟΡ ΙΝΟ There are many blessings upon this
immunrea .i. Aingil i fpecnaicup hymn, namely, angels present whilst it

The seven bishops of Cuil Ferthigi, I invoke, etc.

The seven bishops of Ardachadh Brechmaighe, I invoke, etc.

The seven bishops of Rath Epscoip Comhraidhe, I invoke, etc.

The seven bishops of Rath Fiachrach, I invoke, etc.

The seven bishops of Domhnach Achaidh Shetna, I invoke, etc.

The seven bishops of Cluan Emain, I invoke, etc.

The seven bishops of Cluan Airthir, I invoke, etc.

The seven bishops of Cluan Daimh, I invoke, etc.

The seven bishops of Cluan Bini, I invoke, etc.

The seven bishops of Cluan Rathe, I invoke, etc.

The seven bishops of Cluan Talatho,¹³ I invoke, etc.

The seven bishops of Teach na Commairge,¹³ I invoke, etc.

The seven bishops of Ruschach,¹³ I invoke, etc.

The seven bishops of Cill Ard, I invoke, etc.

The seven bishops of Cill Garbain, I invoke, etc.

The seven bishops of Finnglass, I invoke, etc.

The seven bishops of Teach Aine, I invoke, etc.

The seven bishops of Cill Roiss,¹³ I invoke, etc.

The seven bishops of Cill Hie, I invoke, etc.

The seven bishops of Cluan Fota, I invoke, etc.

The seven bishops of Drom Druith, I invoke, etc.

The seven bishops of Muccross, I invoke, etc.

The seven bishops of Drom Chabain, I invoke, etc.

The seven bishops of Drom Credia,¹³ I invoke, etc.

The seven bishops of Carrig Mor, I invoke, etc.

The seven bishops of Cill Corbain, I invoke, etc.

The seven bishops of Cill Bratha, I invoke, etc.

The seven bishops in Lann Leire, I invoke, etc.

The seven bishops of Unnsenn Mor,¹⁴ I invoke, etc.

The seven bishops of Domhnach Cairne, I invoke, etc.

Three hundred true monks who settled in Lethglin, and twelve hundred who sang the praises of God under Molaisse, the two Ernas, and the holy martyr-bishops of Lethglin,¹⁵ all these I invoke unto my aid, through Jesus Christ.¹⁷ Amen.¹⁸

ceim berthen icagabal. ni fínpa
venum ret mti noigeaba cach oia,
ocur ni imoepcat, ona, namait he
ir mo lo ingeba. Ocur ni bia ve-
bairi irin tig ingebthar cognathach.
aingio, ona, ap cech bar, act ee fpi
h-aoapt. Our, ona, nocobia gopta,
na nocta, ir in phuirt ingebthar co
menic.

fímt. Amen. fímt.

is being recited. The demon shall no
perceive the path of one who repeats it
every day; nor shall enemies molest
him on the day he says it. And there
shall not be a dispute in the house in
which it is constantly recited. More-
over (whoever says it shall possess) an
immunity from every death save death
in bed (i.e., a peaceful one). And,
again, there shall be neither hunger
nor nakedness in the fort in which it is
frequently repeated. Amen.

NOTICES OF BOOKS.

I.

Ecclesiastical History of the Bishops of the Diocese of Kildare and Leighlin, by Daniel O'Byrne. Dublin: Fowler, 1867.

There is but little in this work to justify the title which it bears. It is not an "Ecclesiastical History", and it gives us but few facts connected with the illustrious bishops who filled the venerable sees of Leighlin and Kildare. There are, moreover, some startling assertions, which will be novel to the children of SS. Conlaeth and Laserian: for instance, that Dr. Doyle, the renowned J. K. L., was a *Franciscan Friar* (pag. 60); and that the see of Kildare was vacant "from the death of Bishop Murphy, 1729, to the consecration of Bishop Keeffe" (pag. 58),—the fact being that during this interval three successive bishops ruled this see, one of whom, Dr. James Gallagher, shed a lustre on our Church by his eloquence in the Irish language. It is still more surprising to find in chap. i. that St. Conlaeth, first Bishop of Kildare, died in the year 679; that nevertheless he had been called to the see by St. Brigid; had been consecrated bishop by St. Patrick; that his death took place *seventy-five years* after St. Patrick's first interview with St. Fiech of Sletty; and that his episcopate lasted only *thirty-five years*. It would be a more than difficult task to reconcile these dates.

II.

Church History of Ireland, by Rev. Sylvester Malone. Dublin, 1867.

We congratulate Rev. Mr. Malone on the second edition of his *Church History*; the more so as this edition presents many important changes in the text, and many interesting facts not to be met with in the former edition. As an instance of these invaluable alterations, we may mention the episcopal succession in Down and Connor, which runs thus in the different editions:

First Edition.				Second Edition.			
John,	app.	1442,	died 1450	John,	app.	1441,	died 1450
Rob. Rochford,		1451,	" —	Rich. Wolsey,		1451,	" 1451
Thomas,	"	1456,	" 1468	Robt. Rochford,		1451,	" 1456
Simon,	"	1459,	" —	Thomas,	"	1456,	" 1469
Thady,	"	1469,	" 1486	Thaddeus	"	1469,	" 1486
Rich. Wolsey,		— about	1502	Tiberius,	"	1495,	" 1519
Tiberius,	"	— died	1526	Thadaeus	"	1520,	" 1526

So also in the Diocese of Dromore:

First Edition.				Second Edition.			
David, app.	—	died	1427	David, app.	—	died	1427
Thomas Scrope,	1434, resig.	bf	1440	Thomas Radcliffe,	1429, d. circa		1434
Thomas Radcliffe,	1429, died	—		Thomas, app.	1437, „		1440
George Bran,	—	resig.	1499	Thomas Scrope,	1446, resig.		1456
William, app.	1500, died	—		Richard Myssin,	1457, „		—
Galeatius, „	—	„	1504	William Egremont	1462, „		1467
				George Bran,	1487, trans.		1499
				Galeatius, app.	1504,		

We rejoice the more in these important changes as they corroborate for the most part the episcopal succession as given by us in vol. 1st of this *Record*. As regards *Robert Rochfort*, Father Malone writes: "I am at a loss to know how the *Irish Ecclesiastical Record*, appealing to De Burgo for the appointment of Dr. Wolsey in 1451, can prolong his reign to 1456, and exclude Dr. Rochfort: because De Burgo expressly states that Wolsey lived but for the shortest time possible after appointment, and had as successor Dr. Rochfort in 1451" (pag. 449). No one respects De Burgo more than we do: still, when examining the date of episcopal appointments in the fifteenth century, it is not his testimony we rely on, but the documents to which he refers. In the present case he gives the bull of the appointment of Dr. Wolsey, and hence we unhesitatingly admitted him into the list of our bishops. For Dr. Rochfort he gives no such authority, but only appeals to Archbishop Mey's Register, as cited by Ware, in proof of his appointment in 1451. We consider this reference inconclusive, and hence we could not introduce the name of Dr. Rochfort among the bishops of Down and Connor. It is sufficient indeed to look to the respective dates assigned in the Pope's bull and in Mey's Register, to justify the course which we pursued. The bull of appointment of Dr. Wolsey is dated "the 11th of the Kalends of July, 1451"; whilst the document in Mey's Register referring to Dr. Rochfort as *elected bishop* is dated *the 10th of April, 1451* (Ware, pag. 203). From such a record we should rather be disposed to conclude that Dr. Rochfort was indeed elected bishop, and recommended to the Holy See by the Crown, but that his election was cancelled by Rome, and Dr. Wolsey appointed in his stead.

Several pages are devoted by Rev. Mr. Malone to an inquiry into the genuineness of the bull of Adrian the Fourth to Henry the Second, and the learned author most emphatically decides in the affirmative. We do not think that the question is so devoid of difficulty as Mr. Malone imagines. In the Vatican archives this bull is only found among the transcripts of Matthew Paris and other late writers. There is no trace either of original or copy, or minute of it, in the official register of the Papal bulls. Its supposed date is 1154, and though the usage of the court of Rome and the object for which it was granted, required it to be communi-

cated to the Irish bishops, it nevertheless was kept concealed from them till 1172: and this at a time when St. Gelasius, archbishop of Armagh, and Christian, bishop of Lismore, legate of the Holy See, were in constant communication with Rome! The argument to which Mr. Malone most confidently appeals in support of his opinion rests on the testimony of John of Salisbury, who in his *Metalogicus* attests that he brought the bull of Adrian from Rome to the English king: "Nor is there the least reason to suppose (writes Mr. Malone) that John of Salisbury would sacrifice conscience in reference to the bull for the sake of Henry. He recommended that the spiritual sword should be drawn and excommunication hurled against Henry in the case of St. Thomas à Beckett: so that when John of Salisbury assures us he obtained the bull for Henry, it is unreasonable to suppose that he lied in order to prop up the claim of Henry the Second" (p. 30). This argument, though specious, has but little force, and all its point proceeds from a strange anachronism. It would be indeed conclusive were the *Metalogicus* composed when its author, after the martyrdom of St. Thomas, had entered the lists against Henry, and braved the monarch's ire: however, it does not date from that period of John of Salisbury's career. It was composed before the martyrdom of St. Thomas, and when John was as yet a creature and a courtier of Henry. We shall refer only to one argument from which this evidently results. In the last chapter of the work, Theobald, archbishop of Canterbury, is spoken of as still living; now that prelate passed to his reward nine years before St. Thomas's martyrdom.

At page 264 the learned author criticizes some statements which were made in an early number of this periodical regarding the cardinalate of Richard Fitzralph, archbishop of Armagh. This is a matter which we hope to see some day more fully discussed. The arguments of Rev. Mr. Malone seem to us inconclusive. The silence of Ciacconi is a negative argument which bears with it but little weight. He is also silent in regard of Henry de Soliaco, and of Deodatus, bishop of Floria, whom modern research has proved to have been decorated with the Roman purple. When Mr. Malone appealed to a passage in the *Acta* (a Roman periodical of June last), in confirmation of his view, he must not have adverted to the fact, that that periodical does not refer to the period of which we treat, but to the *post-Reformation* period, *ab exorto schismate Anglicano*. The positive evidence on the other side seems to us very strong. The only new document which during the past months has been discovered to throw light on the subject, viz., Lynch's MS., "*De Praesulibus Hiberniae*", also affirms that Dr. Fitzralph was elevated to the cardinalitial dignity.

THE IRISH ECCLESIASTICAL RECORD.

JULY, 1867.

THE CENTENARY OF ST. PETER.

When Moses, by God's command, established the festival of the Passover, he was careful to impress strongly upon the minds of the people the reasons for which the ordinance was instituted. "Thou shalt keep this observance at the set time from year to year. And when thy son shall ask thee to-morrow, saying, 'What is this?' thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage".¹ The Lawgiver felt that external ceremonies are but symbols which have their value from the thoughts of reverent devotion that underlie them, and that the full significance of any ritual observance cannot be seized by him who does not share the sentiments which the rite is intended to express. At this season two hundred millions of Catholics, scattered over the surface of the earth, have their eyes turned towards the Eternal City of Rome, where the Sovereign Pontiff, surrounded by the pastors of the Universal Church, is keeping a most solemn festival in honour of St. Peter, the Prince of the Apostles. During the last eighteen centuries countless generations of Catholics have celebrated at the set time, from year to year, the martyrdom of the first of the Popes; but Pius the Ninth has willed that this year, which marks at once the eighteen hundredth anniversary of St. Peter's crucifixion, and a crisis of unusual peril for St. Peter's See, should be distinguished at Rome by a singularly jubilant and magnificent ceremonial. In obedience to this wish of the Sovereign Pontiff, from north and from

¹ *Exod.*, xiii. 14.

south, from the regions where the sun rises and from where he sets, the venerable pastors and spiritual rulers of men's souls have directed their eager steps towards the *Limina Apostolorum*, bearing with them to the foot of the most sacred throne on earth the reverent and tender love of millions who believe that St. Peter lives and rules in his own See, and there dispenses to those who seek it, the truth of Faith. It is fitting that in presence of so majestic a spectacle we should ask, as did the children of the Israelites, What is this? What is the full meaning of this unusual solemnity? What are the feelings that have dictated it? What are the lessons it is intended to convey?

An answer to these questions has come to us from Rome itself, from one of those¹ who always stand around the throne of Pius the Ninth, and hear his wisdom, and whom for that reason we here confidently present to our readers as a trustworthy exponent of his views.

A twofold motive guides the Church in establishing festivals in honour of her saints, namely, a desire to honour God's servants who are in heaven, and a desire to promote the spiritual welfare of her children yet on earth: *Ut illis proficiat ad honorem, nobis autem ad salutem*. The splendid ceremonies which are now taking place within the walls of the Vatican Basilica, are therefore ordered directly to these two ends: to honour St. Peter, and to impress on our hearts certain salutary lessons. It is but right that we, on our part, should assist, as best we may, towards carrying out these views by carefully reflecting on the claims which St. Peter has on our respect, and by bringing home to ourselves the lessons of virtue recommended to us by his example.

And first of all, this festival has claims to the respect even of those who are outside the household of the faith.

Among those whose exploits command the admiration of all men, the founders of empires hold a leading place. But when the empires thus founded have become centres whence the thousand blessings of civilization are dispensed to mankind, feelings of gratitude and affection join themselves to those of admiration. Even on merely human grounds like these, the anniversary of St. Peter's martyrdom possesses a valid claim to signal honours. He was the founder of the widest and most beneficent empire that has ever appeared on the earth. That empire is the Church, the founding of which, though strictly speaking it was the work of Christ, may yet be claimed for St. Peter, who as Christ's vicar justly shares, according to St. Augustine, the name as well as the office of founder of the Church. What empire in past or present times can compare with the

¹ *Il Centenario di San Pietro*. Discorso del P. M. Liberatore D.C.D.G., estratto dalla *Civiltà Cattolica*, 8vo, p. 46.

empire of Peter? All other empires, however immense they may have been, were still limited within certain boundaries: the empire of Peter knows no other bounds than those of the universe. Other empires were of short duration, and quickly fell to pieces, yielding either to violence from without or to their own weakness from within; but St. Peter's empire remains firm and unshaken, now for nineteen centuries, and enjoys moreover, the promise of perennial life. Other empires regulated by their laws only the external actions of their subjects: the spiritual sovereignty of St. Peter reaches even into the heart and controls by its sway the intellect and the will, those noblest parts of our human nature. Other empires were formed and grew by violence, being the result of terrible wars and bloody conquests: the empire of St. Peter was a victory won by truth and love. When he set out for Rome, no soldiers went with him, save a few humble apostles; nor did he take with him any sword save that of the word. What then can be more admirable than the spectacle presented by this fisherman, who, without resources, without adherents save a few lowly men like himself, undertakes the task of founding a universal monarchy, and succeeds in this task in face of the thousand obstacles thrown in his way by the envious Synagogue and by the powerful lords of the Roman world? And herein are his labours the more wonderful, in that the kingdom he founded is not hated by those whom he has made subject, but by them is accepted and beloved to such a degree as that they are willing to part with their earthly goods, and even with their life's blood, to preserve and extend it. Besides, what immense blessings have been given to the world through the medium of the Church thus founded by St. Peter! All that is noble and lasting in our civilization has come to us through the Catholic Church. It was the Church which freed from the dark superstitions of paganism the true idea of God. It was the Church which vindicated the true dignity of man, by setting forth his origin and last end. It was the Church that established civil society on a solid base, teaching subjects on the one hand obedience for conscience sake, and on the other bringing back sovereign power to a sense of its duty as God's minister for good. It was the Church that gave firmness to the family, by banishing polygamy and divorce, and by declaring the parents to be God's own delegates in the work of educating the young. Who but the Church has saved the right of property, who has protected the weak, who has checked tyranny, who has curbed brute force? Who has made Europe what she now is, the centre of true civilization to the rest of the world, but that Church, which, founded by St. Peter, has ever since been governed by his successors the Bishops of Rome? And since

this is so, is it not plain that, even on purely natural and human grounds, the centenary of St. Peter should be kept with honour by all who value the true interests of society?

But if we rise from purely human considerations to those of a higher order, and if we consider the merits St. Peter has acquired, not towards all men, but in a special manner towards the faithful, our argument gains much greater weight. In the estimation of the faithful, St. Peter is not only an object of admiration and gratitude for the benefits he has brought to society, he is also, and in a singular manner, an object of filial love, such as is due to the best of fathers; of religious reverence, such as is due to the supreme pastor of their souls; and of the liveliest gratitude, such as is due to him who has brought near to them the best of blessings, namely, the redemption wrought by Christ, and their hopes of a heavenly reward. It is not too much to say that, after our Divine Lord and His Blessed Mother, there is no other person to whom the faithful are bound by holier, stronger, or dearer ties than to St. Peter the Prince of the Apostles. It is enough to recall to mind the leading prerogatives bestowed by Christ on St. Peter, as they are recited by Cornelius à Lapidè in his Commentaries (*Com. in Ep. I. Petr.*). 1. St. Peter was established by Christ as the foundation stone of His Church. 2. St. Peter was made head, superior, ruler, and judge of all the apostles.¹ 3. St. Peter is the principle and source whence issues the entire hierarchy of the Church.² 4. To St. Peter and to his successors was promised the assistance of the Holy Spirit to enable them to govern the Church, and to teach the true faith without peril of error.³ 5. St. Peter and each of his successors represents the person and authority of Christ as a viceroy represents that of a king. 6. St. Peter in the person of his successors presides over the entire Church and imparts to it unity. "Out of so many", says St. Leo,⁴ "Peter alone is chosen to be placed over the calling of all nations and over all the Apostles and all the Fathers of the Church, in order that, though in the people of God there be many priests and many pastors, all may be governed by Peter". 7. The empire of St. Peter includes the entire earth. It holds not only the faithful who already obey him, but also infidels, in as much as he has a right to preach to them the true faith, which right as given to him by God cannot be curtailed by any power of man. 8. The power of St. Peter

¹ *Petrum elegit, ut dux esset Apostolorum,—S. Epip. Heres. 51.*

² *A quo ipse Episcopatus et tota auctoritas nominis hujus emersit. Innocent. I. ad Concil. Carth. inter ep. S. August., 91.*

³ *Quoties Fidei ratio ventilatur, arbitror omnes Fratres coepiscopos nostros non nisi ad Petrum, idest sui nominis et honoris auctorem, deferre debere. Innocent. I. ep. ad Concil. Milevit.*

⁴ *Sermone 3 de sua Assumpt. ad Pontif.*

passes even beyond the boundaries of earth and reaches to heaven, of which he has received the keys. 9. And this power can never cease to exist. It passes unimpaired from one to another of his successors, and so shall pass even unto the consummation of the world. 10. The authority of St. Peter surpasses that of the great Patriarchs of the Old Law, in whose office the office of St. Peter was foreshadowed. "Who art thou?" asks St. Bernard from Pope Eugenius: "who art thou? the great priest, the supreme Pontiff. Thou art the prince of bishops, the heir of the Apostles. Thou art in primacy Abel, in government Noah, in patriarchate Abraham, in order Melchisedech, in dignity Aaron, in authority Moses, in judgment Samuel, in power Peter, in unction Christ. Thou art he to whom the keys are confided, the lambs entrusted; and thou art pastor not only of the lambs, but also of the pastors themselves".¹ 11. St. Peter, through his disciples, founded churches throughout the world. France, Spain, Germany, Ireland, England, Africa, America, all owe their Christianity to the apostles sent them by the Roman Pontiff. 12. Finally, St. Peter in that Rome which he made his own, receives the homage of the whole Christian world, and as St. Augustine tells us, "before the shrine of the fisherman emperors bend the knee".²

From this dazzling catalogue of prerogatives we may learn, first, that after our Blessed Lord and our Lady, it is to St. Peter we owe all the spiritual blessings which we enjoy in the Catholic Church, or which come to us through the sacerdotal order; secondly, that we cannot be united with Christ unless on condition of being united to Peter; and thirdly, that to St. Peter are consequently due our most fervent feelings of pious and reverent gratitude.

These are among the reasons which make the solemn celebration of the eighteenth centenary of St. Peter's martyrdom a fitting occasion on which to testify our veneration towards the Prince of the Apostles. But as we said before, this celebration is likewise an occasion on which we may lay to heart some lessons not a little conducive to our own edification. And first it is directly calculated to revive in men's minds the true notion of the principle of authority. The most dangerous wound which festers in modern society, is the almost universal decay of the principle of authority. It is not the place here to trace the history of this decay, or to point out how authority became by degrees slowly but surely deprived of the influence it once exercised in rightly constituted civil societies. It is enough to quote the fact, that modern society has been trained to look upon all legitimate authority with contempt and indignation. Now, to remedy this evil, what can be more efficacious than to

¹ Lib. 2. *de consideratione*.

² *Serm. 28, De Sanctis*.

place before the eyes of all the world the noble figure of St. Peter, in whom is personified the loftiest principle of authority, and of authority most perfectly exercised under circumstances of the greatest difficulty? What task is so difficult as that of ruling men? And, notwithstanding all this difficulty, we behold in the Catholic Church men of every condition, of every tongue, and of every nation, united together in docile subjection to one supreme ruler. And this is true not only of individual men, but of entire nations, bound together in religious unity under the government of one common Father, who controls them even in their thoughts and the exercise of their wills. And whence proceeds this wonderful harmony of intellect and will on the part of two hundred million of human beings? From no other source than from the lofty idea they entertain of the authority that is centred in St. Peter. That power they know to be sacred in its origin, as being the very power of Christ Himself, exerted by His Vicar on earth. The Pope is to them what Christ would have been if He had been pleased to continue His visible presence among men. No human might can touch that power; no possible combination that can arise from men's wills, or from the varying course of events, can interfere with its amplitude. It is a power which is placed beyond the reach of all and every earthly vicissitude. It remits sins; it binds the conscience; it prepares the channel for sanctifying grace; it opens and it closes the gates of heaven; to it every other power is subject as the temporal is subject to the eternal; whatever law, whatever contract is in opposition to its decrees, becomes thereby of no value. In one word, St. Peter's authority is the very type of whatever is lofty and powerful in right, as contrasted with might, and as such, cannot but refresh in men's minds the faded conception of the principle of legitimate authority.

But above all other classes of men, there is one class which ought to derive from this festival a lesson the value and importance of which cannot be over-estimated. That class is the clergy. The spirit of the age is set against the supernatural; and the visible and living instruments through which the supernatural exerts its action upon men, are the members of the clergy of the Catholic Church. Hence, the modern spirit ever tends to cripple the influence of the clergy, and to secularise all, even the most sacred institutions of domestic and social life. The priest is to be banished from the school, from the university; marriage is to be made a mere contract, subject as other contracts to the conditions imposed by the state; the external practice of religious rites is to be altogether forbidden, or clipped down to the smallest extent; in one word, war against the clergy has become

one of the most formidable maxims of the age in which our lot has been cast. The safety of society hangs upon the issue of this struggle. It is, therefore, of the last importance that the clergy should arm themselves with extraordinary fortitude, so as to be able to withstand an assault so fierce, to repel the blows aimed against them, and to retire triumphant from the fray. Thank God, they have already given signal proofs of this fortitude. Aged prelates and feeble religious have braved the most cruel persecutions, and have not feared to confront in the cause of God the anger and the threats of the great ones of the earth. Others, again, humble men filled with the spirit of the golden simplicity of the Gospel, have baffled the wiles of intriguing statesmen, who had laid for them cunningly devised snares. But the fight is still raging, and the enemy has not as yet brought all his reserve into the field. Hence, the Centenary of St. Peter should be an encouragement for the soldiers of the Church. St. Peter is the very type of sacerdotal liberty in preaching the Gospel, and of sacerdotal firmness in obeying the law of God. Scarcely had he received the Holy Ghost, than he issued forth without fear or human respect, to announce the tidings of the Gospel of Christ. He walked amid dangers. The anger of the Jews against Christ was yet hot; the recollection of His crucifixion was still fresh; and among the crowds that pressed around the Apostle, were many who but a few days before had clamoured for His blood. But Peter, heedless of all this, boldly lays before them the proofs of the mission and of the divinity of Christ; with equal boldness he gives his own testimony to His glorious resurrection; and after having recalled to his hearers' minds the memory of the benefits they had received, and having reproved them for their ingratitude, he concludes. "Therefore let all the house of Israel know most certainly, that God had made both Lord and Christ, this same Jesus, whom you have crucified".¹

Nor was he less intrepid in dealing with the princes than in dealing with the common people. He had healed the lame man in the name of Jesus Christ of Nazareth, and this miracle effected the conversion of several thousand persons. The popular enthusiasm alarmed the leaders of the people, and they threw into prison Peter and his companions, as disturbers of the public peace. It was hoped that when the Apostles were brought before their tribunals, the sufferings they had undergone, and the threats that were uttered against them, would have made them inclined to abandon their mission. But, "Peter, filled with the Holy Ghost, said to them: ye princes of the people and ancients, hear: if we this day are examined concerning

¹ Acts, ii. 36.

the good deed done to the infirm man, by what means he hath been made whole: be it known to you all, and to all the people of Israel, that by the name of Our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth before you whole. This is the stone which was rejected by you the builders: which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved".¹

How applicable are these words, so outspoken and so divine, to the foolish regenerators of modern society! They would build the social edifice by banishing Christ! And yet Christ is the only corner-stone that can give firmness to such a building; nor save in Him is there salvation. *Non est in alio aliquo salus.*

Besides being a model of fortitude, St. Peter is also a model of sacerdotal constancy. The rulers of the synagogue, seeing that he could not be forced to renounce Christ, commanded him that at least he should be silent concerning Him, and should abstain from mentioning His name. St. Peter gave for answer that sublime *non possumus* that has ever since been the rock against which all those who imitated the Jewish perfidy have been dashed to pieces: "*Non possumus quae vidimus et audivimus non loqui*". "We cannot but speak the things which we have seen and heard". And for thus resisting the impious pretensions of the world, St. Peter assigned a reason which should never be lost sight of by the ecclesiastic: "If it be just in the sight of God to hear you rather than God, judge ye".²

In these words the Apostle furnishes us with the infallible rule of obedience. The Christian is bound to obey the established authorities, and this because it is the command of God. But since these authorities rule only by delegation from God, and since God cannot gainsay His own word, their precepts have no force to bind whenever they are in opposition to the commands of God. On the contrary, to obey in such cases would be a sin, since it would be to prefer the creature before the Creator, man before God. Nor had the blandishments of gold, nor the smarting of torture power to move St. Peter from his constant adhesion to the law of God. When Simon Magus tempted him with money he said: "Keep thy money to thyself to perish with thee".³ When he had been cruelly scourged by the chief of the synagogue, he went away "from the presence of the council rejoicing, that he was accounted worthy to suffer reproach for the name of Jesus".⁴

And as he bravely discharged his mission in Judea without fear

¹ Acts, iv. 8-10.

³ Acts, viii. 20.

² Acts, iv. 19, 20.

⁴ Acte, v. 41.

of the Jewish rabble or chiefs, so did he bravely move on to Rome to preach the Gospel of Christ without fear of the infamous tyrant Nero. Fearless he entered Rome, fearless he entered even the very palace where dwelt the Emperor, and within its golden walls did he win souls to his crucified Master. In vain did Nero rage; St. Peter quailed not before the monster, but persisting courageously in fighting the good fight, was at length crowned with the martyr's crown.

And this indomitable courage of the first of the Popes was transfused into his successors. Within the first three centuries twenty-nine Popes, from St. Lucius to St. Marcellus the First, sealed with their blood their constancy in the faith. When the persecutions were stayed, the Popes found themselves engaged in most important struggles with the heresies and the meddling Emperors of the East. Then followed contests equally grave with the Emperors of the West in defence of the liberty of the Church, and against kings who would profane the sanctity of marriage. To these we are to add their efforts now against the barbarians from the North, now against Mahometanism, now against the corruption of morals that began to spread in Europe, and found its way even into the sanctuary. The victory won over all these foes was due solely to the invincible fortitude of the Popes. Christian truth, purity of morals, and civilization found in them and nowhere but in them, unflinching defenders. The names of Gregory the Great, of Leo the Great, of Nicholas the First, of Gregory the Second, of Urban the Second, of Innocent the Third, of Alexander the Third, and of a hundred others, shine out in history like stars of the first magnitude. Before Gregory the Seventh alone all other glory pales. *Dilexi justitiam et odio habui iniquitatem*. "I have loved justice and have hated iniquity". This was the coat of mail in which he clad himself to combat all the powers of violence and of vice. And the victory which he won over his foes rescued the world from the new barbarism to which it was on the point of falling victim.

And, to say a word of our own times, in the midst of the almost universal degradation now prevalent, when we behold the very highest personages degrade themselves by yielding to the vile disturbers of all order, who is it that has remained erect and who holds aloft in the face of revolutionary insolence the banner of truth and of justice? None other than the Successor of St. Peter. He alone has not bowed the knee to Baal. Betrayed by false friends, assailed by implacable enemies, plundered, abandoned, circumvented, threatened, he holds his foes all at bay, nor yields him to any. Secure in the assistance of God, and despising the clamors of the wicked and the warnings of well meaning but weak men, from the height of his apostolic chair he anathe-

matises and condemns crime and error wheresoever it exists, whether in nations who have gone astray, or in rulers weak or malicious, or in the treacherous imitators of Decius and Diocletian, a spectacle worthy in very truth of the admiration of ages, and one which instils gladness and comfort into every heart that feels the dignity and greatness of man. But whence has he received this wondrous fortitude? From St. Peter. From St. Peter's sepulchre his courage has come, by St. Peter's help it is nourished.

CALDERON.¹

What a gift to man is the Catholic Faith! not to speak of its spiritual advantages—which would carry us beyond our present purpose, and which are too obvious to require to be dwelt upon—what a gift is this faith to the intellect! Raising it upon eagle wings, how wide is the range which it lays open to its gaze, while in that very elevation new powers are developed to meet the fresh requirements; a strength of wing to soar in higher regions, a keenness of vision to pierce the wider expanse, and a vigour of frame to brace it for the bolder flight. To watch it in its heavenward course is well nigh to doubt its identity with that fallen nature, which through sin seemed for ever doomed to grovel on the earth, or at best to rise in fitful efforts, but to sink again, it may be into a still lower depth; so changed, so regenerated is it by this wondrous gift of Faith.

Hence arises that veneration with which we naturally bow before the intellect which is enlightened by the Catholic Faith. The powers of the mind may, in themselves, raise our wonder, or inspire us with dread; but to win our reverence and move our love, they must be baptized with this heavenly grace. The lightning may flash with as vivid a brightness as the sun itself, but we shrink in terror from what may blast, and turn in loving confidence to the genial rays which bring with them life and comfort.

Therefore is it that we so naturally ask, when an author of commanding intellect comes before us, is he a Catholic? which means in other words, can we trust him? can we bring ourselves within his influence without fear of being misled? can we listen to his words of power or his accents of love with filial hearts? or must we, when properly put on our guard, watch jealously the influence he is gaining over us, weigh doubtingly the words which his intellect makes so powerful, and mistrust, as well we

¹ *Mysteries of Corpus Christi*, from the Spanish, by Denis Florence MacCarthy, M.R.I.A., etc. Dublin: Duffy. 12mo, pp. 352.

may, what seems so fair, but what may in the end prove so false?

How hard to a generous nature is the latter course, is shown by our earnest desire to find this highest ground for confidence in those whose writings we most admire. How many ingenious essays have been written to prove that Shakspeare was a Catholic, and how ardently we all wish that the proof could be made complete, that our reverence might grow into confirmed love, and his words of wisdom might bear with them the only power which could add to their greatness.

This natural longing in the Catholic heart is, fortunately, not a fruitless one. If we must still have our misgivings of Shakspeare, there is one who, with intellect perhaps second only to his, rose upon the world as the bodily presence of the greater genius was passing away. Calderon was just sixteen when Shakspeare died. The fierce strife which Protestantism brought into England left Spain comparatively unscathed; and so it was Calderon's happy lot to grow up in a purely Catholic atmosphere, whose genial influence sunned into perfect ripeness the fair fruit which grew so abundantly; while Shakspeare's more vigorous nature was braced into strength and power by the storms which swept over his native land to the uprooting of so much that was gentle and beautiful.

This in itself would go far to account for the marked difference between the writings of the two, even if we suppose them both to have been Catholics. Born with the seventeenth century, Calderon spent fifty years of his life in the midst of Catholic influences, and then, at that mature age, became a priest. Thenceforth his literary life of thirty years was given to God; the genius which had been so long in training, and which therein had made for him the reputation which he still enjoys in the world, was now dedicated to the highest purposes; and for that long period of his holier labour, until at eighty-one he completed his last, and in some respects his greatest work, his prolific pen was never idle, and work after work was poured forth at a rate and with an intellectual power which astonished even the contemporaries of Lope de Vega.

But with our own Shakspeare circumstances, which work so wonderfully upon all, were widely different.

The old faith, persecuted and driven into concealment, had to struggle hard for bare existence. Obviously it was no season for tender buddings forth of devotional writings, nor that appeal to religious sentiment which grows up amid a general sympathy. The English dramatist must turn to a less debateable theme, if he would win the public ear, without which his vocation is gone; at best he can but teach general truths, and scatter his seed

broadcast, in the hope that some may be turned to good account. And this is what Shakspeare has done; and withal so skilfully that in the din of arms, and the more terrible but less noisy civil strife, his masterpieces seized that young public mind, and won that stout and manly heart, which swayed, the one so impetuously and the other so vigorously, in his fellow-countrymen. And what is the result of circumstances so widely different upon these two great minds? In the one we have those vivid delineations of the world around him, the truth of which commends itself to the experience of all times; scenes in which human passions for good or evil bear sway, or in which the pomp and circumstance of national history rise before us, or again in which the exquisite creations of the poet's fancy grow real and tangible before our eyes; all marvellous alike in the genius that portrays them and in the reality with which they live before us, yet all of the earth, or at most soaring into the regions of fancy; the stern realities amidst which the English poet lived seeming to forbid a higher flight into scenes beyond. Not so was it with the Spanish Shakspeare. Calderon had had enough of earth and its poor ways before God called him to the Priesthood; he had almost lived the life of the English dramatist ere his higher life began. His genius passed through that long training of fifty years ere it was strong enough for the vigorous flight which was to mark him out as the "Poet of our Faith and of our Theology". So when he entered upon his great work, it was with powers matured by long practice, with mind disciplined by the austerities of a religious life, and with mental vision purified and strengthened by theological studies, and by that close and mystic intercourse which a priest has with holiest things and places. Thus he was fitted to tread the sublimest heights with steady step, and to gaze on profoundest mysteries with undazzled eye; and in that consciousness of his power which seems somehow innate in greatest minds, he gave his thirty years of priestly life to the illustration of one, and that the deepest, of the mysteries of our holy Faith, producing no less than seventy-three sacred dramas upon the mystery of Corpus Christi.

We have used the term sacred drama as conveying a popular idea of what is meant by what the Spaniards call *Autos Sacramentales*; but it is obvious that no term in common use among us can convey to our minds an accurate notion of what is so unlike anything in our language. Pedroso, in his Essay on these works, defines *Autos Sacramentales* to be "dramatic works in one act, written in praise of the mystery of the Eucharist"; but, naturally enough, unsatisfied with this vague definition, he proceeds to say: "Perhaps we might make this definition more concise by calling the *Autos* melo-dramatic compositions, as well

from the very important part which music plays in them, as for the splendid scenic apparatus that is required for their production. But the truth is, that the eucharistic dramas have no resemblance whatever to any other class of theatrical productions, except in the single fact that they are written in dialogue".

The great festival of Corpus Christi suggested the subject for the representations which took place throughout Spain at that season. At first the *Autos* were simple enough; in time Lope de Vega worked them through his prolific brain into quaint and capricious shapes; but it was reserved for Calderon to raise them to a height more worthy of the sublime mystery of which they treat.

But, it may be asked, how can such a subject be dramatized? How is it possible to put into popular form, even with the aid of scenery and music, so sublime and so profound a mystery, which needs the pen of a St. Thomas of Aquin and the precise language of the Schools to give it shape?

Perhaps the simplest and clearest answer to this question will be an explanation of one of the *Autos*, wherein we shall see how Calderon met and mastered this difficulty.

And this brings us to the consideration of the volume before us, by which Denis Florence MacCarthy has laid all lovers of true poetry under a fresh obligation to him, by adding another of at least equal value to those volumes of translations from Calderon, which have won for our distinguished poet the highest commendation of the best authority on Spanish Literature.

It is difficult to characterise such a production as this: to call it merely a translation, implies far too little, if we take that word in its ordinary acceptation; but if we use it strictly and in its fullest and truest sense, as a rendering not only of the letter but of the spirit of the original, as a reproduction by one poet of the ideas of another, and that with such thorough appreciation of every phase of feeling and shade of expression, in language so closely modelled upon the very form and ring of the original, that in purest English it sounds like veritable Spanish; then in this most exacting sense of the word, we may call MacCarthy's rendering of Calderon a translation.

Ticknor, in his *History of Spanish Literature*, speaks in no measured terms of admiration of our Irish Poet's success in his earlier volumes, in words which derive additional value from the high authority which uses them and the unusual warmth which such excellence excites in so severe a critic, says: "It is, I think, one of the boldest attempts ever made in English verse. It is too, as it seems to me, remarkably successful". And speaking of what should characterize a good translation, he says: "Mr. MacCarthy has done this to a degree which I had previously thought impossible".

It is, indeed, no ordinary good fortune to meet with a poet of high reputation, who will lay aside for a time his own claims to original composition, and devote himself in pure love and devotion to the rendering familiar to us the thoughts of another. There is a chivalrous spirit in this self-negation, which has in it the true Spanish quality, as cheering as it is uncommon in these self-seeking days. No difficulty which the different characters of the two languages present is avoided: even the assonante rhyme, so easy in the Spanish and so difficult in the English, is throughout observed in all its strange varieties: and yet the result is as musical and flows as smoothly, as though our Poet was following his own vivid imagination, and not interpreting the foreign phrases and idioms of another and a very different tongue.

The two *Autos Sacramentales*, which he has selected for his present volume from the seventy-three which Calderon wrote, have an additional interest beyond their intrinsic worth, in that they are the first and last which proceeded from the prolific pen of the great dramatist. The first is *Belshazzar's Feast*, which was written about 1638; the last, *The Divine Philothea*, in 1681, in the May of which year Calderon died at the age of eighty-one.

There is an autograph connected with the last production of the Priest-Poet, which shows, we are told, the trembling hand of age; but "in the *Auto* itself there is no trace of failing vigour in the imagination of the writer, and for exuberance of fancy and splendid diction, it may safely be put beside his earliest, and perhaps most brilliant *Auto*, written more than forty years before": the justice and accuracy of which criticism the reader will, we are sure, acknowledge.

But not content with a translation, the extraordinary value of which we had endeavoured to set forth, Mr MacCarthy has added an introductory discourse by Lorinser, together with the elaborate Commentary on both the *Autos* and a special preface to each, by that profound German Scholar; and this again is supplemented by an historical and critical essay on *Autos Sacramentales*, by that great Spanish authority Don Eduardo Gonzales Pedroso; so that we have well nigh as much light thrown on this little-known subject as could be desired, and that from very different sources.

The necessity for such elaborate illustration will be quickly felt by the reader, and indeed the want of something of the kind will be obvious enough when we but consider the great theological Mystery which is herein treated. But as we advance in the reading we shall quickly find ourselves carried into the midst of questions which the greatest intellects of the Schools have dwelt upon and investigated in their most elaborate treatises; and under the beautiful flowers which the Poet strews

along the ways in which his imagination and fancy delight to wander, we shall find the rich fruits of that divine theology which are familiar to the deep ponderings and enlightened studies of the Priest. If Dante needs a comment, and has had Chairs instituted for the exposition of his *Divina Commedia*, much more does the Priest-Poet of the Most Blessed Sacrament need an expounder who can unveil to less enlightened eyes the awful mysteries in which his muse delighted. Mr. MacCarthy had done well in using the Comment of Lorinser in a work intended for the general reader; for while it has a fullness which is truly German in its thorough exhaustion of the subject, leaving no difficulty unexplained, and erring, if at all, in over minuteness, it is written with a clearness and simplicity of diction which is as novel as it is pleasing in a work of such a character.

But it is time that we should proceed to speak more particularly of the *Autos* themselves, and in so doing we will limit our consideration to the first of the two, which is called *Belshazzar's Feast*.

The connection of this subject with the Mystery of Corpus Christi is sufficiently obvious. The profanation of the Sacred Vessels of the Temple by Belshazzar is a type of the desecration of the Blessed Sacrament. This idea runs throughout the whole *Auto*, but is expressly brought out at the close, as we shall see hereafter.

The persons or characters at once reveal one of the most striking peculiarities of these dramas which separate them from ordinary production of this class. These are:

The King Belshazzar.	The Thought.
Daniel.	Death.
Idolatry.	An Equestrian Statue.
Vanity.	Musicians.

It would carry us too far from our present purpose, which is only to give our readers some general idea of these *Autos*, to dwell upon the introduction of these allegorical personages into the midst of living beings, and to point out the far higher purposes they serve than such abstractions are made to do in our own ancient Miracle Plays—Lorinser has treated it at length, and sustained his position with excellent authorities in the volume before us—but we cannot but invite the reader's attention to the wonderful skill with which these abstractions are wrought into the drama itself, and are by the poet's fire enkindled into life and action. The character of THOUGHT is a striking illustration of this. It has a triple part to play. At one time it is Human Thought considered abstractedly, then it is the court-fool of King Belshazzar, and then it becomes the

Thought of Belshazzar himself. Yet in all this there is a unity; for the fickle, frivolous mind of the King is one with that of his Court-fool, to which the abstract idea easily conforms itself. This is exquisitely wrought out by the Poet. When Daniel questions him, "Say, who art thou?" THOUGHT replies:

"I am of those attributes
In which deathless being prideth;
I that light am which divideth
Man's high nature from the brute's.
I am that first crucible,
In which fortune's worth is tested.
Swift as sun-light unarrested—
Than the morn more mutable:
I have no fixed place wherein
To be born, or live, or die.
On I move, yet know not I
Where to end or to begin.
Fate, how dark or bright it be,
Even at its side beholds me;
Every human brain enfolds me,
Man's and woman's—none are free.
I am in the king his care,
When he plans his kingdom's weal;
I am vigilance and zeal,
When his favourite's toils I share.
I am guilt's sure punishment,
Self-reproach in the offender;
I am craft in the pretender,
Foresight in the provident.
In the lady I am beauty;
In the lover, his romance;
In the gambler, hope of chance;
In the gallant soldier, duty;
In the miser, money-madness;

In the wretch, his life's long dearth;
In the joyful, I am mirth;
And in the sorrowful, am sadness;
And, in fine, thus strangely wrought,
Restless, rapid, on I fly,
Nothing, everything am I,
Since I am the Human Thought.
See, if such strange changes give
Thee, O man, true views about me,
Since the thing that lives without me,
Scarcely can be said to live.
This I am to each and all,
But to-day I am assigned
To the King Belshazzar's mind,
He for whom the world's too small.
Though in fool's clothes dressed completely,
I am not sole fool; and why?
Just because in public, I
Try my best to act discreetly.
Since a fool 't were hard to find
More incurable than he
Who could do, or say, or be
What he thought within his mind.
Thus few wear the fool's-cap feather,
Although most that badge might win,
For, when looked at from within,
We are madmen altogether—
Fools of every kith and kin".

We have let THOUGHT speak for himself at some length, and in so doing have given our readers a specimen of our author's style, and of our translator's skill; but to understand the importance of the part THOUGHT plays, it would be necessary to follow him throughout the play, and to observe how exquisitely he is used to delineate each change of the Royal mind which he of course embodies and puts before us in its ever varying phases.

The character of Belshazzar is of course historical, and passes into the allegorical only in the last speech, which we shall quote hereafter, where he shows how he is himself a type of an unworthy communicant, and thus converts the drama into an *Auto Sacramentale*. Daniel combines more completely the two ideas, first as the prophet of the Old Testament, and next as the allegorical personification of the Wisdom and Judgment of God. With him, as his minister and the executor of his commands, stands the purely allegorical figure of DEATH, which, as Lorinser says, "has been delineated in such magnificent and sharply-marked outlines that he appears almost the chief actor, or most essential person in the whole piece".

The two wives of Belshazzar, VANITY and IDOLATRY, are finely conceived, and most exquisitely rendered. Purely allegorical, "they represent in a double point of view", says Lorinser, "the predominant vice of the king, which is eventually to be the cause of his downfall, inasmuch as it consists on one side of that bewitchment and complacent delight in his own earthly greatness and the splendour which surrounds him (which is Vanity), and rising on the other side, even to the madness of self-deification, which, not satisfied with present earthly greatness, aims seriously at the position of a supernatural being, and enters the lists as it were with God Himself (which is Idolatry). This is, in our opinion, the real, deep, and only true signification of the figure of IDOLATRY, which we should not seize in its full meaning, if taken only as the personification of Belshazzar's personal proclivity to idolatrous worship". This brief extract will give us an illustration of Lorinser's deep insight into the inner meaning of these *Autos*. Nothing but a careful perusal of his running commentary on the whole text will enable any one to estimate at its full value the flood of light which he has thrown upon so profound a mystery. The plot, if plot it can be called, is of the slightest. Daniel meets Thought and questions him, first, as to who he is (the answer we have quoted at length above), and next, as to what these festive preparations tend. Thought replies that Belshazzar is about to celebrate his marriage with a second bride, Idolatry, and Daniel thereupon mourns over the threatened judgment which awaits the deed of sin. Then Belshazzar and his two wives enter, and in verses of exquisite beauty and of deep significance, the king rejoices in his greatness, and Idolatry celebrates her triumphs. In illustration of the depth of thought which manifests itself throughout, we may take the following, where Idolatry says to Vanity:

"Beauty like thine would pierce my heart like steel,
If the divine could aught of envy feel".

To which Vanity replies:

"Splendour like thine would turn my heart to stone,
If jealousy were a thing to Vanity known".

Upon which Lorinser remarks: "Idolatry, believing herself a goddess, is too proud to envy the mere earthly beauty of Vanity; while Vanity, belonging to this earth, is too much taken up with herself to think it possible to lose the favour of Belshazzar".

Then follows a self-glorification by the king, in which at considerable length he recounts the destruction of Jerusalem, and the sacrilegious plundering of the Temple, and informs them of his designs of universal dominion, and of completing the Tower of Babel; which affords an opportunity to Calderon of giving

a highly poetic description of the Deluge and the building of the tower. With wonderful skill the poet sketches the calm beauty of the world before the flood:

"Calmly was the world enjoying,
In its first primeval summer,
The sweet harmony of being,
The repose of perfect structure;
Thinking, in its inner thought,
How from out a mass so troubled,
Which by poesy is called
Chaos, and by Scripture *Nothing*,
Was evolved the face serene
Of this azure field unsullied,
Of pure sky, extracting thus,
In a hard and rigorous combat,
From its lights and from its shadows,
The soft blending that resulteth,
From the earth, and from the waters,
The elaborate knot that couples,
By dividing and disparting,
Things which (each one taken asunder)
Form a separate something so,

But when all are joined, are nothing :—
She considered how the earth
Though till then a wild uncultured
Waste it lay, grew bright with flowers,
Painted of a thousand colours;
How the vacant air was peopled
With the blithe birds' flight and flutter;
How the silver sea grew brighter,
As the fish clove through its surges;
How the fire its torches twain,
Sun and moon, with fresh flames furnished,
Day and night's undying lamps,
Night and day for ever burning.
Finally she thought of Man.
Who of all His glorious works here
God had fashioned like Himself,
As Creation's crowning wonder".

The five lines which we have italicized call aloud for Lorinser, who thus explains them: "Through the separation of the particles that had been dissolved, or melted together in chaos, terrestrial things had been created, of which each one, so to say, is a little world in itself, while the formless chaos, though it contained within it the germs of all things, was little more than a Nothing. The Form only is that which, added to the Substance, bestows on the Thing created its individual existence". This will serve to illustrate the philosophic spirit which wells up in beautiful verse from the depths of the poet's mind.

Daniel appears and rebukes the impiety of the King, who spares his forfeited life at the contemptuous intercession of the two Queens. Then follows a scene in which DEATH appears following Daniel, in which, in some noble lines, he describes his insatiable thirst for life, and shows from the fearful deeds he has wrought, how ready he is to inflict retribution upon Belshazzar. But Daniel bids him restrain his hand until the impious King has had "needful warnings". In obedience to this command, Death puts himself under the guidance of Thought, and thus reveals himself to Belshazzar and gives him a record of his sinful past life. The terrified monarch implores for delay, which is granted. Idolatry and Vanity return and resume their influence over the fickle king, who gives Vanity the record which Death has left, and which that evil influence destroys, and once more Belshazzar awakens as from a dream to resume his evil courses. Death gives a second warning, but as the agency of Thought has been in vain, he now tries the influence of a vision, in which the Shadow of Death falls on Belshazzar. Here

again the Poet rises to sublimity in the monologue of Death. At its conclusion the Destroyer draws his sword upon the sleeping King, but Daniel rushes in and stays him. The monarch sleeps on, and a very different vision rises, in which Vanity and Idolatry pander to his proud thoughts; but a warning succeeds when the mystical Statue, which Nabuchodonosor once set up, rises to remind him of the power of God and the punishment which befell that impious king. Again Belshazzar is moved; but Idolatry, upon his awaking again, wins him back to his old frame of mind.

Then follows the Banquet in which the Sacred Vessels are profaned. Death once more appears, but now disguised as an attendant, and in that character presents a golden chalice to the King; and now the *Auto* assumes the sacramental character, as witness Death's emphatic words:

"This rich vessel of the altar
Holds life in it, it is certain,
Since the soul, athirst for life,
Finds in it its sure refreshment.
But it also holds within it

Death as well as Life; its essence
Is of life and death commingled,
And its liquor is the blended
Heavenly nectar and the hemlock—
Bane and antidote together".

The King drinks; thunder is heard, and the mysterious hand writes on the wall the three words, *Mané, Thecel, Pharés*. Daniel is called in, and expounds the divine message. Death draws near and stabs Belshazzar with his sword; they struggle, and the King exclaims:

"This is Death, then!
Was the venom not sufficient
That I drank of?
Death. No: that venom
Was the death of the soul; the body's,
This swift death-stroke representeth.
Belshazzar. With death's agony upon
me,
Sad, despairing, and dejected,
Struggling against odds and dying,

Soul and body both together,
Hear! ye mortal men oh! hear,
What doth mean this fearful message,
What this *Mané, Thecel, Pharés*
Of the one Supreme God threatens;
He who dares profane God's cup,
Him He striketh down for ever;
He who sinfully receives,
Desecrates God's holiest vessel".

We must, in conclusion, venture to quote the whole of the last scene, which winds up the sublime drama with the conversion of Idolatry, under which symbol the heathen world is typified:

"*Idolatry.* Like a sleeper I awaken
From the dreams of my forgetting:
And since even Idolatry
God Himself has not excepted
From the crowd of living things
In the mystic sheet collected,
Which one day will Christ command
Peter there to kill and eat of,
Would that I could see the light
Of the law of grace, O Heaven!
Now while reigns the written law!
Death. You can see it represented
In the fleece of Gideon,

In the Manna of the desert,
In the honeycomb the lion's
Mouth contained, in the unblest
Lamb, and in the Sacred Bread
Of Proposition.
Daniel. If these emblems,
Show it not, then be it shown
In the full foreshadowing presence
Of the Feast here now transformed
Into Bread and Wine; stupendous
Miracle of God; His greatest
Sacrament in type presented".

(The scene opens to the sound of solemn music; a table is seen arranged as an altar, with a remonstrance and chalice in the middle, and two wax candles at each side.)

*"Idolatry. I who was Idolatry,
Who to idols false and empty
Worship gave, to-day effacing
Both their names and mine for ever,
Will be Latria, adoring
Thus this Sacrament Most Blesséd.
And as its high Feast, Madrid*

*Celebrates with fitting splendour,
May Don Pedro Calderon
For his manifold demerits
Find excuse :—His faults and ours
Deign to pardon, and remember
That the Poet's works but shadow
What the Poet had intended".*

In conclusion we heartily commend to our readers this most interesting and valuable specimen of Spanish thought and devotion, wrought, as it is, into such pure and beautiful English. While we all rejoice at the rapid growth among us of a sound Catholic Literature, which promises in time to provide for all requirements, and to take its due position in the world of letters, we cannot but feel that there still is, and perhaps must ever be, a wide place for translations from foreign sources. Nor can this be really a matter of regret, since what does it imply but the bringing before our minds of the traditional interpretations of other lands of the great Catholic ideas which we all have in common? It is one of those privileges which we enjoy as Catholics, that we find ourselves at home wherever Holy Church abides, and this as truly applies to literature as to higher and holier things. We can thus enter as fully into the enjoyment of Catholic works from a Spanish source as any native of the Peninsula, provided only that they are interpreted to us by minds equal to the difficult task; and when we remember the great literary advantages which Spain once possessed in the intellect and faith of her literary giants, we may well rejoice in the appearance among us of one of the greatest of that noble race in the person of Calderon, especially when introduced to us by a poet whose claim upon our consideration has been so emphatically made good by his own original productions as Denis Florence MacCarthy.

THE REVIVAL OF ATHEISM.

It cannot be denied that within the last twenty years the monster of Atheism has wrought and is daily working fearful ravages in the heart of Europe. This statement will no doubt startle some of our readers, who have been taught to believe that the spirit of the *Encyclopedia* has been long since extinguished. But, startling as it may be, it is nevertheless strictly true, and whoever will compare the two testimonies we subjoin,

can no longer refuse to believe it. In the year 1844 some French writers united to publish a dictionary of the philosophical sciences. In the preface to that work we read: "Atheism has well nigh completely disappeared from philosophy; the progress of a sound psychology will render its return for ever impossible". Be it remembered that the group of philosophers who made this statement, were not men whose predilections for Christianity might incline them to take for granted a decay of Atheism which they hoped for: on the contrary, they belonged to the school which aimed at making Christianity a religion of purely rational doctrines, translating it into a philosophical system based upon belief in God. They admitted the existence of a personal Deity, distinct from the world, infinitely perfect; they maintained the spirituality, the liberty, and the immortality of the soul; they acknowledged a moral law absolute and unchangeable, and an essential difference between good and evil. But, they refused to allow the existence of the supernatural. Twenty years after the publication of the lines quoted above, the heirs of the traditions of the same spiritualist school found themselves compelled to hold a very different language. In 1864, M. Janet, professor of philosophy in the Paris Faculty of Letters, made the following avowal: "It is idle to conceal it, the spiritualist school is undergoing a dangerous crisis. If it were only a school of philosophy that is at stake, it would not matter so much; but there is question of more than a school; there is question of an idea, the idea of spiritualism. This idea is now threatened by a wave the most dangerous that has appeared since the *Encyclopedia*, and should it perish, the liberty and dignity of the human soul will be swept away along with it". What a sad change between the utterance of 1844, and that of 1864! At the former date, the idea of God shone out in all its brilliancy on the world of thought, and no cloud was there to cast a shadow upon philosophy, then joyous in its hope that it was never more to suffer darkness. But in twenty short years, the clouds had arisen and overspread the firmament, blotting out the light of God, and gathering a tempest which threatens to ruin all that we possess of free and exalted and truthful. The *Revue Medicale* thus pithily describes the result of the change wrought in twenty years: "Materialism has seized upon modern science. Its teaching is that there is no God in the world, as there is no soul in man".¹

These testimonies regard France alone. But the storm rages fearfully over a surface far larger than the plains of France. Almost all the countries of Europe have been subjugated to the same scourge, and the idea of God is everywhere in danger.

15th February, 1866.

And it must everywhere be borne in mind, that the Atheism of the present day is not merely a speculative doctrine, but one which aims distinctly at practical results. It proposes to itself to achieve a universal reform, and to achieve it not only without God and without religion, but against God and against religion. Nor does it allow a single field of human energy to escape its deadly influences. In philosophy it aims at leaving the reason without God; in the physical sciences it would make no account of His power or of His presence in nature; from education it would banish religion and all traces of it; in morals, it would free the passions from the yoke of His law; in politics, it would reconstruct society on revolutionary principles of the wildest character. "In view of such a state of things", says Mgr. Dupanloup,¹ speaking of France, "I know nothing fraught with more danger to the clergy, and to Christians, and to all honest men, than not to know, not to appreciate, or to be indifferent to, such a state of things as this".² Impressed with the wisdom of this observation, we propose to do briefly for several countries of Europe what the Bishop of Orleans has done for France, and, taking a rapid glance at each, to point out in them to our readers the traces of the modern revival of Atheism.

Let us begin with France. The schools of Atheism in France are classified by Mgr. Dupanloup under three heads, Positivism, Pantheism, and Materialism. Of the Positivist system we have before spoken at some length, and shall, probably, have occasion to speak again. Of all the others, it is the system from which in this country we have at present the most to fear, and indications of its spread in Irish anti-Catholic Universities are multiplying themselves daily with an ominous rapidity. It is enough here to point out in M. Vacherot, an atheist whose arguments lead straight to Positivism. In a work of twelve hundred pages, published by this writer,³ he maintains the thesis that God does not exist. And on what grounds? He lays down as a first principle, that reality and perfection mutually exclude one another; therefore, to say of God that He is perfect, is to affirm that He does not exist. Hence arises the dilemma: if God is perfect, He does not exist; if God exists, He is not perfect. Therefore, concludes M. Vacherot, the respect we owe to God forbids us to believe in Him. This extravagant system becomes tangible by taking another shape. Perfection exists not in reality, but only in our thoughts. The human mind is therefore the summit of the universe, since by the law of progress, the world is ever tend-

¹ *L' Atheisme et le Peril Social*, pag. 63.

² For the facts here stated we are indebted to Mgr. Laforet's *Pourquoi l'Or ne croît pas*: Louvain, 1866, second edition; and M. Naville's *The Heavenly Father*: MacMillan, 1865.

³ *La Métaphysique et la Science*, 2 tom. October, 1858.

ing towards perfection which is only in the thought of man. It is the human mind, therefore, that we must adore. This conclusion leaves us at the very threshold of Positivism.

Pantheism is the deification of the universe. The idea of God is not directly destroyed, but transformed, and lost in the transformation. God is no longer the Eternal and Almighty Personal Creator, "but the unconscious principle, the substance of things, the whole. The universe alone exists; above it there is nothing; but the universe is infinite, eternal, divine". Pantheism was introduced into France by M. Cousin, founder of the eclectic school, who, as far back as 1817, had visited the leaders of the German philosophical movement. For many years before his death M. Cousin emphatically repudiated this doctrine, and the most distinguished among his disciples have kept aloof from it. But Pierre Leroux openly defends Pantheism in his work *De l'Humanité*; and according to Mgr. Laforet, De Lammenais attempted to reconcile it with Christianity in his work *Esquisse d'une philosophie*. The bishop of Orleans quotes largely from E. Renan to prove that he is a Pantheist.

Materialism refuses to recognize anything as real which does not come under the experience of the senses. Mgr. Dupanloup quotes from its organs in France passages of the most revolting brutality. *La libre Pensée*, *La Revue du Progrès* are specially remarkable among the number of these organs. When we take into account the activity of the press employed to propagate Atheism under this triple form; when we reflect on the prodigious activity and unscrupulousness of its apostles, and on the appalling ruin their success is but too surely calculated to work, we cannot but fear for the future of France.

Crossing the Rhine and entering into Germany, we find ourselves at once face to face with the many-sided results of the teachings of Hegel. It cannot be expected that we could present in these pages an exposition of Hegel's system. The mists and clouds in which this philosopher has wrapped up his meaning, have hitherto successfully baffled the most patient and keen witted analysts of speculative doctrines, and have led to the most opposite interpretations. Some have deduced from Hegel's writings a system of Christian theology, whilst others have detected in it a system of undisguised Atheism. It is said that shortly before his death the philosopher himself summed up the results of his teaching in these words: "I have only had one disciple who has understood me, and he has misunderstood me". But if we fail in attempting a scientific exposition of Hegelianism, we have abundant materials from which to estimate the character of the influence it has exercised upon the popular mind. It has been understood as simply meaning the deification of man. The

famous Henri Heine wrote in 1850 to the *Augsburg Gazette*: "I begin to feel that I am not precisely a biped deity, as Professor Hegel declared to me that I was twenty-five years ago". The universe, according to Hegel, is explained by an idea, which is ever in process of developing itself. This development is necessary, and hence everything in the world is necessary, and therefore legitimate. Hence the laws of thought and of conscience are not more necessary or legitimate than the desires of the flesh. Hence there is no law to bind man, no power to govern him: he is a law and a god unto himself.

This popular appreciation of Hegel's doctrine soon passed from the regions of theory to those of practice. In 1845 it was remarked that certain secret societies composed of Germans were in the habit of holding meetings on Swiss soil with the object of working a revolution in Germany. The basis of this movement was Atheism. One of the principal agents wrote as follows: "The idea of God is the keystone of the arch of a tottering civilization; let us destroy it. The true road to liberty, to equality, and to happiness is Atheism. No safety on earth, as long as man holds on by a thread to heaven. Let us teach man that there is no other God than himself, that he is the alpha and omega of all things, the superior being, and the most real reality".

These revolutionary principles, paraded in all their shameless audacity before the German governments and peoples, aroused a feeling of indignation which has powerfully helped to weaken the influence of Pantheism. But, unfortunately, Materialism has stepped in to take the vacant place. Germany is in these days the principal centre of Materialism. Feuerbach, Max Stirner, Arnold Ruge, Vogt, Moleschott, L. Büchner, and others, reject whatever passes the limits of experience: God, the moral law, the immortality of the soul, all the general principles which are at once the light and the rule of human reason. Moleschott's book (*Kreislauf des Lebens*), "The Circular Course of Life", first published in 1852, has had four editions in ten years; Büchner's "Force and Matter" (*Kraft und Stoff*), which appeared in 1856, has had in five years seven editions, and has been translated into French by Gamper. Thus, Germany presents almost the same elements of Atheism that we have observed in France, namely, Pantheism and Materialism, although in different combinations. In Germany also they have assumed, besides the speculative, a political form.

Turn we now to England, whose literature is the food upon which so many millions of Catholic minds are fed. England has the unenviable distinction of having been the birth-place of that monster of modern infidelity, the traces of whose ravages in

various lands we are now following. As far back as 1624, Lord Herbert of Cherbury reduced Deism to a system, and defended it. Hobbes, Toland, Shaftesbury, Bolingbroke, and others, powerfully contributed to its diffusion. Bolingbroke was Voltaire's master. An eloquent French writer, M. Villemain, thus describes the connection between the English and French schools of infidelity: "There is not a single one of the daring arguments used by French philosophy in the eighteenth century, which is not to be found in the English school at the beginning of that century. Bolingbroke summed up that school in himself. In the midst of the profligacy of his youth, amid his important public duties under Queen Anne, and in his exile, he ever devoted himself with incessant ardour to the acquisition of learning hostile to Christianity. This curious erudition charmed and surprised Voltaire in the interviews he had with Bolingbroke in Touraine. There, instead of that libertine scepticism which had been his earlier school, he found an infidelity which was well informed, polyglot, and recommended by the authority of a scholar and a statesman. It is easy to understand how the brilliancy of that erudition, the confidences of that bold scepticism, the essence of irreligion which breathed from so many books then perused by Voltaire, must have exercised upon him an influence incalculably powerful". Diderot, after Voltaire the most active infidel of the eighteenth century, drew from English sources his earliest philosophical inspirations, and with D'Alembert, his fellow-editor of the *Encyclopedie*, placed on the title page of that storehouse of impiety the name of Francis Bacon. Locke was to Rousseau almost all that Bolingbroke was to Voltaire. The English people are styled by Germans a double-people on account of the strange contrasts they present. They are at once stirred by a strong spirit of piety and by a terrible spirit of irreligion. In our own day the contrast has become much more deeply marked, and the lines between both more sharply defined. The religious spirit is gradually approximating to the Catholic Church, while the irreligious energy is concentrating itself in the purely pagan systems of Positivism, German Rationalism, and Secularism. We have elsewhere sketched the state of infidelity in England. John Stuart Mill, Miss Martineau, the so-called George Eliot, Lewes, and several others, are at once popular writers, whose works are read by tens of thousands, and the apostles of Positivism. The political changes wrought within the past year in the English constitution, and which constitute a revolution of surpassing importance, all the more serious because, like the tide that rises silently, it has covered the land almost without noise, are destined to place

¹ *Cours de Littérature Française*, V^e leçon.

political power in the hands of those who compose the lower stratum of society. It is right at such a moment to make some account of the theories of Secularism, which, as an organized system, has gained no slight hold upon the English working classes. Practically, it aims at the overthrow of the existing political order. Its doctrines are thus set forth by its chief, Mr. Holyoake: "All that concerns the origin and end of things, God, and the immortal soul, is absolutely impenetrable for the human mind. The existence of God, in particular, must be referred to the number of abstract questions, with the ticket *not determined*. It is probable, however, that the Nature which we know, must be the God whom we inquire after. What is called Atheism is found *in suspension* in our theory".¹ The moral of this reasoning is, that men should put aside all thoughts relating to another world, and manage to live as advantageously as possible in this present life. Hence the name of Secularism. The organs of the body are or were *The Secular World*, *The National Reformer*, *The Secular Advocate*. Its means of action are open-air speeches, and assemblies for lectures and debates. In London there were, three years ago, five of these lecture-rooms. The programme in one of these halls for every Sunday includes a discourse at eleven o'clock, a debate at three o'clock, and a lecture at seven o'clock. Liverpool, Manchester, Birmingham, Glasgow, and Edinburgh, are the chief centres of operation.

From these facts it is plain that Atheism in England is reproducing itself under features identical to those which mark its appearance in France and Germany. It shows itself at both extremes of society, among the learned, the polished, the favourite novelists, the philosophical oracle, as well as among the rough-handed mechanics who crowd the large manufacturing towns. Besides, it means work; it aims at practical consequences; and it has now opened for it a door through which it may enter upon the stage of public affairs, and make its voice heard and its hand felt in the management of the country.

We have barely time to take a rapid glance at other European countries. Belgium could not escape the contagion of French impiety. Ahrens has planted Pantheism in the University of Brussels. At present M. Tiberghien, scholar and successor of Ahrens in the chair of Philosophy, is teaching Pantheism to the students of the same University.

Italy has not been altogether exempt from the plague; although the See of St. Peter, which God has planted in its midst, has been powerful for the healing of the nation. It seems like a visitation that those who employed even unlawful means to drive out the German stranger from the fair plains of Italy,

¹ Ap. Pearson, *Infidelity*, etc., p. 316.

should themselves have fallen under the most disgraceful slavery of German-born errors. We shall say nothing of Gioberti, nor shall we delay to inquire how far his philosophy was coloured by that of the detested Germans. But it is a fact, that Hegelianism has been installed in the university of Naples; that the scepticism of Ferrari finds followers; that the writings of Ausoni Franchi, formerly a journalist at Turin, and now a professor at Milan, are unmistakably Atheistic. It is needless to say, that from sources such as these, and from the teachings of the secret societies, have proceeded the recent ravings of Garibaldi and of those of whom he is the worthy spokesman.

That these theories are current in Holland results from M. Naville's testimony, and from a book published last year in Holland, mentioned by Mgr. Dupanloup, which has for inscription: *Exstinctis diis, extincto Deo, successit Humanitas*. Of the Russian empire it may be said that the young nobles, and the university students in general, are imbued with irreligious principles. M. Herzen has published, under the pseudonym of Iscander, a work, "*From the other shore*", in which the worst features of Atheism are manifest. His influence in Russia is described as very great. Besides native works, the leading Materialist and Atheist publications of foreign countries have been translated into Russian, and widely diffused throughout the country. It is especially noticeable that the universities—those centres of thought—are the citadels of these pernicious principles.

We have now reviewed the appearances of Atheism that at present manifest themselves in so many countries of Europe. No right-thinking man can contemplate without horror the sad spectacle of a world, which, while it flatters itself on being more enlightened than at any period of the past, has lost its chief good in losing the knowledge, and fear, and love of God. No Christian heart but must feel sore at the thought that so many young men, who represent the hope of the future, are turning away from Him who alone is the Way, the Truth, and the Life. Besides, in presence of a plague so universally prevalent, it is impossible to escape a painful sense of danger impending even over countries which, like our own Catholic Ireland, have, through God's grace, been preserved intact in the faith once delivered to the saints. We shall not delay here to urge the general causes which involve the youth of our country in peril. The literature they read which carries to their minds the seeds of error; the secret societies which, spread like a net-work over Europe, lay snares for their unwary feet; the company and conversation of free-thinkers, with whom society abounds; the fascination of a licentious, and the sophistry of a sceptical press; the lack of intellectual and moral vigour, which stamp an age enslaved to

sensual impressions; all these go to make up a complex danger which, although general, it would be the height of temerity to despise. But when we consider the special circumstances of our time, and the conditions under which the rising generation of Irish Catholics, that is to say, the first generation of emancipated Irish Catholics, is to be educated, the danger becomes more imminent, and the need of precautions more imperative. We deliberately assert that almost all the conditions calculated directly to foster a spirit of infidelity in the young, are to be found in the system of education, and especially of university education, which it is attempted to force upon the Catholics of this country.

What, in fact, are the causes of infidelity? Infidelity, according to St. Thomas, "like faith, exists in the intellect as in its immediate subject, but in the will as in its first motive". And again: "it is contempt on the part of the will that causes the intellect to dissent, and in this dissent infidelity essentially consists; whence it comes that the cause of infidelity is in the will, although the infidelity itself is in the intellect". The causes of infidelity reside therefore in the intellect, or in the will, or in the combined action of both. On the part of the intellect two causes may be specified, one, the perversion of the intellect by the principles of a false philosophy, which destroy faith by rendering the Christian demonstration impossible; the other, a gross ignorance of the doctrines of Christianity. In a system of education which refuses to the Church any part in the selection of professors, and reserves that office exclusively to the civil government, what security is there that the youth who frequent the philosophical schools may not be trained to believe in those monstrous systems which, as we have seen, now prevail in so many universities? What warrant have we that the arguments which prove the existence of God may not be decried in the name of philosophy, and thus the entire foundation of a reasonable faith thoroughly sapped? What force is there strong enough to repel the advancing march of that Positivism which has already gained a footing in our Irish universities, and before which faith in Christ disappears? The Christian demonstration rests upon the motives of credibility; but of what value does such demonstration become to those who have been taught to deny the possibility of the supernatural and of the miraculous? And is not the air thick with philosophical systems, which, if once rooted in the minds of the young, will make for them evermore a perpetual divorce between their reason and the faith they have received from their fathers? And will faith thus weakened resist the shock of the assaults of the passions?

The other intellectual cause of infidelity is ignorance of the doctrines of the Catholic Church. How many lose the faith

almost solely because they are ignorant of what the Church teaches! Of how many may it be said with truth that they blaspheme what they know not! And yet the very essence of the mixed system of education is, that this ignorance shall be maintained! To tolerate ignorance of religion would be a defect grave enough to counterbalance many advantages in other respects, but to make such ignorance the very law of a system of education is altogether monstrous. And how frequently does a half acquaintance with Catholic dogmas give rise to difficulties which can be solved only by a fuller knowledge of the same, and of the bearing of one tenet upon another? And yet, the mixed system sternly denies the advantage of this higher knowledge. To these intellectual dangers which the mixed system tends directly to strengthen, we ought to add the moral dangers inseparable from the mixing together of young men of different religions and of no religion. Youth is the season of pleasure; and what check save the grace of God, obtained in answer to humble prayer and through the sacraments, can bridle the riotous impulses of its wayward passions? "We know not", says Bergier,¹ speaking of the infidels of the last century, "what these men are, whether they are alive or dead, fellow-countrymen or strangers; we wish to describe only according to their writings; we attack books, not men; and, limiting ourselves to this irrefragable proof, we maintain that libertinism and the passions are the true causes of incredulity". But, even if through some fortunate circumstances which may happen to exist in spite of the mixed system, gross libertinism be happily absent, nevertheless the absence of the religious element in education will infallibly produce a generation of young men full of levity, dissipated, worldly-minded, weak in character, and indifferent to the practices of religion. Men such as these are not fitted to resist the attacks of that spirit of infidelity which, as we have seen, is sending its poisoned breath over Europe; and we shall be false to our most solemn duty if we spare any effort that may be necessary to save the young men of our country, the children of Catholic martyrs, from its baneful influence.

NOTES ON THE ADMINISTRATION OF THE SACRAMENTS.

Among the papers left by the late lamented Father Gury, S.J., a document has been found in the learned theologian's own handwriting, treating of the important subject of the administration of

¹ Introduction, *Traité de la Vraie Religion*, p. 14.

the sacraments. According to the statement made by F. Desjardins, S.J., in the *Revue des Sciences Ecclesiastiques*,¹ the observations contained in this paper are those of an Italian priest, who had charge of a parish not far from Rome, and who was singularly esteemed for his prudence and zeal. It is no slender proof of the value of the good priest's notes on the administration of the sacraments, that F. Gury should have considered them worthy of being copied out by himself. An attentive examination of the principles they contain will make this proof still stronger. The principles are quite in harmony with the doctrines of St. Liguori, and breathe the true spirit of Rome. Based on sound theological principles, they are also full of an unction and suavity well calculated to win to God souls long estranged from virtue, and to enable them to feel that God's yoke is easy and His burthen light. Besides, the method itself is not a speculative theory, but the result of an experience spread over many years of a missionary life. We feel, therefore, that we render a service to our clerical brethren by bringing it under their notice in these pages. No doubt, some of the practices therein recommended are not equally useful or advisable in all countries; nor is this strange, seeing that different circumstances demand different applications of the same principles.

The conditions under which a periodical like ours is published do not allow us to reproduce here some details with the fullness with which they are discussed in the original. Nevertheless, we believe that no point of practical importance has been omitted, or the writer's views inaccurately expressed. F. Desjardins has added some notes to the Italian priest's text, and we have had care to take due account of them in the remarks appended to the several headings under which, for clearness sake, we have divided the text itself.

In a future issue we intend to lay before our readers a collection of practical cases of conscience which have been drawn up by the priest, whose notes are here copied, and which cases, according to F. Gury's manuscript, were submitted to the judgment of many Roman theologians of the highest authority.

ON THE ADMINISTRATION OF THE SACRAMENTS.

1. *Before the confession: the sacraments considered as a remedy.*

I am convinced that the Sacraments are the life of souls, according to the words of Jesus Christ: "Come to me, all . . . and I will refresh you". This truth is brought home to the priest after some years' experience of the sacred ministry. The practice of the primitive Church confirms it. Unfortunate parishes, in

¹ No. 89, May, 1867, page 437.

which the faithful has the habit of keeping away from confession and communion! what becomes of their morals and of their faith!

I am convinced that our Lord has instituted the Sacraments for men, and not for angels, according to our good Master's word: "I am not come to call the just, but sinners".

I am convinced that the Sacraments are a remedy for the soul, and not a recompense.

I am convinced, moreover, that since the Sacraments are a remedy, and a preservative against evil, they should be employed to prevent the appearance of bad habits, and to cure them as soon as they have appeared.

The great point in the sacred ministry is, never to look upon any case as hopeless, and never to lose patience with regard to souls.

It is a great point for the confessor to make what had been malice in the penitent become only frailty. He should give no quarter to persistent malice; but he should have an unfailing indulgence for repentant frailty. This is the application of Sacraments as remedies.

I form my judgment that malice has disappeared, or, at least, has begun to disappear, when the sinner begins to show amendment.

[This is one of the cases above alluded to, in which the rule laid down by the writer is not equally advisable in every locality. In Ireland, for example, a visit from the parish priest made at a seasonable time will frequently determine in the right direction a person whose will may have been hitherto irresolute or indifferent.]

2. At the confession: method: interrogations: penance.

It is not my custom to go in search of persons who neglect the Sacraments to bring them to the confessional. I have found that such proceeding led very frequently to acts of religion performed rather from human respect than from conviction. However, this rule admits of exception.

I give short penances to insure the fulfilment of them. I have a very great dread of making evil known to those who are ignorant of it, by asking questions, especially concerning the sixth commandment. I indicate faults by a general expression, leaving it to the penitent to explain them in detail. I regard the contrary practice as dangerous. . . .

I am careful to keep myself in the presence of God while hearing confessions; and I impress it on my penitents to make them respect my ministry.

I make a practice of consecrating to the Blessed Virgin all the new penitents whom God sends me. The first penance I give always has this end in view.

I very often give as penance the Rosary, either entire or in part, in order to accustom the faithful to this devotion. I look upon it as a most important help towards perseverance. I also inquire at each confession if it has been faithfully attended to.

3. How many confessions in preparation for absolution: practice to secure a careful preparation.

I seek to render confession as little burthensome as possible. If since the last confession a year had elapsed, I give absolution after the second confession. If only two or three months have elapsed, and the penitent comes on the eve of a feast, I give absolution after the first confession. To make penitents come back a great many times before absolving them, is to annoy them without any gain. If they are well disposed, why not admit them to absolution at the second confession?

In order to make sure that the Sacraments shall be carefully received, I announce the approach of the festival a fortnight before-hand from the pulpit, and, in plain terms, I exhort every one to come and make the preparatory confession.

I recommend the Rosary, the offering to God of their work, attendance at Mass, visits to the Blessed Sacrament, and alms according to each one's means. I add *expressly* that those who have no time to make the preparatory confession should dispose themselves at least for eight days by help of the abovementioned practices, and then come to confession and be absolved.

The practice of making many confessions to dispose one's self for the Sacrament of Penance, exists only in France. In Italy, in Spain, in Germany, penitents are admitted to the Sacraments after the first time. By dint of insisting on perfection in approaching the Sacraments, people end by banishing from them the faithful, especially men. A holy priest used to say well: "When you close the door of the tabernacle, you may close the door of the church".

I usually add to the penances I impose, a prayer or devotion for the relief of the souls in purgatory. During the life of a priest he may by means of this habit procure immense relief for the suffering souls.

On the eve of great festivals, I use the greatest care to make sure of the good dispositions of my penitents. I employ, with remarkable success, the following method. I divide my penitents into groups of about thirty persons. Before each batch I leave the confessional, and I make a general exhortation on the festival, on the requisite dispositions, and on the motives of contrition. I then go back to my confessional, and work as quickly as I can, trusting to the efficacy of the good words which our Lord has placed on my lips.

As soon as I find that I have confessed the thirty persons

whom I addressed, I once more leave the confessional, and recommence my exhortation on behalf of the fresh penitents who have arrived in the interval. This practice makes a great impression on the penitents, and makes the work of confessions wondrously easy. By this plan I hear, and *hear well*, three hundred confessions on the eve of a festival.

Upon this point F. Desjardins remarks that penitents might be admitted to absolution even after a single confession, on the principle that whoever is sufficiently disposed may be absolved. Now, he adds, there is nothing to hinder a person who comes to the holy tribunal after one or two years' absence, from being sufficiently prepared the first time. This is certainly the case at missions. The question thus becomes a matter of opportunity and of utility. Some penitents will be better disposed the first time than the second; others, on the contrary, better the second time than the first. If there be a hope that the penitent will again present himself, it appears more useful to absolve him at once the first time. F. Faure's remark, says F. Desjardins, has always struck me as full of good sense: *Penitenti disposito utilius est, ceteris paribus, Ecclesiae sacramenta bis recipere quam semel: id est utilius est absolvi hac die Dominica, et etiam communicare, et iterum absolvi et communicare sequenti die Dominica, quam sola die Dominica id ipsum facere, non autem nunc. Gemina enim sacramentorum susceptio majorem in hoc seculo gratiam sanctificantem, majorem in futuro seculo gloriam, et in utrumque finem copiam uberiores auxiliorum meretur et confert (Dubit. Theol., dub. 4, sect. 8).*

4. *Pious persons: how to be directed: their frequent confessions and communions.*

Every Saturday I hear the confessions of pious people in order to make them persevere in perfection. I endeavour to assign to them each time some practice having for its object the various Christian virtues. I inquire whether they have been faithful to their exercises of piety, not only to their morning and evening prayers, but also to Mass, to their visit to the Blessed Sacrament, to the Rosary, the Stations, etc.

I give absolution every week to pious persons. I look upon the sacrament as a source of strength to keep the soul from mortal sin and from deliberate venial sins. I have confidence in the good dispositions of my penitents, and in the infinite goodness of God, who cannot but receive with indulgence, souls which during long years, constantly come every eight days to implore pardon for the past, and the grace to do better for the future.

I easily allow communion once a week. I exact no other disposition save that of being free from the habit of mortal sin.

This doctrine is founded on St. Liguori and on Benedict the Fourteenth. Should some pious souls fall into some grave faults, I continue to give them absolution and communion when the fault is the result of frailty. But if I see that it proceeds from a certain malice, from marked negligence, from culpable coldness, I do not admit them to the sacraments till after a space of eight days. But I am very earnest in pressing the penitents to return at the appointed time. When a person is going on well, *I willingly allow them an additional communion during the week*, for their own consolation, or for the relief of the souls in purgatory.

To one who is steady, well instructed, and fervent in the service of God, and who carefully avoids deliberate venial sins, I readily allow communion *several times in the week*.

Pious people are in my opinion the treasure of a parish. It is they who avoid sin, who pray, who do good works, who take an interest in the glory of God and the salvation of souls. It is they who respect the pastor, who frequent the church, and keep it from being entirely abandoned during the week. They visit the Blessed Sacrament, and even more than priests keep company with our Blessed Lord in His solitude. No doubt they have their defects: who has not? But their defects are less than those of the bulk of the faithful.

It is troublesome, no doubt, to spend ten hours of a Saturday to hear their confessions; but what labourer reaps his harvest without having first cultivated his fields? Who in the parish will pray for us after our death, if not the fervent souls whom we shall have left behind us?

5. *Confession of children and young people before their first communion; in preparation for their first communion; and after their first communion.*

As far as the confession of children is concerned, this is my system:

1. I bring children who have not yet made their first communion, to confession every two months. I make the scholars of the different schools, etc., come in their turn. I prepare them in a general way. I dwell upon the importance of the act they are about to perform. I call to their minds most of the faults that are committed at their age. Then, in the confessional I make them recite the principal prayers, the "Our Father", "Hail Mary", the "Acts of Faith", etc., slowly, distinctly, and piously. When they are accusing themselves of their sins, I receive what each child tells me of itself, and I confine myself to some general questions. I am very, very, very sparing of questions, especially on the sixth commandment. When they have done telling their sins, I subjoin a few short words suitable to the circum-

stances. Then I make them recite slowly and piously the "Act of Contrition". Finally, I tell my little penitent that I am going to give him a blessing or absolution. I endeavour to give them absolution once or twice in the year before their first communion, particularly when they seem to have grave faults, and to understand the malice of them. In my opinion it would be very dangerous to leave for a long time without absolution, children who have contracted criminal habits and who know what they are; this would be to abandon them in mortal sin. No doubt the confessor will often find himself in great perplexity about the dispositions of his young penitents; but it is more judicious to give them absolution, at least from time to time, after having done all that was morally possible to dispose them, than to expose them to the danger of lingering and of dying in the state of sin.

2. During the last two months before the day of their first communion, I hear every week the confessions of the children who are preparing for that great act. I appoint separate days and hours for the girls and for the boys. In every confession I inquire into their exactness in performing each exercise of piety, or the practices I had assigned to them. My relations with the children are as fatherly as possible, in order to win them, to open their hearts, and to give them a taste for the exercises in preparation for their first communion. I begin the general confession as soon as I can, in order to cut off all vicious habits. I do not allow children to use books containing the table of sins. Such books make them know sins, or at least suspect them. I put questions to them myself according to what was said above.

3. With children who have just made their first communion my plan is this. Children are, above all things, to be preserved pure. Communion and the *Catechism of Perseverance*, these are the means I employ for this purpose. I bring girls after their first communion to confession every fortnight, and I keep them to this practice as long as I can. When I perceive that their age, occupations, or passions interfere with this, I anticipate them and allow them a greater latitude as to time, such as three weeks, a month, from one festival to another; but I always fix the time when they are to return.

After their first communion I bring boys to confession as often as girls, but I begin sooner to allow them greater latitude. As long as I can, I endeavour to make them come once a month. Following the principles of St. Liguori, I am very indulgent in giving absolution according to Reg. V. Gury, *Theol.*, vol. 2. n. 637, tenth edition: Pelagaud, 1864, even to such as are *habituati* or *recidivi*. It is in such cases that the Blessed Eucharist is to be applied firmly and courageously as a remedy. The

absence of the Sacraments developes the evil in a frightful manner; and if the receiving of the Sacraments does not completely cure it, at all events it will reduce it. We must not forget that is not with angels we have to deal. Wo to the confessor of boys who is rigid with them in the matter of the Holy Communion!

I allow girls to approach the Holy Table more frequently than boys. They have a greater desire for the Sacraments, and I admit them whenever the occasion presents itself.

Later on in life, when the passions become strong, I am not harsh or gloomy with young people. The great thing to be done is to maintain in them faith, piety, fidelity in the discharge of their Paschal precept, correct morals, etc. Now, all these happy results are more easily obtained by gentleness than by severity. I do not send them away for a *long time*, from fear lest they should not return at all. How many young persons have been saved from the abyss by these means! With the Sacraments, giddy young persons remain only giddy, if they do not become steady; but without the Sacraments, from being giddy they become bad. I return to my first principle: as long as the cause of the evil is frailty, and frailty only, the penitent should be readily absolved and admitted to communion.

I follow these same rules in admitting young people who come to confession rarely or only at Easter.

6. *Estimate of Results.*

I am far from looking upon the remedy as useless, when it does not produce a complete cure. If the evil has been stayed even for an instant, if the falls have grown less frequent, if the good dispositions be kept up, I see in all this the fruits of the Sacraments. If I succeeded in preventing even a single mortal sin, I should congratulate myself on the application of my remedy.

I do not send people to quarantine before absolving them; but after having disposed them as well as I am able, I hasten to strengthen them in the blood of Jesus Christ. I place their sins before their eyes in all their deformity, but without bitterness, and then fix a day for them to come back to be absolved. At times I admit them to communion the first time they come. In the pulpit I am as severe as possible against *sin* in general; in the confessional I am all indulgence for the *sinner* himself; and it seems to me that this was our Saviour's principle of action.

There are many things I prohibit as *occasions* of sin, such as dances, balls, etc., without judging them proximate occasions of mortal sin; and I do not refuse to admit my youthful penitents to their Easter duty because such occasions exist. By these principles I have healed a thousand sores. In the beginning of

my ministry I acted on different principles, but I found that my efforts were fruitless, and that, instead of doing any good, I did harm. Yes; I try to heal wounds by means of the Sacraments. *Beati qui lavant stolas suas in sanguine Agni.*

If I come across a serious fault, if I observe at hand a considerable danger, or an occasion almost proximate, I urge quickly the reception of the Sacraments, doing all in my power to make them produce solid and durable results. I do not wait till the soul is wounded before I give the remedy; I apply it as soon as I am conscious of the evil; and the more deadly the peril, the more I hope from the efficacy of the Sacraments.

DOCUMENTS.

I.

LETTER FROM THE IRISH BISHOPS TO THE SECRETARY OF PROPAGANDA, 1801.¹

Dublino, 19 Novembre, 1801.

I Metropolitani e Vescovi d'Irlanda sotto descritti, amministratori del Collegio di S. Patrizio adunati qui, letto il grazioso biglietto di Monsignore Segretario di Propaganda indirizzato al P. Mro. Concanen sotto il dì 7 Agosto prossimo passato, lo pregano d'umiliare loro profondissimo divoto rispetto e venerazione alla Santità di Nostro Signore, a cui professano la più viva riconoscenza per la paterna sua sollecitudine ed attenzione ai loro interessi e doveri.

Quanto al consaputo piano ideato dal Governo Britannico in supposto vantaggio della Ecclesiastica Gerarchia in Irlanda, Monsignore Segretario é già informato dei loro sentimenti dal dettaglio riscontro chene diede L'Arcivescovo di Dublino all' Eminentissimo Signor Cardinale Borgia Pro-Prefetto allora della S. Congregazione: Dichiarano ora che non adotteranno verun piano che non sia conforme alle massime inalterabili della nostra santa Religione ed ai diritti della S. Sede Apostolica, tenendo per nullo ed invalido qualunque piano Ecclesiastico che non sia dalla medesima autorizzato e confermato. Desiderano ardentemente che il plausibile sistema da loro finora osservato sia seguitato, ed asteranno scrupolosamente d'aver in mira qualunque loro proprio temporale vantaggio trattando col Governo Britannico, a cui professano la più disinteressata ubbidienza e gratitudine.

Presentemente non si parla dell' ideato progetto, ne si parlerá prima della pubblicazione del nuovo concordato tra la S. Sede ed il Governo Francese, a norma del quale in alcuni supposti Articoli si regolerá, come si dice, anche questo Governo.

¹ For the letter to which this is an answer, see *Irish Ec. Record*, vol. i. p. 54.

Intanto bramano vivissimamente i Metropolitani e Vescovi d'Irlanda dalla paterna sollecitudine e saviezza del Santo Padre quei maggiori lumi che stimerà opportuni per schiarire questo scabroso affare e regolare la loro condotta nel maneggiarlo nelle critiche circostanze in cui si ritrovano per l'infelicità dei tempi presenti.

L'Arcivescovo di Dublino lo Scrivente nell' eseguire i voleri dei Metropolitani e Vescovi sotto descritti comunicando questi loro sentimenti, si rassegna colla più verace e distinta stima.

I Vescovi accennati sono.

Ricardo, Arcivo. Armacano.

F. Gio. T. Arcivo. Dublinense.

Tommaso, Arcivo. Casseliense.

Odoardo, Arcivo. Tuamense.

Patrizio Giuseppe, Vescovo Midense.

Giacomo, Vescovo. Fernense.

Edmondo, Vescovo Elfinense.

Giovanni, Vesco. Ardaghadesese.

Mgr. Segretario di Propaganda.

II.

DECREE CONCERNING INDULGENCES TO BE GAINED BY THE INFIRM.

URBIS ET ORBIS.

Ex audientia Sanctissimi die 18 Septembris, 1862.

DECRETUM.—“Est hoc in more positum quod ab animarum Pasto-ribus Sanctissimum Eucaristiae Sacramentum in aliquibus tantum infra annum praecipuis festivitatis ad fideles habitualiter infirmos chronicos, ob physicum permanens aliquod impedimentum e domo egredi impotentes, solemniter deferatur; proindeque huiusmodi fideles tot Plenariis Indulgentiis privantur, quas consequerentur, si conditionibus iniunctis adimpletis ad Sacram Eucharisticam Mensam frequentius possent accedere. Itaque quamplures animarum Curatores, alique permulti Ecclesiastici viri humillimas preces porrexerunt Sanctissimo Domino Nostro Pio PP. IX. ut de Apostolica benignitate super hoc providere dignaretur; factaque per me infrascriptum Secretariae S. Congregationis Indulgentiarum Substitutum Eidem Sanctissimo de his omnibus fidei relatione in Audientia habita die 18 Septembris 1862. Sanctitas Sua spirituali gregis sibi crediti utilitati prospiciens clementer indulgit, ut praefati Christi fideles, exceptis tamen illis qui in Communitate morantur, acquirere possint omnes et singulas Indulgentias Plenarias iam concessas vel in posterum concedendas, quasque alias acquirere possent in locis in quibus vivunt, si in eo physico statu non essent, pro quarum acquisitione praescripta sit Sacra Communio et visitatio alicuius Ecclesiae vel publici Oratorii in locis iisdem, dummodo vere poenitentes confessi, ac caeteris omnibus absolutis conditionibus, si quae iniunctae fuerint, loco S. Communionis et Visitationis alia pia opera a respectivo Confessario iniungenda, fideliter adimpleant. Praesenti in perpetuum valituro absque

ulla Brevis expeditione. Non obstantibus in contrarium facientibus quibuseumque.

"Datum Romae ex Secretaria S. Congregationis Indulgentiarum et SS. Reliquiarum.

"Loca ✠ Sigilli

"F. Card. ASQUINIUS Praefectus.

"A. ARCHIP. PRINZIVALLI Substitutus".

NOTICES OF BOOKS.

I.

Short Studies on Great Subjects, by J. A. Froude. 2 vols.
Longman, London, 1867.

Mr Froude is so well known to our readers, not only as author of a remarkable history of England, but as a witness whose evidence on the question of the Irish episcopal succession since the Reformation has been of considerable importance, that, passing over the man, we may turn at once to consider his book. There can be no doubt as to the correctness of that part of the title which describes the subjects treated in the work as *great*, since among them we find the science of History; the times of Erasmus and Luther; the philosophy of Catholicism; Criticism and Gospel History; the Book of Job; Spinoza; the dissolution of the monasteries; Homer, and the Lives of the Saints. These are, in all conscience, subjects great enough to make it difficult for a single mind to grasp them in such a way as to have something to say of them worth the hearing. Hence, it is not surprising that Mr. Froude's short studies on such weighty subjects should be in many ways imperfect. But we confess it has been a matter of very great surprise to us to find that in treating of the Catholic Church (for we must confine ourselves to this single point), Mr. Froude displays a spirit unmistakably and bitterly hostile to our holy religion. Not only does he give a distorted account of Catholic usages; not only does he lend the sanction of his name to the stale scandal of the filthy writers of the Reformation period; but he betrays a want of accurate information in things great and small which is very remarkable in such a man.

Mr. Froude, before proceeding to give his account of the Reformation, premises that a mythical account of that event at present very largely preponderates. A Protestant history of the Reformation pictures the Catholic Church as a lying tyranny, and the Reformers, coming with Bibles in their hands, as angels of light. The Catholic account exhibits the Church as quietly

fulfilling its blessed mission of saving souls, until heresy and schism introduced anarchy into society under the name of the Reformation. Mr. Froude warns his readers that there is some "human account" of the matter different from both these, if we could only get at it. And although he expresses a modest distrust in his own ability to give this account in full, yet he aims at giving at least a sketch of the state of the Church as it was before the Reformation began, and he assures his hearers that they may place moderate confidence in the account he gives. And wherein lies his claim to this confidence? In this, that "most of what he has to say will be taken from the admissions of Catholics themselves". But if this be so, we do not see why he asserted a minute before that the Catholic account was one-sided, unfair, garbled, and that each side tells the story as it prefers to have it. If Catholics could tell the truth of the state of the Church before the Reformation, then why discredit their account, and why substitute another? If Catholics could not tell the truth, then why base the "human account" of the Reformation on their testimony?

But the curious part of this "human account" is, that it is very like the Protestant view, to supersede which it has been introduced with such a flourish. Indeed, Mr. Froude is rather scandalised to find that public opinion in England has been undergoing lately a very considerable alteration about the Reformers. Two generations ago the leading Reformers were held to be almost saints; now there is a party in England who detest Protestantism so thoroughly, that one clergyman has lately called Luther a heretic fit to be ranked only with Joe Smith, the Mormon prophet; and an Oxford professor, the other day, spoke of Luther as a Philistine: "An unfavourable estimate of the Reformers, whether just or unjust, is unquestionably gaining ground among our advanced thinkers". Lord Macaulay can hardly find words strong enough to express his contempt for Cranmer. Buckle places Cranmer and Bonner side by side, and hesitates which of the two is the more detestable; Goethe says of Luther that he threw back the intellectual progress of mankind for centuries. Mr. Froude has a taste for defending desperate cases where the odds are heavy against him, and the sight of this growing contempt for the Reformers does but spur him on to fresh efforts in their behalf.

His defence of the Reformation may be reduced to the following positions:

1. The Catholic Church was, once upon a time, the grandest, most useful, and most beautiful institution that history knows of.
2. At the opening of the sixteenth century, the Catholic Church was corrupted and degraded to such a point, that a reformation was overwhelmingly necessary.

3. To work out such a reformation there were three possible courses. Either the ancient discipline of the Church might be restored by the heads of the Church themselves, or, secondly, a higher tone might be introduced among clergy and laity alike, by education or literary culture. Or, lastly, the common sense of the laity might take the matter into their own hands, and work a reformation for themselves.

4. The first of these alternatives may, he says, be dismissed at once; the second failed in Erasmus; the third only was left, and succeeded in Luther, and this is his defence of the Reformation.

Scattered up and down through the two volumes before us are many very eloquent passages in praise of the Catholic Church, which we are glad to quote here, as well for their own beauty, as in illustration of the first of these positions.

“Never in all their history, in ancient times or modern, never that we know of, have mankind thrown out of themselves anything so grand, so useful, so beautiful, as the Catholic Church once was. . . . The bishops and clergy were regarded freely and simply as the immediate ministers of the Almighty; and they seem to me to have really deserved that high estimate of their character. It was not for the doctrines which they taught, only or chiefly, that they were held in honour. Brave men do not fall down before their fellow-mortals for the words which they speak, or for the rites which they perform. Wisdom, justice, self-denial, nobleness, purity, high-mindedness,—these are the qualities before which the free-born races of Europe have been contented to bow; and in no order of men were such qualities to be found, as they were found six hundred years ago in the clergy of the Catholic Church. They called themselves the successors of the apostles. They claimed, in their Master’s name, universal spiritual authority, but they made good their pretensions by the holiness of their own lives. They were allowed to rule because they deserved to rule, and in the fullness of reverence, kings and nobles bent before a power which was nearer to God than their own. Over prince and subject, chieftain and serf, a body of defenceless, unarmed men ruled supreme by the magic of sanctity” (vol. i. page 48).

And again, after describing the carnal “doctrine of the Sacraments which Protestants are compelled to acknowledge to have been taught as fully in the early Church as it is now taught by Roman Catholics”, he goes on to say:—

“Such I believe to have been the central idea of the beautiful creed which, for 1,500 years, tuned the heart and formed the mind of the noblest of mankind. From this centre it radiated out and spread, as time went on, into the full circle of human activity, flinging its own philosophy and its own peculiar grace over the common details of the common life of all of us. Like the seven lamps before

the Throne of God, the seven mighty angels, and the seven stars, the seven sacraments shed over mankind a never-ceasing stream of blessed influences. The priests, a holy order set apart and endowed with mysterious power, represented Christ, and administered His gifts. Christ, in His twelfth year, was presented in the Temple, and first entered on His Father's business; and the baptized child, when it has grown to an age to become conscious of its vow and of its privilege, again renews it in full knowledge of what it undertakes, and receives again sacramentally a fresh gift of grace to assist it forward on its way. In maturity it seeks a companion to share its pains and pleasures; and, again, Christ is present to consecrate the union. Marriage, which, outside the Church, only serves to perpetuate the curse and bring fresh inheritors of misery into the world, He made holy by His presence at Cana, and chose it as the symbol to represent His own mystic union with His Church. Even saints cannot live without at times some spot adhering to them. The atmosphere in which we breathe and move is soiled, and Christ has anticipated our wants. Christ did penance forty days in the wilderness not to subdue His own flesh, for that which was already perfect did not need subduing; but to give to penance a cleansing virtue to serve for our daily or our hourly ablution. Christ consecrates our birth; Christ throws over us our baptismal robe of pure unsullied innocence. He strengthens us as we go forward. He raises us when we fall. He feeds us with the substance of His own most precious body. In the person of His minister he does all this for us in virtue of that which in His own person He actually performed when a man living on this earth. Last of all, when time is drawing to its close with us—when life is past, when the work is done, and the dark gate is near, beyond which the garden of an eternal home is waiting to receive us, His tender care has not forsaken us. He has taken away the sting of death, but its appearance is still terrible; and He will not leave us without special help at our last need. He tried the agony of the moment; and He sweetens the cup for us before we drink it. We are dismissed to the grave with our bodies anointed with oil which He made holy in His last anointing before His passion, and then all is over. We lie down and seem to decay—to decay—but not all. Our natural body decays, being the last remains of the infected matter which we have inherited from Adam; but the spiritual body, the glorified substance which has made our life and is our real body, as we are in Christ, that can never decay, but passes off into the kingdom which is prepared for it; that other world where there is no sin, and God is all and in all!" (*The Philosophy of Catholicism*, page 190).

Of monasteries we have the following:

"The monks were organized in different orders, with some variety of rule, but the broad principle was the same in all. They were to live for others, not for themselves. They took vows of poverty, that they might not be entangled in the pursuit of money. They took vows of chastity, that the care of a family might not distract them

from the work which they had undertaken. Their efforts of charity was not limited to this world. Their days were spent in hard bodily labour, in study, or in visiting the sick. At night they were on the stone floors of their chapels, holding up their withered hands to heaven, interceding for the poor souls who were in purgatory" (page 54, vol. i.).

And again:

"You have only to look from a distance at any old-fashioned cathedral city, and you will see in a moment the mediaeval relations between church and state. The first object you catch sight of as you approach is the spire tapering into the sky, or the huge towers holding possession of the centre of the landscape—majestically beautiful—imposing by mere size amidst the large forms of nature herself. As you go nearer, the vastness of the building impresses you more and more. The puny dwelling-places of the citizens creep at its feet: the pinnacles are glittering in the tints of the sunset, when down below, among the streets and lanes, the twilight is darkening. And even now, when the towns are thrice their ancient size, and the houses have stretched upwards from two stories to five; when the great chimneys are vomiting their smoke among the clouds, and the temples of modern industry—the workshops and the factories—spread their long fronts before the eye, the cathedral is still the governing form in the picture—the one object which possesses the imagination and refuses to be eclipsed" (page 52, vol. i.).

We have no room to multiply such extracts as these, although they are by far the best portion of the book. The reader will remark that in all this Mr. Froude never says a word from which we could conclude that he appreciated Catholicism as something of a divine institution. He speaks of mankind as having "thrown out of themselves" the Catholic Church, just as he speaks of their having "thrown out of themselves" the Positive philosophy. Indeed, it is hard to gather from his language that he holds any definite form of religious belief: "So long as we find a living consciousness that above the world, and above human nature, there is a righteous God, who will judge men according to their works, whether they say their prayers in Latin or English, whether they call themselves Protestants or call themselves Catholics, appears to me of quite secondary importance" (p. 61, vol. i.).

2. We now come to the assertion that this beautiful and beneficent religion had become a monster of corruption at the sixteenth century. How is this shown by Mr. Froude? It is especially to be remarked that he admits the identity in doctrine of the Church of the sixteenth century with that of the earliest ages, and with that of to-day. This is a precious admission from such a source. "I am not going to speak of the mysterious doctrines of the Catholic Church. The creed which it professed

in its schools and theological treatises was the same which it had professed at the time when it was most powerful for good" (p. 60). Now it is notorious that the Reformers based their Reformation principally on this, that the Catholic Church had fallen into damnable idolatry and was teaching errors against the Word of God. And yet Mr. Froude distinctly declares that the doctrines of the Church in the sixteenth century were the same as those of the early and of later ages. Does he not thereby prove the Reformation to be altogether unjustifiable? There might possibly be some colour of justification for the Reformation if it could be shown that its leaders rose against the false doctrines which had overlaid the pure teaching of the Apostles. But Mr. Froude admits that there was no change in doctrine since the days of early Christianity. If, therefore, Christianity was at any time a true religion at all, the Catholic Church at the period of the Reformation held all Christian truth. Therefore, the Reformers revolted against Christian truth. But, says Mr. Froude, at the Reformation period the morals of the Church were fearfully corrupt. And is it really come to this, that such a man as Mr. Froude seriously asks us to admire in Luther and Calvin, and others like them, the reformers of morals, the paladins of virtue, whose saintly souls rose in rebellion against the demoralized Catholic world of their day?

But what were the corruptions that infected the Church about the days of Luther? Mr. Froude recites a sad list of them. The acute were conscious unbelievers. "Part of the clergy were profane scoundrels", the rest repeated the words of the service, conceiving that they were working at a charm. Dispensations from the law of fasting, and in the canonical impediments, were to be had for money. It was money—ever money. If a man sinned, he was prescribed penances, which could be commuted for money. If he was sick or ill at ease in mind, he was recommended a pilgrimage to some holy well or miraculous image, where for due consideration his case would be attended to. "It was no use to go to a saint empty-handed". A priest properly paid could get people out of purgatory. The masses were paid for at so much a dozen, and for every mass that was said, so many years were struck off from the penal roll. As to the monasteries, they were nests of profligate brutality. The monks were "full-fed, idle, and sensual; of sin they thought only as something extremely pleasant, of which they could cleanse one another as easily as they could wash their faces in a basin". As evidence of the state of monasteries, our author quotes gravely the "*Epistolae Obscurorum virorum*", an infamous Protestant production, unfit to be read by decent eyes, and a mere malignant satire upon the religious orders.

Here we wish our readers to observe that this list of offences has been drawn up by a man who knows fairly enough the Catholic doctrine regarding indulgences. "The orthodox explanation", he says, "is something of this kind. With every sin there is the moral guilt and the temporal penalty. The pardon cannot touch the guilt; but when the guilt is remitted, there is still the penalty. I may ruin my health by a dissolute life; I may repent of my dissoluteness and be forgiven; but the bad health may remain. For bad health, substitute penance in this world and purgatory in the next; and in this sphere the indulgence takes effect". Now, we ask, can it fairly be said, that those who rightly or otherwise, accept all this, and who know that the Church grants this indulgence in return for certain acts of charity or penance—can it fairly be said of them that they believe that souls can be *brought out* of purgatory; that priests may *be hired* to mutter masses, and the rest? Mr. Froude may not himself believe the Catholic theory, and to him Catholic practices may appear a matter of buying and selling. But is it not the height of injustice to attribute to Catholics who do thoroughly believe the doctrine of their Church as described above, the idea that priests may be hired—that souls may be *bought out* of purgatory—that money more than charity *can* cover a multitude of sins? And yet, it is upon this supposition our author declares that, at the time he speaks of, the consciousness that there is a righteous God who will judge men according to their works, no longer existed!

3. But let it be granted that there was need of reform in the Church, and that the bloom of early fervour was worn off. Might not the rigour of ancient discipline be restored by the heads of the Church themselves? No, certainly not, replies Mr. Froude. "The heads of the Church were the last persons in the world to discover that anything was wrong. People of that sort always are. For them the thing as it existed, answered excellently well. They had boundless wealth, and all but boundless power. What could they ask for more? No monk drowsing over his wine-pot was less disturbed by anxiety than nine out of ten of the high dignitaries who were living on the eve of the Judgment Day, and believed that their seat was established for them for ever" (page 70).

And yet, in face of all this will it be believed, that the leading testimony upon which he rests his charges as against the monasteries is none other than that of Cardinal Morton, Archbishop of Canterbury, who, although a person "of that sort", did actually discover much that was wrong in the great Abbey of St. Alban's, and even obtained from the Pope the necessary powers to hold a visitation in the neighbourhood, and did actually hold it? Will

it be believed that to the same Cardinal Morton Pope Innocent the Eighth "granted a commission to make inquiries whether the stories told of English religious houses were true, and to proceed to correct and reform as might seem good to him"? And, in the Cardinal's letter to the peccant Abbot, he styles himself "the visitor, reformer, inquisitor, and judge" mentioned in the Pope's commission? This does not look like blindness to abuses on the part of the sovereign Pontiff. And if the Pope failed in carrying out to the full the projected reform, it was precisely because the laws of England, ever jealous of the Papal power, had crippled his influence in England. It has never been the fashion of the Popes to allow abuses to flourish in the Church, in order by their connivance at evil they might secure to themselves wealth and power. *Dilexi iustitiam et odio habui iniquitatem : propterea morior in exilio*, were the last words of Gregory the Seventh, and the same might justly be employed by those who preceded and followed him in the Chair of St. Peter. And the sessions of the Council of Trent, *De reformatione*, are abundant proof that the Church, as she is One, Catholic, and Apostolic, so likewise is she ever Holy. History shows that there is no general decay of discipline in countries where the bishops are vigilant and on the alert, and that the bishops are ever vigilant when they are in close relation with their Head, the Successor of St. Peter. It is only when worldly craft would place barriers between the Pope and the bishops, thereby intercepting the flow of grace from the Head Christ, through His Vicar, to the body of the Church, that decay and corruption set in. England would never have become the prey of the Reformers had her bishops been more thoroughly one with the Holy See. Ireland would never have resisted unto death against heresy but for the close bonds that united her bishops to Rome. But it is monstrous to hold that the spirit of holy reformation, which, according to Mr. Froude, could find no entry into the hearts of all the bishops of the Catholic world, was kindled at last, by God, in the soul of the wretched Martin Luther.

Mr. Froude's inaccuracies are not the least remarkable part of his book. Thus, he gravely tells us of an abbot who purchased with jewels stolen from his own convent "a faculty to confer holy orders, though he had never been consecrated bishop" (page 85, vol. ii.). Again, he informs us that "St. Columba was a hermit in Arran, a rocky island in the Atlantic, outside Galway Bay; from which he was summoned, we do not know how, but in a manner which appeared to him to be a Divine call, to go away and become bishop of Iona" (page 215, vol. ii.). Again, he speaks of the New Testament as being at Luther's time a

"rare and almost unknown book". The way in which the system of indulgences as worked still is thus pithily described: "Debtor—so many murders, so many robberies, lies, slanders, or debaucheries. Creditor—the merits of the saints placed to the account of the delinquent by the Pope's letters, in consideration of value received" (pag. 90, vol. i.). He styles Ernest Renan "a man of piety, intellect, and imagination". He declares that the only ground for supposing that St. Peter was ever at Rome at all "is the passage at the close of St. Peter's First Epistle, where it pleased the Fathers to assume that the 'Babylon' there spoken of must have been the city of the Caesars".

II.

Prolegomena in Sacram Scripturam, curante Henrico Francisco Bracq, nunc Episcopo Gandavensi. Editio quarta. Gandae, 1865. Pp. 72.

These few pages contain the foundations of a course of Lectures on the Introduction to Holy Scripture, upon which a professor or a student may construct the edifice for himself. It is likely to be a useful book in colleges where the shortness of the scholastic course leaves but little time for an extended study of the Introduction, and particularly useful to a missionary clergyman, who has to economise his leisure, and cannot afford to wander at chance without a guide in these matters. It is divided into thirteen chapters: 1, On the dispositions requisite to read with profit the Holy Scriptures; 2, Definition and names of the Holy Scriptures; 3, Its division; 4, Its author; 5, On the original text; 6, On the principal versions; 7, On the obscurity of Holy Scripture; 8, On the interpretation of Holy Scripture; 9, The rules of interpretation; 10, On the helps towards the understanding of the Holy Scriptures; 11, On the senses of Sacred Scripture; 12, On its excellence; 13, On the reading of the Holy Scriptures.

The author, formerly a distinguished professor in the Seminary, is now Bishop of Ghent in Belgium.

III.

The Reformation in Italy: its Precursors, etc. [*La Reforme en Italie, Les Precurseurs*. Discours Historiques de Caesar Cantù, traduits de l' Italien.] Le Clerc, Paris, 1867. 1 vol., xvi.—665.

The author of the *Storia Universale* has here detached from the canvas whereon he had painted the events of the world's history, the single but most important drama of the Reformation

in Italy. In a succession of discourses he treats separately of each of the leading features of that drama, and gives, as it were, a series of portraits of the principal actors. His treatment of the subject contrasts very favourably with that of the same subject by Mr. Froude, of which we have already spoken at some length. Caesar Cantù is an independent writer, and, although not without some faults, professes his entire submission to the authority of the Church. The foundation and establishment of the Church first occupies his attention; then come the Early Heresies; then chapter iii., the Iron age of the Papacy—the investiture; chapter iv., the Patarins and the Mendicant Orders; chapter v., the Origin of the Inquisition; chapter vi., the Mystics and the everlasting Gospel; chapter vii., Boniface the Eighth and Dante—Cecco d' Ascoli; chapter viii., Avignon, the Councils of Constance, Basle, and Florence; chapter ix., Scientific and Literary Heresies; chapter x., Scandals in the Church; chapter xi., Alexander the Sixth—Savonarola; chapter xii., Julius the Second; chapter xiii., Leo the Tenth; chapter xiv., the Germans at Rome—Erasmus; chapter xv., Luther, Indulgences, the Bible; chapter xvi., progress and subdivisions of Protestants.

We hope to return to this interesting book.

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1867.

CHURCH QUESTIONS IN THE THIRD CENTURY.

In the growth of the great Christian society of the Church may be traced successive stages analogous to those which mark the development of civil society from its simplest elements into its highest form of completeness. The earliest factors of society are individuals; these unite and form families; the union of families makes the town; many towns with their territories constitute the state. So it is, likewise, in the growth of the Church. The earliest factors were separate individuals, to whose conscience the Gospel triumphantly appealed; from these early converts came Christian families; and these, as they multiplied in numbers, in wealth, and in social standing, prepared the way for the great change which took place under Constantine, when the religion of Him whom Roman soldiers had put to a cruel death, became the religion of the sovereign of the Roman world. It will be readily admitted that each one of these successive stages of growth presented to those who ruled the Church difficulties of its own, and problems of government, the conditions of which varied with the varying adjuncts of the occasion. But of all other periods, those were most fertile of intricate combinations, which marked the transition from one stage of growth to another. At the critical periods of change, it becomes especially difficult to maintain in harmony the various component parts of any whole, excited as they are, and put in motion by the forces that are working the change itself. It is in such extremity that the skilful pilot is seen. And while, in the strain caused by such a crisis, weak societies perish, the vital energy of robust societies is exhibited in all its strength. In the critical epochs of Church history, it

is always the Roman Pontiff who appears in the hour of danger. Through him the conflicting claims of the old and of the new order of things are adjusted; his voice, speaking with authority, calms all disputes; his wisdom, heaven-sent for such end, suggests precautions which conjure away the growing danger; and it becomes plain to all, that through him, as visible head of the Church, the Eternal and Invisible Head rules and guides His faithful on earth.

Such a crisis as we have been describing took place early in the third century, and recent discussions among the learned have served to invest its history with an exceptional interest. It was for the Church the period which prepared her transition from the condition of a quasi-domestic society to that of a mighty public corporation, placed in fullest light of day, including within its circle men of all ranks, from the imperial ruler down to the vilest slave who fretted away his life in the dark places of Roman palaces. Tertullian's well known words¹ give an idea of the expansion of the Church at that time. From being hostile to Christianity, he says, men "become Christians, to wit, from conviction, and begin to hate what they were, and to profess what they hated, and are as numerous as indeed we are publicly declared to be. Men cry out that the state is beset, that the Christians are in their fields, in their forts, in their islands. They mourn, as if for a great loss, that every sex, age, condition, and now even rank itself, is going over to this sect". And yet, numerous as they were, or rather precisely because from their numbers they attracted so much attention, they were subjected to persecution, and that from various quarters. "As many as are strangers to it (Christian truth), so many are its foes: and the Jews indeed appropriately from their rivalry, the soldiers from their violence, even they of our own household from nature. Each day are we beset, each day betrayed; in our very meetings and assemblies are we mostly surprised".² The persecution put in motion by Septimius Severus lasted down to the year 211. From that year till the death of Pope Zephyrinus, in 218, and even during the five years of the pontificate of Callistus, his successor, the Church enjoyed considerable calm. But the period of persecution handed down to the period of peace many troublesome questions, which remained after the persecution had ceased, as the angry chafing of the sea waves remains after a storm on the deep. The care of the material interests of a large community naturally brought the rulers of the Church into contact with the civil powers, and this contact often involved them in serious difficulties, and demanded on their part a constant exercise of Christian prudence. Again, it was necessary to heal in

¹ *Apol.*, i. 1.

² *Apol.*, ii. 7.

the time of peace the wounds that had been inflicted in the discipline of the Church, especially in connection with the clergy, during the persecutions. From the several heresies already in dissolution, many persons were finding their way back to Catholic unity, and they were so to be received as that neither the discipline of the Church should suffer, nor yet the path to union be made unnecessarily difficult for them. In the midst of various and shifting shades of error, the light of Catholic faith was to be kept pure and brilliant. The existence of slavery, involving so many difficulties, was also a fruitful source of problems, each of which required most careful consideration. These and other questions called for solution especially in the pontificate of St. Callistus, and we have abundant materials at hand to enable us to study in some detail the method of government followed by that illustrious Pope. It is not our intention in this paper to enter fully into the merits of each of the questions described as having been submitted for judgment to St. Callistus. Nor do we address ourselves to institute a defence of that Pontiff. We propose to ourselves a more limited range of subject. We propose rather to consider the Church questions of that time in as far as they throw light upon the position of the Roman Pontiff, and are proofs of his supremacy in the government of the entire Church.

The literature of the Callistian period of history has of late years received many additions, and it is right that we should briefly describe it before entering upon our subject. In 1842 a MS.¹ now famous under the name *Philosophoumenon*, was brought to France from a monastery on Mount Athos, and in 1851 was published at Oxford, by Emmanuel Miller.² In this work the author undertakes to refute all heresies, and lays down as a principle admitted by all, that the Holy Scriptures, with the traditions of the holy fathers, is the rule of Christian faith. This principle he applies to all heresies, and shows that, instead of coming from Scripture and tradition, they come from pagan philosophy, from profane mysteries, or from astrology. In his fourth book he shows that the miracles appealed to by the heretics are to be attributed to magic. In the next five books he refers all known heresies to a profane origin; and in reciting the several heresies

¹ This MS. is now in the Paris Library (No. 464), and is of the fourteenth century. It is a copy from a very old original, and has on the last page the inscription: *Χερσὶ Μιχαὴλ ἡδὲ βιβλος τελέθει γραφεῖσα.* (This book was written by the hand of Michael.)

² *Origenis Philosophoumena sive omnium hæresium refutatio e codice Parisino nunc primum edidit.* Emmanuel Miller: Oxonii, 1851. A second edition appeared at Göttingen in 1859 from Professors Duncker and Schneidwin; and a third at Paris, from Dr. Cruice, the late Bishop of Marseilles. Both these later editions are furnished with notes and critical corrections of the text, which in the MS. itself is full of inaccuracies.

he follows no order of time. Last but not one come the Callistians, so styled by him as being followers of Pope St. Callistus. In the tenth and last book he sums up all he had said before, and exhorts the whole world to hold true doctrine.

The charges brought by the author of the *Philosophoumena* against Pope Callistus are such as could not fail to attract attention from both the friends and foes of the Catholic Church. Here was a contemporary of that Pontiff, who deliberately accused him of having corrupted the true faith and of having tampered with the purity of ecclesiastical discipline. The book itself was published as the work of Origen; the German Jacobi was the first to attribute it to a Latin writer, who, he thought, was no other than Hippolytus. Bunsen¹ agreed with Jacobi as to the author, but differed from him, by holding that it was the identical refutation of heresies ascribed by Photius to Hippolytus, whereas Jacobi held that this latter was a work altogether distinct. Canon Wordsworth² defended the views of Jacobi. About this time a fresh theory as to the author's name was started in England, according to which Caius, a contemporary of Pope Zephyrinus, was the writer of the book. This theory found an able defender in Fessler at Tübingen. Soon after a distinguished Irish scholar, Dr. Cruise, brought forward an array of reasons why the book should be ascribed to Tertullian.³ He did not, however, conceal the grave difficulties that exist against this view, which, indeed, had been first proposed by Abbe Jallabert at Paris.⁴ Döllinger, who attributes the work to Hippolytus, has examined in detail the charges it contains against St. Callistus, and abundantly refutes them. Father Torquato Armellini, S.J.,⁵ is inclined to make Novatian the author. The Abbé Le Hir, of St. Sulpice, accepts Hippolytus as the author,⁶ but ascribes the work to him prior to his conversion to the Catholic faith. As late as June, 1865, Albert Reville, in the *Revue des Deux Mondes*, brought forward once more as against the Catholic Church the revelations contained in the *Philosophoumena*, and against him that the illustrious Sulpician took the field. Finally the Cav. De Rossi has brought to bear on the subject his marvellous knowledge of Christian antiquities, and in the *Bullettino di Archeologia Cristiana* for the year 1866, has devoted him-

¹ *Hippolytus and his age*: London, 1852.

² *St. Hippolytus and the Church of Rome in the earlier part of the third century*. London, 1853.

³ *Etudes sur de nouveaux documents historiques empruntés à l'ouvrage récemment découvert des Philosophoumena*. Paris, 1853.

⁴ *Etudes critiques sur le livre des Philosophoumena*. Paris, 1853.

⁵ *De prisca refutatione hereseon, Origenis nomine Philosophoumenon titulo recens vulgata, commentarius*. Romae, 1862.

⁶ *Le Pape Saint Calliste et les Philosophoumena*, in the *Etudes*, etc. Oct. Nov. 1865.

self to the defence of St. Callistus. Even among Catholics, the opinion which would make St. Hippolytus (before his conversion and while still attached to Novatianism) the author of this book, prevails very generally. De Rossi is certainly inclined to attribute it to Tertullian, and this in face of serious difficulties. But on all sides it is admitted that the work is an authentic production of the third century.

The writer, whoever he may have been, betrays the most bitter hostility towards Callistus. His charges against that Pontiff are twofold. One set of accusations is levelled against his personal qualities, another against his public life. We have now to deal only with the latter. Touching the former, we shall merely observe that Callistus was born a slave at Rome. His master, who was a Christian, was named Carpophorus, and De Rossi publishes a sepulchral inscription bearing his name, and fully agreeing with all that is known concerning him. Carpophorus held some post in the palace of the emperors. He confided to his slave a considerable sum of money, wherewith the latter was to trade as banker. Callistus opened his bank, and so high was the reputation of his master among the faithful that the poor, and especially the widows, placed in his hands large sums of money. But the bank failed, and Callistus fled from his master's resentment. Carpophorus pursued him, and having come up with him at Ostia, condemned him to the punishment of turning a mill. After some time the Christians obtained his release from this degrading and laborious task, and Callistus went to the synagogue to demand his money from the Jews who had probably been the cause of his ruin. His visit to the synagogue and his violence therein aroused the anger of the Jews, who, after having maltreated him in his person, brought him before the prefect, Fuscianus, accused him as being a Christian, and charged him with having violently disturbed their assembly which was permitted by the law. In vain Carpophorus claimed his slave. The prefect sentenced Callistus to be scourged, and then to be sent to labour in the mines of Sardinia. There he toiled in company with many illustrious confessors of the true faith, until Marcia, consort of Commodus the emperor, a woman most friendly to the Christians, if not herself a Christian, obtained from the sovereign the liberation of them all. On the list of confessors drawn up by Pope Victor for Marcia, the name of Callistus was not indeed to be found; but through the intervention of Marcia's commissioner, he, too, obtained his liberty, together with his companions. On his return to Rome he was sent by Pope Victor to Antium, where he was admitted into the ranks of the clergy. On the death of Pope Victor, Zephyrinus, who succeeded to St. Peter's chair, summoned Callistus to Rome. According to the

writer of the *Philosophoumena*, the new Pope allowed himself to be guided in all things by his deacon, Callistus, in whose hands he placed the government of the clergy and the management of all the important affairs of the Church. It is especially mentioned that the Pontiff placed him over the great cemetery still known by his name. When we consider that the clergy and people had a large share in the election of persons to discharge the higher offices among the clergy, it will be plain that the virtues of Callistus must have won for him the esteem of all. Upon the death of Zephyrinus in 218, Callistus, who had been for eighteen years his principal adviser, was chosen to fill his place. His pontificate lasted but for five years, his death by martyrdom being recorded in the year 223.

We may now proceed to consider the charges brought against Callistus, and examine what light they throw upon the position accorded at that period to the Roman Pontiff.

As we said above, the acts upon which these charges are grounded were demanded by the peculiar circumstances of the time and by the state of the Church at that period. The multitude of the faithful of every rank, led as a natural consequence to many unequal marriages, which were null in the eyes of the civil law. Was the Church to declare them null, or rather accept them as in accordance with the natural and Christian law?

Again. In so large a body of believers, those who fell into sin after baptism could not be very few, considering the corrupt atmosphere they were compelled to live in, and the persecution to which they were frequently subject. Nor would there be wanting accusations against bishops, priests, and deacons. Besides, a general movement was urging on towards the Church many schismatics and heretics. How were these cases to be dealt with? Was the stern, unbending rigour of discipline to be increased, even at the risk of keeping souls out of the Church, lest the faithful should be contaminated? or was mercy to be shown to the weak but repentant sinner? The great bulk of the faithful were converts from polytheism, and found some difficulty in comprehending the doctrinal exposition of the Trinity set forth against the heresy of Sabellius; and how was this embarrassment to be overcome? Callistus took steps to answer each and all these questions, and his decisions are the subject of the bitter attack of his enemy. Let us examine them one by one.

The author of the *Philosophoumena* accuses Callistus as being guilty of "*impious iniquity, and a teacher of lust and murder*". M. Reville thus develops the charge: "Did he not go as far as to allow patrician ladies to live in concubinage with slaves or men of inferior condition, in cases where, being without husbands (of their own rank) and unwilling to lose their dignity by marrying

beneath them, they had no other way of indulging their passions? The consequence was, that women, Christians by profession, were seen to follow the infamous example of pagan nations, and by causing abortion, endeavoured to conceal the results of their shameful weakness. These are the terrible charges which Hippolytus fears not to launch against Callistus. The charges are terrible, indeed, but like many other charges brought against the popes, they are nothing else than a distorted account of what in itself is lawful and just. The text states no more than this, that Callistus gave permission to ladies of noble rank, who were still young and unmarried, and who did not wish to fall from their position by publicly marrying an inferior, to marry (as we should now say *morganatically*) a slave or freeman, although such a marriage was declared null and void by the civil law. Under Marcus Aurelius and Commodus, that is a few years prior to the pontificate of Callistus, a decree of the senate was passed to the effect that the widows or daughters of senators should lose their rank as *clarissima femina* or *puella*, in case they should contract marriage with a man not of senatorial rank. Such unions were, however, legitimate. But on the contrary, unions between *clarissimae* and slaves or freedmen were declared null and void, and being considered by the law *tanquam non essent*, did not entail on the lady the loss of her high social position. The text, therefore, speaks of the case of ladies of senatorial rank who preferred to a legal marriage with a knight or a plebeian, which would entail on them the loss of their title of nobility, a marriage with a slave or freedman, which, invalid in the eyes of the law, was nevertheless valid according to conscience and before the Church. This being the substance of the accusation, what blame can be attached to Callistus? Let it be borne in mind that the number of converts among senatorial families was exceedingly large, and that it was very difficult for the ladies of such families to find Christian husbands of their own rank, and that to contract legal marriages with persons inferior in rank to their own, was to incur the loss of their dignity. This civil disability, coupled with the difficulty of finding Christian husbands of senatorial rank, was a strong inducement to the Christian *clarissimae* to intermarry with pagan senators. It was in order to lessen the pressure of this temptation that Callistus allowed them to contract, before the Church, marriage with Christian slaves or freedmen, or even ingenui of rank inferior to them, while in the eyes of the law such marriage was not recognized as valid, or was never contracted at all. Nor was there anything shocking or repulsive to Christian feeling in these close unions with slaves. "We make no difference", says Lactantius,¹ "between slaves and masters: we

¹ *Divin. Instit.* v. 14, 15.

give to each other the name of brother, because we believe that we are all equal". And Cav. De Rossi declares that among the many thousand sepulchral inscriptions in the catacombs, he has hardly found a single one which has certain mention of a *servus*, and very rarely one to make mention of a *libertus*; whereas of pagan inscriptions of the same period you can hardly read ten without finding frequent mention of slaves and freedmen. So far, then, from having substantiated his terrible charge against Callistus, the writer has but supplied us with an important fact, to prove that in the earliest ages the Church took no account of the matrimonial impediments created by the civil law, but on the contrary claimed to herself entire power over the marriage of Christians. What more striking argument could we have against the propositions 68 and 69, condemned by Pius the Ninth in the *Syllabus*: "The Church has not the power of establishing diriment impediments of marriage, but such a power belongs to the civil authority, by which existing impediments are to be removed. In the dark ages the Church began to establish diriment impediments, not by her own right, but using a power borrowed from the state".

We learn from the *Philosophoumena* that at the close of the second century the Church had and exercised power over the impediments of matrimony, and that St. Callistus, the sixteenth successor of St. Peter, held as clearly as Pius the Ninth, the two hundred and fifty-ninth Pope, that the civil authority has not power to establish such impediments. And so far is it from being true that it was only in the middle ages that the Church began to establish diriment impediments in virtue of a power borrowed from the state, that about one hundred years after the death of St. John the Evangelist, she deliberately set aside laws passed by the state concerning matrimony.

"It was little more than a century after the death of the beloved disciple", writes Caesar Cantù,¹ "when the common suffrage of the Church placed at the head of Christendom a slave who had worked at turning a mill-stone, and who, under the name of St. Callistus, became one of the most illustrious of the Popes. What a revolution! The whole world is divided into two camps; on one side, power, wealth, liberty; on the other, slavery, oppression, misery; it is only in the Christian Church that all classes and all conditions are brought near to each other; she alone possesses the highest moral authority that has ever appeared on the earth, and she confides it to a slave; and this slave, become Pontiff, pursues the work of the emancipation and of the brotherhood of nations. Whilst the *Lex Julie* and the *Lex Papie* declare null and void the marriage of a member

¹ *La Riforma in Italia*, Discors. I.

of a senatorial family with a person of inferior rank, Callistus proclaims that the patrician and the slave have received from God the same duties, that God will judge both with equal rigour, and will never allow pride to sunder a union consecrated by Himself".

It is unnecessary to remark that if some women, led away by the prevailing corruption of the pagan world in which they lived, abused the permission granted them by the Church, such abuse cannot be justly charged upon the Roman Pontiff.

The next accusation we shall examine, is that according to which Callistus was guilty of "*being the first who was indulgent with men in what concerns voluptuousness, saying that he forgave sins to all*". By this plenary remission of sin, Callistus, according to his adversary, gave men full license to indulge in sinful pleasures forbidden by Christ to His disciples. The reader will remark that Callistus is not here accused of absolving sinners without exacting from them the proof of penance, which would have been most wrong, but of holding that the Church has power to forgive all sins without distinction. In this the author shows himself a Montanist, and a believer in the doctrine laid down by Tertullian after he had joined that sect. The Montanists held that the sinner who was guilty of grave crimes should be irrevocably excluded from the sacraments, and from sharing in the sacrifice of the Church even in his last hour. On the contrary, the Catholic Church, ever a tender mother, set before her sinful children the second plank after shipwreck, the sacrament of penance, in which stains contracted after baptism might be wiped away. This was the doctrine of Tertullian himself before his apostasy from the Church. But why is it said that Callistus was "the first" to claim and to exercise the power of forgiving all sins without distinction? According to some, Callistus modified in some degree the rigour of the penitential discipline imposed upon a certain class of penitents, namely by admitting them to communion and to peace with the Church during their lives, whereas according to the former discipline they could have obtained this favour only at their death. This point is admirably illustrated by Cav. De Rossi. According to others, Callistus made no change in the ancient discipline, but opposed his authority against the rigorous severity of some African bishops of whom St. Cyprian soon after affirmed that they excluded adulterers altogether from penance: *in totum penitentiae locum contra adulteria clausurant*. Ep. 52. It is not unlikely that the unfortunate sinners treated thus harshly by their own pastors, appealed to the tribunal of the Roman Pontiff. What is certain is, a "decree, and that a peremptory one" (*decretum et quidem peremptorium*) came, as Tertullian complains, from Rome, from the "Sovereign Pontiff, the

Bishop of Bishops" (*Pontifex Maximus, Episcopus Episcoporum*), to whom the angry Montanists attribute these words: "I remit to those who have done penance the crimes of adultery and of fornication" (*Ego et moechiae et fornicationis delicta penitentia functis dimitto*). This language is almost identical with the charges brought by his adversary against Callistus; and it is expressly stated by him that Callistus was "the first" to use this language. From this it would follow that the famous decree which excited the anger of Tertullian, was this very decree of Callistus with which we are engaged, and not a decree of Zephyrinus, as was generally supposed hitherto.

We have, therefore, in this second charge of the author of the *Philosophoumena*, a luminous proof of the Catholic doctrine concerning the sacrament of penance, and an illustration of the power of the Roman Pontiff over other bishops, inasmuch as the exercise of that jurisdiction is compared by an heretical writer to the act of one who is Bishop of Bishops and Sovereign Pontiff.

Another charge against Callistus is, "*that if any of the clergy contracted marriage, he allowed him to remain in the clergy as if he had not sinned*". To such cases the Pontiff was wont, according to his accuser, to apply the parable of the cockle, of the ark of Noah, and such like, which he interpreted of sinners in the Church. This accusation supplies us with an excellent argument for the apostolic origin of the celibacy of the clergy. It is plain from it, that in the beginning of the third century it was considered a sin for one belonging to the higher orders of the clergy either to contract marriage or to make use of marriage contracted before ordination, for the word *γαμῆν* is capable of both these interpretations; and, whatever may have been the precise nature of the Callistian decree which, when maliciously distorted, gave rise to the accusation now under our consideration, it is plain that Callistus himself considered the marriage of clergymen to be sinful: else, why apply to their case the parable of the cockle, of the ark of Noah, which held both the clean and the unclean, all of which he interpreted of sinners in the Church? De Rossi thinks that allusion is made here to the use of marriage contracted before ordination, which is still tolerated in the Oriental Church. Some cases of this may have occurred during the pontificate of Callistus, and although the Pope acknowledged them to be an abuse, yet he thought it prudent to tolerate them through fear of greater evil, until the time should come in which it should be safe to abolish them entirely. It is well worthy of attention, that the author of the *Philosophoumena* does not speak of these abuses as occurring in the Roman Church. On the contrary, he uses the phrase "under him", which he had used in another place in speaking of those bishops who re-

peated the baptism given by heretics, and who were Oriental prelates. What a clear idea does this give of the supremacy of the Roman Pontiff, in that the abuses committed in the far East were laid to his charge, as if he were responsible for their existence and maintenance! Such an accusation, far from doing an injury to Callistus, is a splendid homage rendered to the supremacy of the Apostolic See.

The most serious charge of all is that which would represent Callistus as a teacher of false doctrine concerning the Trinity. It is asserted that before the death of Zephyrinus, Callistus defended the Catholic dogma, when in presence of the Catholics, the Noetian doctrine before the Noetians; but, that after the death of Zephyrinus, he promulgated a novel doctrine partly Theodotian and partly Sabellian. But the writer here betrays himself. He adds, that all, with the exception of himself, agreed with Callistus: that the teaching introduced by Callistus continued ever after in the Roman Church, and that it was spread over all the earth. Now, we have an authentic exposition of the faith defended in Rome towards the second half of the third century concerning the Trinity. Dionysius, the Pope, sent to Dionysius of Alexandria, a statement of the faith of the Roman Church on the points raised by the Sabellian controversy, and that faith is the faith afterwards defined at the council of Nicæa. If, then, the doctrine of Callistus remained in the Roman Church, and became universal, it must have been the very faith of the Nicene Fathers.

This is not the place to enter upon a minute examination of the various formulas which the author recites. We shall rather ask our readers to make some reflection upon the results that followed the teaching of Pope Callistus. The writer admits that as soon as Callistus published a statement of his doctrine, all men adopted his teaching as their own, and this throughout all the world. Besides, he mentions that those who thus followed the teaching of the Roman Pontiff, claimed for that reason to be "the Catholic Church", thereby furnishing an additional proof that the union with Rome in faith was the *tessera* of Catholicity. Again, it is plain that long before the council of Nicæa, the doctrine of the consubstantiality of the Son was already clearly held in the Roman Church and through her all throughout the Christian world. On other points too, the teaching of Rome marked out the path which was afterwards followed in their decisions by the Nicene Fathers. In the second century, Rome had prohibited the celebration of Easter on the same day with the Jews. In the third, Rome proscribed the severity of the Novatians, and the repetition of baptism administered by heretics. And, when the great council assembled

in the fourth century, it condemned the Quartodecimans and the Novatians, and declared baptism to be valid, irrespective of the faith of the minister. "At each point", says the learned M. Le Hir, "St. Ambrose's saying was verified by anticipation: *ubi Petrus, ibi Ecclesia*".

We conclude by bringing together the various details we have touched on in this notice of the questions that stirred men's minds in the Church at the close of the second and the beginning of the third century. Such details present us with an interesting picture of the Catholic Church of that remote age. We find it to have been then as now the congregation of the faithful professing one and the same faith, in obedience to the Bishop of Rome as earthly head of the entire Church. Its hierarchy of bishops, priests, and deacons was as fully defined then as now. Its clergy were unmarried, and even heretics thought the marriage of the clergy to be a sin. Marriage was looked upon as a sacrament, and as such completely under the control of the Church, which claimed and used power over matrimonial impediments, holding as valid marriages which the civil power had declared null and void. The sacrament of penance was in honour and in use, and those who had stained their baptismal innocence sorrowfully submitted their sins to the priests of the Church, who, in virtue of their divine commission, loosed them from even the most grievous offences. Among the faithful the distinction of ranks was forgotten; there was neither slave nor freeman, but all were brothers in Christ. And the ruler and guide of the entire body was the Roman Pontiff, who sat in the chair of Peter. Was there question in the Eastern Churches of re-baptizing those baptized by heretics? it was laid to his charge, because being done "under him", he was responsible for it. Did the African bishops show an excessive severity in admitting poor sinners to the sacraments? It was the Pope who, as Bishop of Bishops, and Pastor of Pastors, sent them a "peremptory edict" which commanded mercy towards the penitent, and who thereby abated their rigour. Was there question of the true faith in the Trinity? The Roman Pontiff condemns Sabellius, and sends to Alexandria a statement of the faith of the Roman Church to be held by all. And all received the teaching of the Pontiff; his doctrine became the formula of each Church, and the faithful styled themselves "the Catholic Church" because they agreed in faith with the Bishop of Rome.

Is not the Catholic Church, like its Divine Founder Himself, the same yesterday, to-day, and for ever?

THE RIGHT TO EDUCATE: TO WHOM DOES IT BELONG?

12. *Intrinsic defects of the mixed system.*

To complete our investigation concerning educational rights, it only remains for us to consider the intrinsic defects of the mixed system of education. By way of preface, we repeat here, that the fundamental principle of the system is, that the education it gives shall be *unconnected with Catholic faith and the power of the Church*, and deal with *the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life*.¹ In face of conflicting religious opinions, it is to incline neither to the right nor to the left, but to pursue with scientific calmness the even tenor of its way, having neither praise or blame for religious teachings of whatever character they may be. It leaves to its scholars the whole right and duty of choosing what they are to believe; and pledges itself that, whatever be the colour of their faith, it shall never be questioned or outraged within the academic halls. It is part of its charter, that it shall not teach religion; but it is equally part of the same charter, that it shall not interfere with the religious teaching its scholars shall have received from other sources.

This being the case, it is plain that the mixed system contradicts its own fundamental principle. By virtue of that principle, it declares that its teaching will not assail any one Catholic truth; and yet, the very fact of its existence is a standing denial of one of the most important doctrines the Catholic Church has set forth, namely, that education should ever be united with religion. The Catholic Church has distinctly condemned the doctrine, that "Catholics may approve of a system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life".² The mixed system asserts both virtually and explicitly the proposition which the Church thus condemns, and not satisfied with mere assertion, recommends it to Catholics with all the weight of its influence. It cannot, then, honestly recommend itself to a Catholic nation, *precisely because* it does not interfere with the Catholic religion.

Next, such a system tends by degrees to banish from society the spirit of Christianity.³ In treating of the encyclopedia of

¹ Syllabus, page 48.

² *Syllabus*, page 48.

³ "Hoc enim modo humana societas vero illo Christiano spiritu sensim privatur,

human knowledge, the mixed system must follow one of two courses: either it must ignore Christianity altogether, or, taking cognizance of the Christian dispensation as a fact, it must ignore all distinction between its various forms, declining to notice the differences which divide the Christian body. The first of these two methods is the straight road to paganism, and it requires no elaborate proof to show that a system which deliberately ignores Christianity, must tend to banish from society the Christian spirit. But, although, logically speaking, the mixed system does ignore Christianity (for even Jews and Socinians may be among the pupils), it does not profess to be other than Christian. Rather, it professes to ignore the differences which have separated Christians from the Catholic Church, and have split them, when thus separated, into numerous sects. Its professors say to their Catholic scholars: we will not assail Catholic truth, and you, for your part, shall not say a word against what you believe to be erroneous; you are not to refute any of our errors, nor are you to defend any of the truths we have rejected. This method leads straight to indifferentism, and weakens faith. Through it the truth, which is one, is degraded to the level of error, which is various and many-sided. To accord the same privileges to the honest man and to the thief, would be to destroy the public sense of probity in the community. To place before the young, vice on an equality with virtue, would be to blunt their moral sense, and beat down the barriers that restrain their waywardness. And, must it not lead to indifferentism to place before the young truth and falsehood on the same level? To tell them there is a religion which is true, and yet that it does not affect the great questions that occupy the mind of man, any more than if it were false like the other religions from which it is distinguished? that, as far, as their own intellects are concerned, they need not be influenced by their religious belief in any appreciable degree? Nothing but the most cynical indifferentism can result from such even-handed dealing between truth and error. The Catholic student will thus be taught that error has rights as strong as those of the truth, and that the doctrines of the Church are but one set of opinions among many others equally deserving of consideration. He will see the Catholic professor occupy the pulpit which, has just been vacated by the Protestant or by the infidel, and all the sharp lines that distinguish truth from error will gradually be effaced. This will be the result in the hypothesis that, in

qui unus potest et publici ordinis, tranquillitatisque fundamenta stabiliter servare, ac verum utilemque civilitatis progressum efficere ac moderari, et ea omnia hominibus præbere subsidia, quæ ad ultimum suum post mortales hujusce vitæ statutum finem assequendum, scilicet ad eternam salutem obtinendam sunt necessaria — Pius IX., *Quum non sine maxima*, 14 July, 1864.

reality, no bias shall be shown either as in favour of or as against any one religion.

But, we are of opinion that this impartiality, however attractive in the abstract, will be found to be impossible in the concrete. History, jurisprudence, philosophy, cannot be omitted from a course of studies; and if they be omitted, and the pure sciences only be taught, the very idea of the *studium generale* is destroyed. But if they be retained—and at least philosophy ought for very shame sake be retained—it is absolutely impossible to treat of them without setting forth definite views for or against Catholic doctrine. And here we would draw attention to the important fact, that as almost every branch of human science has its side upon which it touches religion, so also in almost every branch of human science the Church has erected certain landmarks which are to guide the Catholic who devotes himself to its study. This being the case, the entire question of mixed education is thus placed within a nutshell. If in teaching the circle of the sciences, any regard is to be had to the Catholic definitions thereupon, then the mixed system becomes Catholic, and the difficulty is at an end. If, on the other hand, such definitions be neglected or set aside, then it is a mockery to say that the Catholic student may safely entrust himself to a system which, while it professes not to assail his religious belief, does, notwithstanding, deliberately upset its teaching. Now, it will perhaps surprise some to find how deep and far-reaching are the definitions published by the Church in matters many of which at the first blush appear to belong to the purely natural region of thought. Thus, in philosophical matters, John the Twenty-first, through Bishop Stephen, pronounced judgment upon the philosophical method employed at Paris by Bentus, the Averröist, and condemned his errors concerning philosophers and philosophy, namely, concerning its object, truth, authority, sources, foundations, its relation to theology, and its position with regard to faith.¹ Again, concerning the origin of the world, John the Twenty-second asserted its creation in time.² Concerning man himself, Hadrian the First,³ and Leo the Tenth,⁴ set forth his composite nature resulting from the union of soul and body, the perfections of either part, the relations of the soul to the body, and its commerce with the same. In the logical order, Clement the Sixth asserted against Nicholas de Ultricuria, that the human intellect was able to acquire certain knowledge of things either through

¹ Denzinger. Enchirid. Symbol, Ed. 3, No. 390, sqq

² Propp. 1, 2, damnat. 1329, ap. Denzinger.

³ Concil. Rom. an. 794, ap. Denzinger.

⁴ In Bulla "Apostol. Regiminis".

natural appearances as by the external senses, or by deduction from other things; he declared, moreover, the nature and character of certitude, its object, its principles, and in an especial manner the certitude of the natural order of cause and effect. In ethics, Pius the Fifth, Gregory the Thirteenth, and Urban the Eighth¹ condemning the heresy of Baius, asserted the existence of the natural moral law; the morality of acts done in accordance with it; the distinction of both these from the supernatural order; and the very foundation and condition of the moral order itself. Alexander the Eighth, Innocent the Tenth, Alexander the Seventh, Clement the Eleventh, defended against the Reformers and the Jansenists the existence of free-will, the qualities of which they carefully explained.² Urban the Fifth asserted the right of property³ against Soulechat, the justice of commerce, of contracts in general, and of several contracts in particular; the order of justice in compensation,⁴ restitution, satisfaction, and self-defence; the authority of judges, of oaths, of the public power. In the social order, Martin the Fifth,⁵ proclaimed the authority of temporal rulers; Leo the Tenth, the right and justice of war; Alexander the Seventh, the legislative power of the civil ruler. From all this it results that there are threads of Catholic doctrine closely and variously interwoven with the several sciences that go to make up the material of human thought, and that to take no account of their teaching is to treat these sciences after a fashion which may or may not be scientific, but which decidedly cannot be recommended to Catholics as perfectly consistent with their religious belief, and in no way sinning against their conscientious obligations.

But it will, perhaps, be urged, that no matter what may be the theories advanced in scientific matters by their professors, the students are still at liberty to reject them, should they be found to be in contradiction with a given religious teaching. This is a gross abuse of terms. The intellect has lost its freedom whenever truth becomes inaccessible to it; and this is verified in our case. It is morally impossible for a callow youth, or for a school, to contend long and successfully against the influences exerted upon their minds by an able and eloquent professor, who naturally recommends, with all his power, the doctrines he himself has seen fit to adopt.

¹ Propp. 22, 25, 34, 36, 37, 38, 46, 50.

² Denzing., p. 1. 30.

³ Prop. 30 Huss.

² Ap. Denzinger.

⁴ Innocent the Eleventh, prop. 37.

THE BISHOP OF ORLEANS ON THE NEXT GENERAL COUNCIL.¹

Once again have we looked upon our amiable and august Pontiff, and, on the festival of the great Apostles, in that vast Basilica become all of a sudden too small for the immense crowd, pilgrims from the entire Christian world have beheld five hundred Catholic bishops around him, whilst in the midst of the most splendid pomp Religion could display, his voice raised to the glory of the Saints some of the lowly children of the Church. It was in the midst of the emotions awakened by that great festival of the Centenary of Saint Peter and of the Canonisation, and in that assembly of the bishops of the universe, that the voice of St. Peter's successor has suddenly spoken to the world a word that has not been heard there for three centuries, and has announced one of those great parliaments of the Universal Church—a General Council.

What! an ecumenical council in the days we live in; at the close of this century, so agitated and so storm-beaten, about which men ask, how will it end? is it to set in tempest, or will it herald the dawn of a better time? A Council, that thing so grand and so rare! Perhaps, it is to preside over the birth of a new world.

But, whatever the future may be, the idea is a grand one, and when I consider what a General Council is, what advantages the Church has ever reaped from it in moments of peril, and what she may hope from it to-day; when I reflect upon the obstacles which seem to arise from the advanced age of the Roman Pontiff, and the dangers that threaten the Holy See; when, notwithstanding, I behold this aged man, now almost eighty years old, raise himself above vulgar solitudes, and with generous trust in the God who inspires him, undertake without fear a work so great and so laborious, I cannot but think and say: This is an inspiration from on high! this way of viewing things, this courage, this hope, are clearly heaven-sent, and God will bless them!

But what are General Councils, so rare and so decisive in the Church? Whence come their great authority and their supreme influence? It is right and necessary, my brethren, to tell you of these things, that your piety may be enlightened, and your faith have clear and precise notions on a subject of so much importance.

¹ From the *Lettre de Mgr. l'Evêque d'Orleans au clergé et aux fidèles de son Diocèse, à l'occasion des Fêtes de Rome et pour lui annoncer le futur Concile Ecumenical.*

General Councils are, as I have said, the solemn parliaments of Catholicism, the general assemblies of the teaching Church. The Pope convokes all the bishops of the universe, and from all parts of the earth they come, representing, with the Pope, who is their head and who presides over them, all the Churches of the world. And the Holy Spirit is there in those sacred meetings, speaking by the lips of those men to whom it has been said, "*As my Father hath sent me, so do I send you. Go teach all nations, teaching them what I have taught you, and behold, in your great mission as divine teachers, I am with you all days even to the consummation of the world*".

In these divine words of Jesus Christ we have the charter of the doctrinal infallibility of the Church, and, consequently, of General Councils, which, in the language of Bellarmine, of Fenelon, of Bossuet, and of all theologians, are representations of the Universal Church. Hence it is, that the decisions of General Councils have always terminated controversies and fixed the faith of the Church. Those who were surprised twelve years ago, that the Church should define a dogma, did not know then that it is the Church's mission on earth to **DEFINE**, that is to say, not to create, but to affirm, to proclaim the dogma, and thereby fix the symbol and maintain immovable the unity of the faith.

Even in the days of the Apostles, the Church was assembled in Jerusalem, and it was in a veritable General Council, such as the times permitted, that the Apostolic College decided the question of the legal observances, and freed Christendom from the yoke of the Mosaic laws.

From the Council of Nicaea to the Council of Trent, whenever Christendom was threatened by any great danger to faith or morals, or when reforms in discipline became necessary, the Pope convened the bishops of the East and West, placed himself at their head in person or by his legates, and the Council decided the question in dispute or passed those general laws of discipline which constitute the statute law of the Church.

Thus, when the subtleties of Arius and of the Greek mind came to trouble the Church's simple faith in the divinity of the Word, and to sap the very basis of Christianity, the bishops, with the legates of Pope St. Sylvester at their head, assembled at Nicaea, and each of them bearing witness to the tradition of his own Church, and of the Universal Church, the Word was declared consubstantial, and we sing to-day, and we shall still sing for ever more, under every sky, the immortal *credo* of the Nicene Fathers.

In the same way, the errors raised after Arius, touching the great and fundamental mysteries of the Trinity and the Incar-

nation, by Macedonius, Nestorius, and Eutyches, fell before the general faith proclaimed in the famous Councils of Constantinople, where St. Damasus' legates presided; of Ephesus, where the Mother of our Lord was proclaimed by St. Cyril and all the Fathers of the Council, amidst the rejoicing of the whole world, to be the Mother of God; and of Chalcedon, where the Fathers cried out that Peter spoke by Leo Immortal councils! to which Pope St. Gregory the Great paid reverence as to the four Gospels. And, in very truth, they proclaimed the same faith as the Gospels, and their oracles too were inspired by the Holy Spirit.

After the eighth general council, in 869, two centuries elapse without general councils; but they are the two darkest and most painful centuries in history. In the twelfth and thirteenth centuries the world beheld a new development of Christian life. How often did the great Popes of these ages recognize the necessity of having recourse to these general assemblies of Catholicism in order to decide with more effect and authority the questions then under discussion in the Church, and to protect at one time the faith, in danger from scholastic subtlety, or from old heresies once more springing up in the dark under new names; at another, the liberty of the Church, oppressed by secular violence as in the Investitures; or again, the purity of discipline violated by interior abuses not less disastrous, and which the Church, who never dreads reform because she has the divine power of self-reformation, felt that she should extirpate. This was the object of the four general councils of Lateran and of the two of Lyons, in the twelfth and thirteenth centuries.

At the close of the twelfth century, Pope Alexander the Third thus expresses himself in the Bull by which he convoked the third council of Lateran: "We observe in the Church of God many things to be corrected. Therefore to reform what has need of reform, and to promulgate what will advance the salvation of the faithful, we have resolved to summon from different parts the men of the Church, to the end that in accordance with the tradition of the Fathers such measures as the good of the Church requires may be resolved upon and authorised by the concurrence of a large number. Particular decisions would not, perhaps, have so much weight". He then indicates the date and place of the council, and adds: "Helped by the grace of the Holy Spirit, let us unite our efforts, and all together, like one man, let us lift on our shoulders the ark of God".

In the following century the great Pope, Innocent the Third, in convoking the fourth council of Lateran for 1st November, 1215, used similar language in the Bull *Viniam Domini Sabaoth*: "The vineyard of the Lord of Hosts is now assailed by wild

beasts, who seek to destroy it". And then, after drawing a lively picture of the evils of the period, the Pope added, that after serious consideration and much counsel with his brethren the bishops and other prudent men upon the wants of the time, he had come to the conclusion that "general measures for the good of the Church being called for, he had resolved to convoke, according to the old custom, a general council". And then, putting the whole Church in motion to prepare for the coming council, the Pontiff adds: "We have, therefore, charged prudent men in the different provinces to investigate whatever ought to be submitted for correction to our apostolic authority". Then recommending all to prepare for the council, he says: "Examine, then, by yourselves, or by help of prudent men, all that seems to require correction or reform, and carefully note it, to submit it in due course to the examination of the council. For the greater the dangers, the more urgent the need of powerful remedies".

And when, on the threshold of modern times, Protestantism had rent the Church as it had never been rent before, what did Paul the Third consider to be the best measure in that supreme crisis? Again the General Council. "It is", said the Pope, "the remedy in greatest perils": and he convened that immortal Council of Trent, which in spite of the opposition it had to contend with, has cast so brilliant a light upon all the dogmas that Protestantism sought to obscure, and has been for the Church the starting point of one of the greatest movements of Christian life which have ever been produced.

Since the Council of Trent, that is for the last three centuries, the world has seen no general council; and yet, during that period events of immense importance, the philosophism of the eighteenth century, the French Revolution, the rationalism of our own day; besides, changes in the political, social, and religious order, deeper than even those of the sixteenth century, have come to pass in the world, and render the convocation of a general council more necessary than, perhaps, at any other time. It is manifest, and the searching eye of St. Peter's successor has seen it, that we have at this day a state of feeling, of habits, of society, in a word, an entire condition of things, so novel and without parallel in history, as to render it indispensably necessary that the Church should thoroughly probe it with all her divine lights, and with the experience of all her bishops, assisted by the Holy Spirit, under the presidency and direction of the Sovereign Pontiff.

What an immense stride infidelity has made since the sixteenth century! What a fall has been that of Protestantism into rationalism, and from rationalism into all the wanderings which we every day behold; the denial of God, of the soul, of the life

to come, of reason as well as of faith, of all truths, in fine, which are the basis of all religion, of all morality and of all society: and this in the name of modern science, so painfully and so unjustly invoked at the present hour on behalf of atheism, pantheism, and materialism!

On the other hand, what complicated, delicate, and deep problems have been raised by modern doctrines, political and economical, and above all by very serious social questions, and carried throughout by the press—the press, that formidable power of modern times, which our fathers knew not! And concerning each of these problems, what confusion of ideas, what errors, what sophisms, what unhappy mistakes! What a mingling of truth and falsehood, of good and evil in the theories of the day; and what uncertainty in men's minds as to the real bearing of Catholic teaching on these theories, and to the necessary or possible attitude of the Church to the present state of society! How truly important it is to cast fullest light upon each of these points for all men of good will, to sunder between the true and the false, the good and the bad, to separate the precious from the vile, as the Scripture says; and how it is worthy of the Sovereign Pontiff to convoke for this purpose the bishops of all countries who are in daily contact, or in unceasing warfare, with the ideas which are to be cleared up, condemned, or extolled!

And, as touching the inner and outer life of the Church, how many questions of capital interest will have to be studied by the Bishops in Council, as well concerning the necessary development of sacred learning in all its branches, seeing that the defence of Christianity and theology have bearings on all the sciences, as also concerning ecclesiastical law, which may perhaps be modified in some of its earlier decisions, as also in what concerns discipline, the pastoral ministry, and works of zeal: works which are the labour and the honour of that Christian priesthood, secular or regular, which is devoted on earth to the triple apostleship of truth, of charity, and of holiness. The Holy Father has, therefore, announced a General Council, and in what calm and noble words:—

“We have long entertained a project, which circumstances have made known to several of the venerable brethren, and to which we hope to give effect as soon as the desired occasion shall arrive; namely, to hold a sacred Œcumenical and General Council of all the bishops of the Catholic world, in which, with the help of God, by union of deliberate and careful counsel, such wholesome remedies may be applied as are needed, especially by the many evils weighing upon the Church. The result of this, as we greatly hope, will be that the light of Catholic truth will dissipate the darkness of error in which men's souls are wrapt, and shed abroad its salutary beams, so that by

the aid of Divine grace they may discern and follow the true way of righteousness and salvation. As a further result, the Church, invincible 'as an army set in array', will beat back the hostile efforts of her enemies, break their onset, and in her triumph over them will extend and uphold the reign of Jesus Christ over the length and breadth of the earth".

And, in a second allocution to the Bishops, returning upon this great idea, the Holy Father has lovingly congratulated us on

"That common desire of a General Council, and because we all judged it to be not only extremely useful at present (*presente*), but even necessary (*necessarium*). The divine power of the Church, added he, is then especially potent, when the bishops, convoked by the Sovereign Pontiff, and presided over by him, assemble in the name of the Lord to treat of the affairs of the Church".

It is, in truth, in a general council that the power and majesty of the Church are beheld in all their vigour. It is there that she appears truly, as the Holy Father describes her, like an army set in array, when, with Peter at her head, with her bishops ranged around the chair of truth, with Jesus Christ, her invisible Head, in her midst, and with the Spirit of Holiness and Light shedding His influence upon the assembly, she proclaims the truth, she confounds error, she scatters that deceitful science that lifts itself up against the science of God; and when after having given light to the intellect, she endeavours to enkindle charity in the heart, and prepare the way for peace-making, for union, for returns to harmony. Such is the beautiful and noble design of the Holy Father.

And what adds to the grandeur of the undertaking, is the Pontiff's courage and faith, and his magnanimous hope. No labour deters his fresh old age or his great soul. And what are years to him who has the future for his own? The Pope never dies. And what matter about the threats of the angry revolution? Against this Peter, against this rock, the waves shall be broken for evermore.

No doubt the enterprise is as bold as it is noble. For, after all, is not the Pope hemmed in by fire and sword? And, no matter how great the honour, the devotion, and the bravery of that noble pontifical army which we have seen applauded by the people of Rome, and by the Catholic pilgrims of the universe, can it do everything? Besides, in the midst of so much covetousness, so much meanness, and so much violence, what will become to-morrow of Europe and of the peace of the world? And yet, it is in this state of things, and amid such perils, that the Pope, with a calm and sure glance around and towards the future, has said: "The Holy See is threatened;

the world is troubled, uncertain, restless; no matter; the Church will achieve its task"; and, addressing himself to his brethren, and to his sons, the bishops of the entire world: "Come", he says, "I await you, and here, at Rome, we will work together for the salvation of the world".

At this announcement of a General Council, the bishops, moved by the magnitude of the undertaking and by the august calmness of the Pontiff, were filled with a sudden joy; and, blessing God for the incalculable blessings which such a design promised for the future, they replied:

"It is with an extensive joy of soul that we have heard from your lips the profound design you have in contemplation in the midst of so many present perils of convoking a general council, *the most powerful remedy that can be employed*, said your predecessor Paul the Third, *in the greatest perils of the Christian world*". May God prosper this design which He Himself has inspired, and may the men of our day, *so weak in faith, ever seeking and never finding the truth, carried about by every wind of doctrine*, find at least in this holy Council a new and favourable opportunity of drawing near the holy Church which is the pillar and whole ground of truth; may they come to know the true faith, the source of salvation, and to reject the errors that are leading them to their ruin, and may this general assembly of the Catholic Episcopate become, with God's help, and the prayers of the Immaculate Virgin Mary, a great work of unity, of sanctification, and of peace-making which will procure for the Church a new splendour and a new triumph for God's Kingdom".

The Council will then be held, and held at Rome, and the Holy Father, in his reply, has announced that, to satisfy the general desire, it shall be opened on the glorious festival of the Immaculate Conception of Mary.

By aid of the modern easy means of locomotion, the bishops will assemble in large numbers, and from regions more remote and various than in any council held in past times. At Trent there were three hundred Bishops, and yesterday, at Rome, we were five hundred. At Chalcedon, which was the largest of the ancient councils, there were six hundred, but they were almost all Orientals. At the coming council you will have the East and the South and the North, the three continents of the old World and the two Americas, with the bishops of the Indies, of China, and from the most remote isles of the ocean; in such wise as that this senate of the Catholic Church, composed of the aged men who rule all the Churches of the world, under every latitude and beneath every sky, shall be the most complete representation of the Church which has ever been seen.

And where could we hope to find an assembly to be compared to that of these men, of these Bishops? Gathered from every

spot of earth, they will represent not only the Church; they also will be, by their experience and learning, by their gravity and their virtues, the worthiest representatives of the human race itself, and even from the mere human point of view, assuredly the highest moral authority which exists upon the earth. Who can foresee how much light and truth such an assembly, so mature in deliberation, so authoritative in judgment, shall pour out upon the world, together with a powerful and fruitful impulse to virtue?

I have seen the bishops of the various parts of Europe congratulate each other, and consider the future Council as the grandest and happiest effort the Church can make to enlighten minds and soften hearts, to bring back sincere souls now led astray by error or by fatal mistakes, to do good to society as well as to the Church.

I have seen the bishops of the two Americas already salute the great stream of Catholic life which this direct and prolonged communication with the Holy See and with the bishops of the old continents cannot but put in motion both in the young and in the old churches of the New World.

I have seen the Oriental bishops especially glowing with a holy hope; already they seem to behold the old Christian Churches of the East once more animated by the breath of life breathed upon them by the Council. And this is not their only hope. Already, for some time past, a secret travail is taking place in the depths of the East; the separated Churches have begun to feel what their misfortunes ought to have long since brought home to them, that in cutting themselves off from unity, they have cut themselves off from the principle of life, and that there is no second birth for them until they return to the Chair of Peter, to the Mother and Mistress of all the Churches. This feeling, very lively in some, is as yet confused in others; and who can tell how much a Council may foster it, and what a splendid lesson it may teach the Oriental Churches against the schism which has been so fatal to them. Oh! if it were given to the Council of the nineteenth century to accomplish at Rome the work that was once essayed at Florence; and if our age, saddened by so many sorrows, were destined to behold this great restoration!

And shall I here tell all my hopes? Protestantism, as every one knows, is stricken with a malady inherent in its very principle, which on one side impels it, as Bossuet foretold and we ourselves are witnesses, towards rationalism the most anti-Christian, and on the other side tears and dissolves it by countless divisions. Such Protestants as are yet Christians struggle in vain against the torrent that carries them along; they feel the need of unity,

and are searching for what is its necessary principle. We know that especially in England many sincere men are in this state of mind, and sigh after union. Is it then presumption to think that this great spectacle of living unity, speaking in a council of the universal Church, will bring light to their eyes, and that there, perhaps, their final difficulties shall disappear before a simple and luminous exposition of the true faith? May God hear our prayers, and do you, our separated brethren, come at length and throw yourselves into our arms open, now three centuries, to receive you! And is this all we hope for? No. At this moment, when all the churches of the world, represented by five hundred bishops, surround our common Father, there is one endeared to us among all, by its fidelity, its heroism, and its sorrows, which we do not see here. O beloved Church of Poland, in vain have we sought for even one of your bishops, that we might kiss his hand as we would the hand of a martyr. Not one of them was there. And why? Are they in those regions of exile from which no one ever returns? Was it feared that they might move with too much sorrow the gentle Pontiff, by letting him see the evils which thou art suffering? But who is there under the sun who knows not the sad history? Oh! when will they cease their cruel attempts to tear thee bleeding from the bosom of the Roman Church, thy mother, O Poland, as well as ours! At least when the council comes, may thy bishops too be there, by our side, to labour with us for the coming of God's Kingdom in the world, and for the, sometimes tardy, triumphs of truth and justice!

To dissipate, then, the errors of the day, to throw the clear light of Christian tradition and of Catholic learning upon the great questions at present obscured by such thick darkness; to rekindle in the bosom of the Church the glowing fire of charity and devotedness, to bring into action all its living strength and send a new breath of holy life from one extremity of this great body to the other; to remove the grounds of discord and of separation by clearing up what is obscure, and by correcting misapprehensions, and thereby to prepare the way happily for many a return to unity; to achieve, in one word, a great work of enlightenment and of peace-making—who would not applaud such an effort of the Catholic Church? And is there any government, any statesman worthy of the name, not to say liberal, but sensible and honest, who could take the least umbrage at it, or raise up obstacles to hinder it?

No! I call the conscience of the world to witness: when, in an age like ours, afflicted by so many errors, and menaced by so many storms, the Church holds a Council, that is to say, when the Church sets herself to bring into the world a larger stock of truth and charity and holiness, she is not conspiring against any

one or against anything, but against evil; she is engaged in a work which affects society as much as it affects Catholicism; she is toiling for governments and for nations as well as for herself; on behalf of peace, of universal concord; to strengthen the foundation of the social order, which is shaken; for the world's true progress; and all rulers and nations should bless her for her work.

In the name, then, of the interests of Europe and of the world, as well as of the interests of Catholicism, in the name of modern principles as well as of every right, let the Church be allowed to come together and deliberate, and hold her Council in all liberty and security here at Rome, in her own seat, in the centre of peace and of glory; and even if, which God forbid! even if those evils we would avert should fall upon the world, even if the errors of the day, giving birth to the calamities they are big with, should once again throw the nations into the bloody conflicts of revolutions and of wars, it would be well that governments and nations should keep the Church in peace, in the midst of the tempests of the world, under their common protectorate, in order that there might be on the earth at least one spot reserved where aged men gathered from all parts of the world may together seek in sacred learning, in meditation, and in prayer, far from the passions of men, those better lights which the world needs, and which alone will bring those who are now divided to understand each other, and to enter once more through the truth to justice and to peace.

O gentle and sainted Pontiff! with those enlightened eyes of the heart of which Scripture speaks, you have discovered the true remedy for the evils of the day, and with that power and courage which you hide beneath your meekness and your sweetness, you had confidence enough in God and man to undertake this most laborious but mighty work, which may result in the peaceful triumph of the Church, and the salvation of this century; may you be blessed for it for ever! Did you not already bear upon your venerable brow the triple aureola of your labours, your virtues, and your sorrows, this alone would have been enough to win for you for evermore the world's grateful admiration; and we trust neither God nor men will fail you. Henceforth, from this hour, the future council will occupy the whole Church with labour and with prayer, and will fill all hearts with a holy hope; and in this mighty work which completes all you have already done for God and for souls, God has, perhaps, reserved the consolation and the crown of your long and glorious Pontificate!

LITURGICAL QUESTIONS.

1. "Can the *De Profundis* be said at the Gospel side of the altar after St. John's Gospel, as is sometimes done? or should it be said at the middle or bottom of the altar? It is often said at stations houses at the Gospel side while the priest is unvesting. Is this correct?"

In the first volume of the *Record*, page 585, our respected correspondent will find a reply to the question, "whether the *De Profundis* should be said at the altar, or when the priest descends, or when going into the sacristy?" As copies of our first volume have become very scarce, we will quote here the reply alluded to:

"With regard to the proper time for saying the *De Profundis*, we think that the practice of saying it at the foot of the altar is the most correct. We know this to be the course adopted by many priests, who descend from the altar, make a genuflexion or reverence to the altar, and then standing recite the *De Profundis*. By this plan it is made manifest that the *De Profundis* is a thing quite distinct from the Mass, and not appertaining to it. However, it is right to say, that nothing decisive can be laid down as to the place and time of reciting it. There is a decree of the Sacred Congregation of Rites given by Merati in his *Series Decretorum*, page 436, which would appear to imply that in our case the sacred vestments should be taken off. However, on referring to the decree itself in Gardellini, we find its terms not so comprehensive as the interpretation of Merati would make them (*Cf. Gardellini*, No. 2339, 31 August, 1669). The words of this decree do not refer to a psalm or prayer, but simply to the passion of St. John, and hence, as far as our question is concerned, no conclusion can be clearly established except by analogy, and by whatever weight may attach to the authority of Merati, who manifestly thus extends the meaning of the decree".

We may add here that in Rome and in many English dioceses the priest recites after each mass, as a reparation for blasphemy, a series of ejaculatory prayers, each of which is repeated after him by the congregation or by the clerk. It thus corresponds in some degree to the *De Profundis* in Ireland. It is said at the foot of the altar after the last Gospel by the priest, on his knees.

2. "The Rubric orders an inclination of the head at the word 'adoratur' where it occurs in the mass except in the preface. The rubric and rubricists that I see are silent on it in case of the preface. I want to know should there be an inclination".

The Rubrics prescribe an inclination of the head at the words

Adoramus Te in the *Gloria*, and at the words *simul adoratur* in the *Credo*. De Herdt (pars I. n. 42) lays down the following principle as the one which guides the Church in prescribing such inclination during the mass:

“*Diversae inclinationes praescribuntur, prout res cui fit reverentia, positio celebrantis aut ejus verbe majorem aut memorem humiliationem exigere videntur, ut ni Missae sacrificium decoro ordine persolvatur*”.

The inclination should, therefore, be made only when prescribed.

We have received the following from a priest in Scotland:—

“*To the Editors of the Irish E. Record.*”

“GENTLEMEN,

“In the number for May last, at page 421-3, it is said in answer to an inquiry, ‘We are of opinion that he [priest] can accept an honorarium for either one or other of the two masses, but not for both’. It would seem from the accompanying rescript which is found in our Catholic Directory for Scotland for 1865, that a priest is not allowed to receive an honorarium unless his ordinary should, on account of a weighty reason, give permission.

T. K. B.

“RESCRIPT FROM ROME FOR THE WESTERN DISTRICT.

“ILLME. AC RME DOMINE,

“A Sacra Congregatione Christiano Nomini Propagando non semel per sacrorum Antistites in locis Missionum degentes quaesitum est, an duplex stipendium percipere liceat sacerdotibus, qui duas in eadem die missas celebrare justis de causis permittuntur. Ut igitur in ejusmodi re omnis dubitationi locus a Missionibus auferatur, visum est expedire eam promulgare regulam, quam constanter tenuit Sacra Congregatio Eminentissimorum Patrum Concilii Tridentini Interpretum; videlicet ex praxi generali presbyteris non concedi eleemosynam recipere pro secunda missa, etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima missa nequeunt obtinere, quod eam *pro populo* applicare teneantur. Porro hujusmodi regula recentem obtinuit confirmationem a Sanctissimo D. N. Pio PP. IX. in una *Cameracensi* die 25 Septembris, 1858.

“Etsi vero Sacri Concilii mens ea sit, ut norma praedicta omnibus locorum Ordinariis innotescat, ac generatim servetur in praxi, quo videlicet a ministerio sacerdotali quodlibet periculum aut species simoniae turpisve quaestus arceatur; cum tamen specialia sint in nonnullis Missionibus rerum ac personarum adjuncta, cumque difficultates non paucae oriri possent si regula de qua agitur nullam omnino exceptionem pateretur; Sanctissimus D. N. Papa benigne decernere dignatus est, ut Ordinariis Missionum facultas impertiatur, quemadmodum per praesentes literas eisdem tribuitur, indulgendi ut, justa et gravi causa intercedente, sacerdotes sibi subditi etiam pro secunda missa in eadem die celebranda stipendium recipere possint ac valeant.

“Haec jussu Sanctitatis Suae significanda Tibi erant, ac Deum precor ut Te diutissime sospitet.

“Datum Romae ex Aedibus S. C. de Prop. Fide die 15 Octobris 1863.

“Amplitudinis Tuae ad officia paratissimus.

“AL. C. BARNABO, Praef.

“H. Capalti, Secrius.

“*All' Illmo. e Rmo. Sig. M. Vico. Aplico.
di Scozia Distretto Occidentale*”.

When we said in the place referred to by our correspondent, that a priest who says two masses on the same day cannot receive an *honorarium* for both, we spoke according to the general law of the Church, and not of dioceses in which, as in the Western District of Scotland, special faculties have been accorded. We are grateful to our reverend correspondent for his obliging communication. We beg to draw attention to the language used by the Cardinal Prefect of Propaganda in his letter to the Vicar Apostolic, wherein he declares that the law forbidding a priest to receive a stipend for both masses has been *constantly* promulgated by the Sacred Congregation of the Council, and that the Sacred Congregation of Propaganda has communicated the same law to bishops of missionary countries to serve as their guide, and to remove all doubt on the matter. It will be within the memory of many of our readers that a difficulty was raised by some to the effect, that the rescript *in una Cameracen* having been addressed to a single Church and a reply to a special case, was not of universal obligation. This difficulty is removed by the words of the Cardinal, who explicitly declares that the Sacred Congregation intends that this rule should be followed in practice *by all ordinaries*: “*Ut norma predicta omnibus locorum Ordinariis innotescat, ac generatim servetur in praxi*”.

DOCUMENTS.

I.

*Sanctissimi Domini Nostri Pii Divina Providentia Papae IX.,
Allocutio habita in Consistorio Publico die xxvi. Junii,
MDCCLXVII.*

VENERABILES FRATRES,

Singulari quidem inter maximas Nostras acerbitates gaudio et consolatione afficimur, cum iterum gratissimo conspectu ac frequentia vestra perfrui, vosque coram alloqui in hoc amplissimo conventu possumus, Venerabiles Fratres. Vos enim ex omnibus terrarum regioni-

bus desiderii Nostri significatione et vestrae pietatis instinctu in hanc Urbem adducti, Vos eximia religione praestantes, in sollicitudinis Nostrae partem vocati, nihil potius habetis, quam, calamitosis hisce temporibus omnem in re Catholica tuenda animarumque salute curanda, vestram opem Nobis ferre, multiplices moerores nostros lenire, ac ampliora in dies vestrae fidei voluntatis et obsequii, erga hanc Petri Cathedram experimenta praebere. Hoc vestro adspectu recreamur vehementer, hoc novo pietatis et amoris vestri argumento ac testimonio de illis libenter recordamur, quae usque ad hanc diem concordibus animis, non uno-studiorum genere, non intermissis curis, non deterriti adversis certatim edidistis. Quae porro rerum suavissimarum memoria alte Nobis in animo infixata, semperque mansura, illud efficit, ut gratus Nostrae caritatis sensus, multo nunc quam alias ardentior atque vividior, erga universum vestrum ordinem perspicua testificatione et luculentioribus signis, palam publice gestiat erumpere.

Sed si haec leviter raptimque perstricta superiorum temporum recordatio Nos adeo percellit atque solatur, Vos ipsos, Venerabiles Fratres, facile intellecturos arbitramur qua laetitia exultet, qua caritate flagret hodie cor Nostrum, dum iterum observantia et frequentia vestra perfruimur, qui ex remotioribus etiam Catholicis provinciis Nostro desiderio perspecto, una omnes pietate et amore acti ad Nos convenistis. Nihil enim Nobis optatius, nihil jucundius esse potest quam vestro in coetu versari, vestraeque Nobiscum conjunctionis fructum capere, in iis potissimum solemnibus peragendis in quibus omnia, quae versantur ante oculos, de Catholicae Ecclesiae unitate, de immobili unitatis fundamento, de praeclaro ejus tuendae servandaeque studio, ac gloria loquuntur. De illa scilicet admirabili unitate loquuntur, qua, veluti quadam vena, Divini Spiritus charismata et dona in mysticum Christi corpus manant, ac in singulis ejus membris tanta illa fidei et caritatis exempla excitant, quae universum hominum genus in admirationem impellunt. Agitur enim, Venerabiles Fratres, hoc tempore ut Sanctorum honores decernantur tot inclitis Ecclesiae heroibus, quorum plerique gloriosum martyrii certamen certantes, alii pro tuendo Apostolicae Cathedrae, in qua veritatis et unitatis est centrum, Principatu, alii pro integritate ac unitate fidei vindicanda, alii pro restituendis Catholicae Ecclesiae hominibus schismate avulsis pretiosam mortem libenter oppetierunt, adeo ut mirum divinae Providentiae consilium satis eluceat, quae tum maxime exempla adserendae Catholicae unitatis, et triumphos Adsertorum proposuit, cum Catholica fides et Apostolicae Sedis auctoritas infestioribus inimicorum artibus conflictaretur. Agitur praeterea ut memoriam diei auspiciatissimi solemniter ritu recolamus, quo die Beatissimus Petrus et Coapostolus ejus Paulus ante annos mille octingentos illustri martyrio in hac urbe perfuncti, immobilem Catholicae unitatis arcem suo sanguine consecrarunt. Quid igitur, Venerabiles Fratres, Nobis optabilius et tantorum Martyrum triumphis congruentius esse poterat, quam ut in eorum honoribus pulcherrima Catholicae unitatis exempla ac spectacula, majore qua possent significatione et luce fulgerent? Quid aequius erat, quam ut haec ipsa de Apostolorum Principum triumphis gratulatio quae ad totius Catholici nominis religionem per-

tinet, vestro etiam adventu studioque celebraretur? Quid dignius demum, quam ut tot tantarumque rerum splendor pietatis laetitiaeque vestrae accessione fieret illustrior!

At non solum apta rebus et grata Nobis, Venerabiles Fratres, haec pietas et concors cum Apostolica Sede conjunctio, sed praeterea tanti momenti est, ut maximi ex ea salutares admodum fructus sive ad comprimendam impiorum audaciam, sive ad communem fidelium et vestram singulorum utilitatem, omnino debeant existere. Ex hac nimirum Religionis oppugnatores intelligant necesse est, quam vigeat qua vita polleat Catholica Ecclesia, quam infensis animis insectari non desinunt: discent quam inepto stultoque convicio eam veluti exhaustam viribus et suis defunctam temporibus incusarint: discent demum quam male suis triumphis plaudant, ac suis consiliis et conatibus fidant, satis perspicientes tantam virium compagem convelli non posse, quam Jesu Christi spiritus et divina virtus in Apostolicae confessionis petra coagmentavit. Profecto si unquam alias hoc maxime tempore, Venerabiles Fratres, omnibus pateat necesse est, ibi solum animos arctissima inter se conjunctione contineri posse, ubi unus idemque Dei spiritus omnibus dominatur; at, Deo relicto, Ecclesiae auctoritate contempta, homines felicitatis ejus quam per scelera quaerunt expertes, in turbulentissimis tempestatibus misere dissidiisque jactari.

Sed si fidelium communis spectetur utilitas, quidnam, Venerabiles Fratres, opportunius ac salutarius ad incrementum obsequii erga Nos et Apostolicam Sedem Catholicis gentibus esse potest quam si videant quanti a Pastoribus suis Catholicae unitatis jura et sanctitas fiat, eamque ob causam cernant eos magna terrarum spatia marisque transmittere, nec ullis deterreri incommodis, quominus ad Romanam Cathedram advolent, ut in Nostrae humilitatis persona Petri Successorem et Christi in terris Vicarium revereantur? Hac nempe auctoritate exempli longe melius quam subtiliori qualibet doctrina agnoscant, qua veneratione, obedientia et obsequio erga Nos uti debeant, Quibus in persona Petri a Christo Domino dictum est "pasce agnos meos, pasce oves meas" iisque verbis suprema sollicitudo ac potestas in universam Ecclesiam credita est atque commissa.

Quin etiam Vos ipsi, Venerabiles Fratres, Vos in sacro vestro ministerio obeundo, ex hac erga Apostolicam Sedem observantia insignem fructum lataturi estis. Quo enim majora vos necessitudinis fidei amorisque vincula cum angulari petra mystici aedificii devinxerint, eo magis etiam, uti omnium Ecclesiae temporum memoria docet, eam fortitudinem induemini ac robur, quod ab amplitudine ministerii vestri contra hostiles impetus, et adversitates rerum postulatur. Quid enim aliud Christus Dominus intelligi voluit cum Petrum tuendae fratrum firmitati praeficiens, "Ego, inquit, rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos?"¹ Nimirum, ut S. Leo M. innuit, "specialis cura Petri a Domino suscipitur et pro fide Petri proprie supplicatur, tamquam aliorum status certior sit futurus, si mens Principis victa non fuerit. In Petro ergo omnium fortitudo munitur, et divinae gratia ita ordinatur auxilium,

¹ Luc. C. 22 v. 32.

ut firmitas quae per Christum Petro tribuitur, per Petrum apostolis caeteris conferatur".² Quapropter Nos semper persuasum habuimus fieri non posse ut ejus fortitudinis qua praecipuo Domini munere cumulatus est Petrus, non aliqua semper in vobis fieret accessio, quoties prope ipsam Petri personam qui suis in successoribus vivit praesentes consisteretis, ac tantummodo solum attingeretis hujus urbis, quam sacri Apostolorum Principis sudores et triumphalis sanguis irrigavit. Immo etiam, Venerabiles Fratres, nunquam Nos dubitavimus quin ex ipso sepulcro ubi beatissimi Petri cineres ad religionem Orbis sempiternam quiescunt, quaedam arcana vis et salutaris virtus existat, quae Pastoribus Dominici gregis fortes ausus, ingentes spiritus, magnanimos sensus inspiret, quaeque instaurato eorum robore efficit, ut impudens hostium audacia, Catholicae unitatis virtuti et potestati impar, impari etiam certamine residat et corruat.

Nam quid Nos tandem dissimulemus, Venerabiles Fratres? Jamdiu in acie contra callidos et infestos hostes pro justitiae et Religionis defensione versamur. Tam diuturna, tam ingens dimicatio geritur, ut omnium quotquot in sacra militia censentur simul conjunctae vires, non justo majores numero ad resistendum esse videantur. Nos quidem Ecclesiae causam, libertatem et jura pro supremi muneris Nostri ratione propugnantes, usque ad hanc diem Dei Omnipotentis ope ab exitiis periculis incolumes fuimus, sed tamen rapimur et jactamur adhuc adversis ventis et fluctibus non quidem timentes naufragium quod Christi Domini praesens auxilium timere non sinit, sed intimo sane dolore affecti ob tot novarum doctrinarum monstra, tot impie in Ecclesiam ipsam et Apostolicam Sedem commissa, quae quidem jam alias damnata ac reprobata, palam nunc iterum pro sacri Nostri muneris officio reprobamus et condemnamus. In hac tamen praesentis temporis ratione, et in ea quam capimus ex conspectu vestro laetitia, ultro commemorare praetermittimus tot sollicitudines, curas, angores qui cor Nostrum gravi ac diuturno vulnere excruciant ac torquent. Haec potius omnia apud altaria afferemus quae Nostri assidue oneravimus precibus, respersimus lacrimis; haec omnia clementissimo misericordiarum Patri instauratis obsecrationibus aperiemus iterum ac revelabimus, in Eo omnino fidentes qui Ecclesiae suae incolumitatem et gloriam tueri novit et potest, quique judicium faciens omnibus injuriam patientibus de causa Nostra et adversantium Nobis, non falente die, justo judicio judicabit.

Interim vero vos, Venerabiles Fratres, pro spectata vestra sapientia recte intelligitis, quam vehementer intersit ad occurrendum impiorum consiliis et tot detrimenta Ecclesiae sarcienda, ut quae vestrum omnium cum Nobis et Apostolica hac Sede concordia tantopere enitet, altius in dies defixis radicibus roboretur. Quin immo, hic Catholicae conjunctionis amor, qui ubi semel inhaesit animis, ad aliorum etiam utilitatem late dimanat, hic profecto vos conquiescere non sinet, nisi pariter in eadem Catholica concordia ac indivulsa fidei spei caritatisque consensione ecclesiasticos omnes viros quorum Duces estis, et universos fideles vobis concreditos una opera praestare connitamini. Nullum sane

¹ Ser. 3, in anniv. Ass. suae.

spectaculum angelorum atque hominum oculis pulchrius esse poterit, quam si in hac peregrinatione nostra, qua ab exilio ad patriam pergitur, aemula imago referatur et ordo peregrinationis illius, qua duodecim Israeliticae Tribus ad felices Promissionis oras conjunctis itineribus contendebant. Ingrediebantur enim omnes, singulae suis discretarum auctoribus, distinctae nominibus, diremptae locis, parebantque suis quaeque familia patribus, bellatorum manus ducibus, hominum multitudo principibus; sed tamen unus erat tot ex gentibus populus, qui eidem Deo et ad eandem supplicabat aram, unus qui iisdem legibus eidem Sacerdoti Maximo Aaroni, eidem Dei Legato obtemperabat Moysi, unus qui pari jure in bellorum laboribus et victoriarum fructibus utebatur, unus demum qui pariter sub tentoriis agens, et admirabili vescens cibo, eandem concordibus votis adspirabat ad metam.

Hujusmodi vos conjunctioni perpetuo retinendae operam daturos, tot jam pignoribus vestrae fidei concordiaeque acceptis, certum omnino ac exploratum habemus. Spondet id Nobis spectata vestra integritas, ac praestans virtus, quae semper ubique sui similis, et omni periculo major effulsit: spondet illud ingens studium et ardor qui vos ad aeternam hominum salutem curandam, et ad divinam amplificandam gloriam rapit atque urget: spondet id demum ac certissime spondet sublimis illa oratio, quam Christus ipse ante extremos cruciatus suos ad Patrem obtulit, Illum precatus, ut omnes unum sint, sicut tu Pater in me et ego in Te, ut et ipsi in Nobis unum sint;¹ cui precationi fieri nunquam potest, ut Divinus non adnuat pater.

Nobis autem, Venerabiles Fratres, nihil optabilius est quam ut eum fructum quem maxime salutarem ac faustum Ecclesiae universae fore ducimus, ex hac eadem vestra cum Apostolica Sede conjunctione capiamus. Jamdiu enim animo agitavimus, quod pluribus etiam, Venerabilium Fratrum Nostrorum pro rerum adjunctis innotuit, ac illud etiam, ubi primum optata Nobis opportunitas aderit, efficere aliquando posse confidimus, nempe ut sacrum oecumenicum et generale omnium Episcoporum Catholici Orbis habeamus Concilium, quo, collatis consiliis conjunctisque studiis, necessaria ac salutaria remedia, tot praesertim malis quibus Ecclesia premitur, Deo adjuvante, adhibeantur. Ex hoc profecto, uti maximam spem habemus, eveniet, ut Catholicae veritatis lux, errorum tenebris quibus mortalium mentes obvolvuntur amotis, salutare suum lumen diffundat, quo illi veram salutis et justitiae semitam, adspirante Dei gratia, agnoscant et instent. Ex hoc item eveniet, ut Ecclesia veluti invicta castrorum acies ordinata hostiles inimicorum conatus retundat, impetus frangat, ac de ipsis triumphans Jesu Christi Regnum in terris longe lateque propaget ac proferat.

Nunc vero ut vota Nostra impleantur, utque Nostrae vestraeque curae uberes justitiae fructus Christianis afferant populis, ad Deum omnis justitiae et bonitatis fontem erigamus oculos, in quo omnis plenitudo praesidii, et gratiae ubertas sperantibus collocata est. Cum autem advocatum apud Patrem habeamus Jesum Christum Filium Ejus, Pontificem magnum qui penetravit Caelos, qui semper vivens,

¹ S. Joan, c. 17, v. 21.

interpellat pro nobis, quique in admirabili Eucharistiae Sacramento nobiscum est omnibus diebus usque ad consummationem saeculi, hunc Redemptorem amantissimum, Venerabiles Fratres, ponamus ut signaculum super cor nostrum, ut signaculum super brachium nostrum, atque ad altare illud, ubi ipse Auctor gratiae thronum misericordiae constituit, ubi omnes qui laborant et onerati sunt, reficiendi cupidus expectat, nostras assidue preces omni cum fiducia deferamus. Eum itaque sine intermissione humiliterque obsecremus, ut Ecclesiam suam a tantis calamitatibus et omni discrimine eruat, eique laetam pacis vicem, victoriamque de hostibus, donet, ut Nobis ac Vobis novas usque vires ad sui Nominis gloriam provehendam addat, ut illo igne quem venit mittere in terras hominum animos inflammet, ac errantes omnes potenti sua virtute ad salutaria consilia convertat. Vestrae autem pietatis erit, Venerabiles Fratres, illud omni ope curare ut crediti vobis fideles in cognitione Domini Nostri Jesu Christi in dies crescant, Eumque in Sacramento Augusto praesentem, constanti fide venerentur, redament ac frequenter invisant, nihilque erit vestro studio curaue dignius, quam ut vigilantibus ad Ejus aram ignibus, vigilet etiam in cordibus fidelium gratus pietatis sensus, vigilet indeficiens flamma caritatis.

Quo vero facilius Deus ad obsecrationes nostras aurem suam propitius inclinet, semper et enixe petamus suffragia, primum quidem Deiparae Virginis Mariae Immaculatae, quo nullum apud Deum potentius patrocinium; deinde Sanctorum Apostolorum Petri et Paul quorum Natalitia acturi sumus, nec non omnium Caelitum Sanctorum qui cum Christo regnantes in Coelis munera divinae largitatis hominibus sua deprecatione conciliant.

Denique Vobis, Venerabiles Fratres, ac aliis omnibus Venerabilibus Fratribus Catholicarum gentium Episcopis, item fidelibus omnibus Vestrae atque illorum curae concreditae, quorum pietatis et amoris eximia semper testimonia accepimus et continenter in dies experimur, singulis universis Apostolicam Nostram Benedictionem cum omni felicitatis voto conjunctam, ex intimo corde amantissime impertimus.

II.

Allocution delivered by his Holiness to the Priests assembled in the Hall of Consistories, June 25, 1867.

Jucundissima quidem Nobis est maxima et mira vestra frequentia, Dilecti Filii, qui sanctissimo sacerdotio ornati vestrorum Antistitum vestigia sectantes ad Nos, et ad hanc Romanam Beatissimi Petri Apostolorum Principis Sedem hoc auspicatissimo tempore tanta alacritate convolastis. Equidem haec eximia vestra erga Nos, et eandem Sedem pietas, devotio, et observantia summam Nobis affert consolationem inter gravissimas, quibus affligimur, acerbitates. Itaque nihil Nobis gratius, quam intimo paterni Nostri cordis affectu Vos alloqui, qui in Dei exercituum militiam cooptati, et in sortem Domini

vocati ipsum Dominum elegistis tamquam partem haereditatis vestrae. Vos ii estis, quos Deus singulari beneficio in Ecclesia sua ad excelsam Sacerdotalem dignitatem evehit, et separavit ab omni populo, sibi junxit, ut serviatis Domino, et stetis coram frequentia populi, ac ministretis ei, et Deo orationes, obsecrationes, et hostiam puram, sanctam, immaculatam pro vestra, ac totius mundi salute offeratis. Hinc per vos ipsi probe noscitis, nihil Vobis potius esse posse, quam morum gravitate, vitae innocentia, integritate, castitate, omniumque virtutum ornatu, ac sacrarum praesertim disciplinarum scientia quotidie magis fulgere, ut cum humani generis hostibus strenue pugnare, et majorem Dei gloriam, animarumque salutem procurare valeatis. Videte ministerium, quod accepistis in Domino, ut illud impleatis¹ in hac potissimum tanta temporum asperitate ac tanta inimicorum hominum contra divinam nostram religionem conspiratione, et errorum colluvie. Quocirca, Dilecti Filii, arctissimo inter vos caritatis vinculo coniuncti, et illustria vestrorum Antistitum exempla aemulantes, sub eorum ductu laborate veluti boni milites Christi Jesu. Ab hac igitur urbe in vestras Dioeceses reversi omnes sacri vestri ministerii partes diligenter, ac sancte implere contendite, et fidelibus curae vestrae praesertim commissis Catholicam unitatem, et doctrinam, ac debitam huic Petri Cathedrae omnium Ecclesiarum matri, et magistrae ejusque documentis obedientiam, reverentiamque inculcate, ne circumferantur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris. Vos, ut divini verbi interpretes, evangelizetis oportet, et quidem continenter Evangelium Dei sapientibus, et insipientibus, neque jam in sublimitate sermonis, sed in doctrina spiritus praedicate Jesum Christum, et hunc crucifixum, ac nunquam desinite errantes ad salutis tramitem revocare, omnesque exhortari in doctrina sana. Cum autem sitis dispensatores mysteriorum, ac multiformis gratiae Dei, omni sacrorum ope procurete Christianam plebem Vobis concreditam, et maxime aegrotos, ne quid eis auxilii unquam desit, quo facilius ipsi cum morte jam colluctantes, Daemonis insidias retegant, ejusque tela devitent. Dum haec agitis, nolite committere, ut non detis lac parvulis potum, quin immo nihil magis Vobis cordi sit quam omni cura rudimenta fidei, morumque disciplinam patienter admodum puerulos, docere, eosque ad pietatem omnemque virtutem formare. Summo autem studio auxiliariam vestram operam vestris Antistitibus navantes, eisque illa, qua par est, reverentia obsequentes, omnia peragenda curate, ut quod in propria cujusque vestrum Dioecesi infirmum sit, sanetur, quod confractum alligetur, quod abjectum reducatur, quod perierit quaeratur,² ut Deus in omnibus honorificetur per Jesum Christum Dominum Nostrum.³ Intentis vero animis cogitate immarcescibilem illam gloriam, quam dabit vobis Dominus justus iudex si inconfusibiles vos operarios invenerit in magna illa die iniquis amara valde, sed justis laeta, immo jucundissima. Haec cogitatio in proprii vestri ministerii partibus recte implendis vos foveat, in perferendis laboribus vos sublevet, in exequendis Dei, ejusque sanctae Eccle-

¹ Coloss., iv., 1. 7,² Ezechiel, liv., 5.³ Epist. I Petri, iv., 2.

siae mandatis vos confirmet. Ne desinatis ferventissimas Deo offerre preces pro Ecclesiae suae triumpho, ac pace, et omnium hominum salute. Eumque semper exorate, ut divina sua gratia vestros secundet labores ad majorem sancti sui nominis gloriam ubique procurandam. Et quo facilius Deus vestris annuat votis, deprecatores apud Ipsum adhibete primum quidem Immaculatam Deiparam Virginem Mariam, cujus et tutela tam potens, et materna in nos voluntas, ac deinde Beatissimos praesertim Apostolos Petrum et Paulum, et caelites omnes, qui Christi vestigia sequuti triumphales jam meruerunt coronas, ac vota, precesque nostras pronis semper auribus excipiunt, nobisque ultro etiam suffragantur, ut ejusdem gloriae consortes aliquando reperiamur. Denique, Dilecti Filii, caelestium omnium munerum auspicem, et praecipuae Nostrae caritatis pignus Apostolicam Benedictionem ex intimo corde profectam Vobis, et fidelibus vestrae vigilantiae commissis peramanter impertimur. Insuper veniam perlibenter tribuimus, ut die a proprio cujusque vestrum Episcopo designanda, quicumque ex vestris regionibus profecti hic adestis, Apostolicam Benedictionem cum applicatione Plenariae Indulgentiae fidelibus spirituali vestrae curae concreditur semel impertire possitis, dummodo fideles ipsi Sacramentali Confessione expiati, et Sacra Synaxi refecti pro Sanctae Matris Ecclesiae exultatione, ac triumpho ferventes ad Deum preces effuderint.

MONITUM.

Apostolica Benedictio, de qua supra mentio est, danda erit in forma Ecclesiae consueta, et ab iis tantummodo dari poterit, qui aut Parochi sunt aut Parochorum auxiliares, aut Religiosarum Domuum, aliorumve Piorum Locorum, aut Institutorum Christianae juventuti educandae, aut hospitalium, aut carcerum poenaliu moderatores.

III.

Address presented to our Holy Father Pope Pius IX., by the Patriarchs, Archbishops, and Bishops assembled in Rome, 1st July, 1867.

Beatissime Pater,

Apostolica Tua vox iterum auribus nostris insonuit, nuntians novum aeternae veritatis triumphum, sanctorum coelitus gloria refulgentem, et antiquum urbis aeternae Beatorum Apostolorum Petri et Pauli sanguine consecratae decus, quorum martyrii memoria saecularis rediens, totum hodie Orbem Christianum laetitia afficit et fidelium mentes ad salutarem maximarum rerum cogitationem extollit.

Jucundissima apostolici oris ad festa talia nos peramanter invitantis verba percipere minime potuimus, quin continuo subiret animum solemnum illorum memoria, quae, ante annos quinque, Tuo lateri adstantes in urbe peregrimus; et grati recordaremur, qua tunc nos beniginitate et humanitate habueris, qua nos paterna caritate fueris

in illa faustissima gratulatione complexus. Haec suavis recôrdatio, haec amantissimi Patris non tam jubentis quam optantis vox illam animis nostris ad Romanum iter capessendum alacritatem adjecit, quam Tibi, Beatissime Pater! satis luculenter amplissima haec Antistitum frequentia, qui tertium ad Te confluerunt, et communis omnium pietas ac fidelis observantia declarant. Tam ingenti Antistitum numero, cui vix simile quid in praeteritarum aetatum memoria reperitur, par solummodo est Tua in nos charitas ac benevolentia, par unice obsequii amorisque in Te nostri magnitudo. Hisce autem causis vehementius hodie excitamur, ut eximias virtutes Tuas, Sedem Apostolicam novo illustrantes lumine, novo etiam prosequamur honore, et augustissimum Tuum animum graves inter, quibus premeris at non concuteris, aerumnas, iterato amoris et admirationis testimonio coram solemur.

Sed dum votis obsecuti sumus Tuis, alium etiam optatissimum nobis spectavimus fructum, ut scilicet cor nostrum tot Ecclesiae malis sauciatum paterni Tui vultus recrearemus adspectu, fraternam inter nos concordiam magis ac magis roboraremus, ac communem Tibi nobisque solatii et gaudii materiem quaereremus.

Hanc vero laetandi causam Tu maximam nobis praestas, dum tot nova sanctorum nomina fastis Ecclesiae inscribens homines potenter edoces, quanta sit quamque inexhausta matris Ecclesiae foecunditas. Hanc triumphantium gloriosus martyr sanguis exornat; hanc inviolatae confessionis candida induit virginitas, hujus floribus nec rosae nec lilia desunt. Tu, coelestia virtutum praemia, mortalibus ostendens, oculos ab rerum inanum conspectu ad jucundam coeli gloriam erigere doces. Tu, dum homines mirandis ingenii sui industriaeque operibus exsultant, triumphale sanctorum Dei vexillum attollens illos admones, ut, super ipsam rerum adspectabiliū et gaudiorum humanorum pompam ac speciem, oculos ad Deum omnis sapientiae et pulchritudinis fontem convertant, ne ii, quibus dictum fuit *Subjicite terram et dominamini* obliviscantur unquam supremi illius praecepti *Dominum Deum tuum adorabis et illi soli servies*.

Ast qui suspicientes coelestem Jerusalem, novorum sanctorum gloria gestientem, mirabilia Domini humili corde agnoscimus et profitemur, magis etiam ad haec celebranda incendimur, dum hodierna saeculari solemnitate immotam contemplamur petrae illius firmitatem, super quam Dominus ac Redemptor noster Ecclesiae suae molem perpetuitatemque constituit. Divina enim virtute factum cernimus, ut Petri Cathedra, organum veritatis, unitatis centrum, fundamentum et propugnaculum libertatis Ecclesiae, tot inter rerum adversitates et non intermissa hostium molimina octodecim jam elapsis plane saeculis, stet firma incolumisque; dum regna et imperia surgunt ruuntque vicissim, stet veluti segura pharus in procelloso vitae aequore, mortaliū iter dirigens, tutamque stationem et portum salutis sua luce commonstrans.

Hac fide, hisce sensibus ducti loquebamur olim, Beatissime Pater! cum ante quinquennium Tuo throno adstantes sublimi Tuo ministerio debitum testimonium dedimus, votaue pro Te, pro civili Tuo principatu, pro justitiae ac religionis causa palam nuncupavimus. Hac

fide ducti verbis scriptoque eo tempore professi sumus, nihil nobis potius et antiquius esse, quam ut quae Tu Ipse credis ac doces, nos quoque credamus et doceamus, quos rejicis errores, nos item rejiciamus, Te duce unanimes incedamus in viis Domini, Te sequamur, Tibi adlaboremus ac Tecum pro Domino in omne discrimen fortunamque parati decertemus. Cuncta haec, quae tunc declaravimus, nunc denuo piissimo cordis sensu confirmamus, idque universo orbi testatum esse volumus; grato simul recolentes animo, plenoque laudantes assensu quae a Te in salutem fidelium et Ecclesiae gloriam ab eo quoque tempore gesta fuerunt.

Quod enim Petrus olim dixerat *non possumus quae vidimus et audivimus non loqui*, Tu pariter sanctum et solemne habuisti, ac nunquam non habere luculenter demonstras. Non enim unquam obticuit os Tuum. Tu aeternas veritates annuntiare, Tu saeculi errores, naturalem supernaturalemque rerum ordinem atque ipsa ecclesiasticae civilisque potestatis fundamenta subvertere minitantes apostolici eloquii gladio configere, Tu caliginem novarum doctrinarum pravitate mentibus offusam dispellere, Tu quae necessaria ac salutaria sunt tum singulis hominibus, tum Christianae familiae, tum civili societati intrepide effari, suadere, commendare supremi Tui ministerii es arbitratus; ut tandem cuncti assequantur, quid hominem catholicum tenere, servare ac profiteri oporteat. Pro qua eximia cura maximas Sanctitati Tuae gratias agimus, habituri sumus sempiternas; Petrumque per os Pii locutum fuisse credentes, quae ad custodiendum depositum a Te dicta, confirmata, prolata sunt, nos quoque dicimus, confirmamus, annuntiamus, unoque ore atque animo rejicimus omnia, quae divinae fidei, saluti animarum, ipsi societatis humanae bono adversa, Tu ipse reprobanda ac rejicienda judicasti. Firmum enim menti nostrae est alteque defixum, quod Patres Florentini in decreto Unionis unanimes definiverunt: *Romanum Pontificem Christi Vicarium, totiusque Ecclesiae caput et omnium Christianorum Patrem et Doctorem existere, et ipsi in beato Petro poscendi, regendi ac gubernandi Universalem Ecclesiam a Domino Nostro Jesu Christo plenam potestatem traditam esse.*

Sed alia praeterea sunt, quae nostram in Te caritatem, gratosque animi sensus provocant. Magna enim jucunditate admiramur heroicam illam virtutem, qua perniciosi seculi machinationibus obsistendo, dominicum gregem in via salutis servare, contra seductiones erroris munire, contra vim potentium et falsorum sapientium astutiam tueri adnisis es. Admiramur studium illud fatigari nescium, quo emolumenta universae Ecclesiae, apostolica providentia Orientis et Occidentis populos complexus, promovere nunquam destitisti. Admiramur magnificum illud, quod generi hominum in pejus quotidie ruenti Pastoris boni spectaculum exhibes, ipsorum etiam veritatis inimicorum animos percellens, oculosque ad se vel invitos ipsa rerum praestantia et dignitate convertens.

Perge igitur Pastorum Pastoris vicaria potestate fungens, divini Tui muneris partes Deo confisus tueri; perge vitae aeternae subsidii pascere Tibi creditas oves; perge sanare contritiones Israel, et agnos Christi quaerere qui perierant. Faxit Deus Omnipotens, ut, qui amoris Tui et officii sui immemores voci Tuae adhuc resistunt, me-

lora secuti consilia ad Te tandem redeunt, luctum Tuum in gaudium convertant. Tuarum pastoralium curarum fructus, divina benignitate adspirante, incrementum capiant in dies: felix animarum conversio, quam Deus Te administro quotidie operatur magis magisque amplificetur; Tuque virtutum Tuarum vi et glorioso laborum successu animabus Christo lucrifactis, prolatisque regni ejus finibus, cum Domino et Magistro vere exclamare possis: *Omne, quod dat mihi Pater, ad me veniet.*

Haec immo, Beatissime Pater! salutaris ac felicioris aevi indicia conspiciuntur. Testis amor ille, quem cunctarum nationum fideles ad quaevis pro Te exantlanda parati commonstrant, dum vires corporis et animi atque adeo vitam ipsam pro Ecclesiae juribus et Apostolicae et Sedis gloria adserenda impendere ac dicare gestiunt. Testis prona illa catholicarum mentium reverentia, quae Te supremum Pastorem cupide intuetur, quae Apostolicae Cathedrae oracula laetanter excipit, iisque firmissimo adsensu et obsequio adherere gloriatur. Testis illa filialis animi indoles, qua populus Christianus vestigia fidelium sequens, qui olim ad pedes Apostolorum facultates suas sponte deferebant, rerum Tuarum angustiis hucusque occurrit, et continenter eas sublevare non desinit. Haec filialis argumenta pietatis intimo pectore commoti cernimus, nunquam non operam daturi, ut sacer hic ignis in cordibus fidelium accensus foveatur et vigeat, utque tum nostro tum cleri totius exemplo animati omnes praeclaram illam voluntatem ac liberalitatem provehant, Tibique ad aeternam eorum salutem plenius procurandam temporalia adjumenta suppeditent.

Qui autem fidelium omnium erga Te pietate tantopere afficimur, Beatissime Pater! peculiaris gaudii fructum capimus ex illa fide, ex illo amore et obsequio, quo digni aeternae Urbis cives Te Patrem, Te principem indulgentissimum complectuntur. Felicem populum ac vere sapientem, qui novit, quae sibi amplitudo et gloria ex Petri Sede in Urbe constituta proveniat, qui intelligit non alios terminos divinae erga se benignitatis definitos fore, quam quos ipse sibi in sua erga Christi Vicarium observantia et in Principem Sacratissimum amore constituerit. Haec concupisce, haec sequere Romana gens; sit haec constans, sit immota pietas; sit haec Romana Urbs, quam Christianus Orbis coeterarum principem suamque lubens agnoscit, caeteris exemplo praelucens, sit coelestibus gratiis donisque florens, virtutibus opibusque beata.

Id, Beatissime Pater! Tui Pontificatus splendor effecit, quo non Urbs solum Tua, sed universus orbis illustratur, cujusque admiratio ita nos movet, ut ex illo exemplum pro sacro nostro ministerio petendum esse existimemus.

At non minus Tua vox suaviter illabens pectoris ima pervadit, quam virtutum Tuarum pontificalium imago animos nostros percellit.

Summo igitur gaudio repletus est animus noster, dum e sacro ore Tuo intelleximus, tot inter praesentis temporis discrimina eo Te esse consilio, ut *maximum*, prout aiebat inclitus Tuus praedecessor Paulus III, *in maximis rei christianae periculis remedium*, Concilium oecumenicum convocet.

Annuat Deus huic Tuo proposito, cujus ipse Tibi mentem inspiravit; habeantque tandem aevi nostri homines, qui infirmi in fide, semper discentes et nunquam ad veritatis agnitionem pervenientes omni vento doctrinae circumferuntur, in sacrosancta hac Synodo novam, praesentissimamque occasionem accedendi ad sanctam Ecclesiam, columnam ac firmamentum veritatis, cognoscendi salutiferam fidem, perniciosos rejiciendi errores; ac fiat Deo propitio, et conciliatrice Deipara Immaculata, haec Synodus grande opus unitatis, sanctificationis et pacis, unde novus in Ecclesiam splendor redundet, novus regni Dei triumphus consequatur.

Et hoc ipso Tuae providentiae opere denuo exhibeantur mundo immensa beneficia, per Pontificatum Romanum humanae societati asserta. Pateat cunctis, Ecclesiam eo, quod super solidissima Petra fundetur, tantum valere, ut errores depellat, mores corrigat, barbariem compescat, civilisque humanitatis mater dicatur et sit. Pateat mundo, quod divinae auctoritatis et debitae eidem obedientiae manifestissimo specimine, in divina Pontificatus institutione dato, ea omnia stabilita et sacrata sint, quae societatum fundamenta ac diurnitatem solident.

Quod ubi perspexerint principes et populi, non permittent, ut augustissimum Tuum jus, omnis auctoritatis, omnium jurium certissima sanctio, impune conculetur; imo ipsi curabunt, ut Tua Tibi constet et potestatis libertas et libertatis potestas; adsint subsidia ad sublime Tuum, illisque ipsis summe proficuum ministerium efficaciter exercendum; nec patientur, ut vox Tua a gregibus Ecclesiae sanctae addictis prohibeatur, ne pabulo aeternarum veritatum privati misere contabescant, laxatisve apud eos obedientiae et reverentiae erga divinum in Te residens magisterium vinculis, illa quoque auctoritas, qua reges regnant, et legum conditores justa decernunt, in certissimum status civilis detrimentum labefactetur.

Haec est spes nostra, quam corde fovemus hoc continuum precum nostrarum est semperque erit argumentum.

Macte ergo animo, Beatissime Pater! perge navim Ecclesiae inter medias procellas secura, ut suevisti, manu ad portum adducere. Mater divinae gratiae, quam Tu pulcherrimo honoris titulo salutasti, intercessionis suae auxilio tutabitur semitam Tuam. Erit Tibi in stellam maris, quam invicta, uti soles, fiducia suspiciens, non frustra diriges cursum ad Illum, qui per eam ad nos venire voluit. Faventes habebis coelestes Sanctorum choros, quorum beatam gloriam magno studio continuisque apostolicis conatibus exquisitam mundo exultanti tum diebus istis, tum antehac annunciasti. Astent Tibi Principes Apostolorum Petrus et Paulus, precibus potentibus sollicitudinem Tuam secundantes. In puppi, quam Tu nunc occupas, Petrus olim sedebat; ipse apud Dominum intercedet ut quae navis ipsius suffragiis adjuncta octodecim seculis altum vitae humanae mare feliciter percurrit, Te duce, opimis immortalium animarum spoliis onusta, coelestem portum plenis subeat velis. Quod ut fiat, nos curarum, precum et laborum Tuorum fideles devotosque socios habebis, qui divinam clementiam nunc quoque deprecamur, ut Tibi omni benedictione coelesti cumulado serventur augeanturque vires,

ut novis in dies animarum lucris dives, vita Tua sit longaeva in terris, sit olim in coelis beata !

Marius Cardinalis Mattei, Episc. Ostien. et Veliternen., et S. Collegii Decanus.

Constantinus Card. Patrizi, Episc. Portuen. et S. Ruphinae.

Aloisius Card. Amat, Episc. Praenestin.

Ludovicus Card. Altieri, Episc. Albanen.

Nicolaus Card. Clarelli Paracciani, Episc. Tusculan.

Philippus Card. De Angelis, Archiep. Firmam.

Engelbertus Card. Sterchx, Archiep. Meclinien.

Aloisius Card. Vannicelli Casoni, Archiep. Ferrarien.

Cosmas Card. Corsi, Archiep. Pisan.

Dominicus Card. Carrafa de Traetto, Archiep. Beneventan.

Xistus Card. Riario Sforza, Archiep. Neapolitan.

Jacobus Maria Card. Mathieu, Archiep. Bisuntin.

Franciscus Augustus Card. Donnet Archiep. Burdigalen.

Carolus Aloisius Card. Morichini, Episc. Aesinus.

Joachim Card. Pecci, Episc. Perusin.

Antonius Benedictus Card. Antonucci, Episc. Anconitan.

Enricus Card. Orfei, Archiep. Ravennaten. et Administrator

Dioecesis Caesanen.

Joseph Maria Card. Milesi, Abbas Trium fontium.

Michael Card. Garcia Cuesta, Archiep. Compostellan.

Joseph Aloisius Card. Trevisanato, Patr. Venetiarum.

Ludovicus Card. De La Lastra-y-Cuesta, Archiep. Hispalen.

Philippus Maria Card. Guidi, Archiep. Bononien.

Henricus Maria Card. de Bonnechose, Archiep. Rothomagen.

Paulus Card. Cullen, Archiep. Dublinen.

Rogerus Aloisius Antici Mattei, Patriarcha Constantinop.

Paulus Ballerini, Patriarcha Alexandrin.

Paulus Petrus Mashad, Patriarcha Antiochen. Maronitar.

Gregorius Joseff, Patr. Antiochen. Graec. rit. Melchitar.

Joseph Valerga, Patr. Hyerosolimitan.

Thomas Iglesias y Barcones, Patriarcha Indiar. Occiden.

Antonius Hassun, Primas Constantinop. arm. rit.

Joannes Simor, Primas Regni Hungariae, Archiep. Strigon.

Aloisius Maria Cardelli, Archiep. Acriden.

Laurentius Trioche, Archiep. Babilonen.

Meletius, Archiep. Dramaten. Grec. rit.

Petrus Apelian, Archiep. Marascen. Arm. rit.

Ignatius Kalybgian, Archiep. Amasien. Arm. rit.

Petrus Ricardus Kenrick, Archiep. S. Ludovici.

Petrus Cilento, Archiep. Rossanen.

Alexander Asinari de Sanmarzano, Archiep. Ephesin.

Alexander Angeloni, Archiep. Urbinaten.

Georgius Hurmuz, Archiep. Siunien. Arm. rit.

Aloisius Clementi, Archiep. Epis. Ariminen.

Felicissimus Salvini, Archiep. Camerinen.

Eduardus Hurmuz, Archiep. Siracen. Arm. rit.

Raphael d'Ambrosio, Archiep. Dyrechien,

Julius Arrigoni, Archiep. Lucanus.

Joseph De Bianchi Dottula, Archiep. Tranen. Nazaren. et Barolen.

Eustachius Gonella, Archiep. Epis. Viterbien. et Tuscanien.

Joseph Rotundo, Archiep. Tarentin.

Gregorius De Luca, Archiep. Compsanus, Administrator Campa-
nien.

Joannes Hagian, Archiep. Cesarien. Armen. rit.

Joannes Baptista Purcell, Archiep. Cincinnatten.

Renatus Franciscus Regnier, Archiep. Cameracen.

Maximillianus De Tarnoczv, Archiep. Salisburgen.

Beniaminus, Archiep. Neapolit.

Elias Mellus, Archiep. Acren. et Zibaren. Caldaeor.

Fridericus De Furstenberg, Archiep. Olomucen.

Paulus Brunoni, Archiep. Taronen.

Joseph Matar, Archiep. Maronita Aleppensis.

Philippus Cammarota, Archiep. Cajetan.

Franciscus Xaverius Apuzzo, Archiep. Surrentin.

Cajetanus Rossini, Archiep. Epis. Melphiten. Jovenacen. et Ter-
litien.

Petrus Villanova Castellacci, Archiep. Petren.

Vincentius Tizzani, Archiep. Nisiben.

Vincentius Spaccapietra, Archiep. Smirnen.

Marianus Ricciardi, Archiep. Reginen.

Carolus Pooten, Archiep. Antibaren. et Scodren.

Franciscus Emilius Cugini, Archiep. Mutinen.

Jacobus Bosagi, Archiep. Caesarien. Armen. rit.

Raphael Ferrigno, Archiep. Brundusin.

Salvator Nobili Vitelleschi, Archiep. Epis. Auximan. et Cingulan.

Alexander Franchi, Archiep. Thessalonicen.

Petrus Bostani, Archiep. Tyren. et Sydonien Maronit.

Patritius Leahy, Archiep. Casselien.

Josephus Hippolitus Guibert, Archiep. Turonen.

Marinus Marini, Archiep. Epis. Urbevetan.

Georgius Claudius Chalandon, Archiep. Aquen.

Gregorius Szymonowicz, Archiep. Leopoliën. Armen. rit.

Joachim Limberti, Archiep. Florentin.

Antonius Salomone, Archiep. Salernitan.

Philippus Gallo, Archiep. Patrasen.

Petrus Gianelli, Archiep. Sardien.

Joseph S. Alemanny, Archiep. S. Francisci de California.

Franciscus Pedicini, Archiep. Baren.

Emmanuel Garcia Gil, Archiep. Caesaraugustan.

Arsenius Avav-Varten-Angiarakian, Archiep. Tarsen. Armin. rit.

Julianus Florianus Desprez, Archiep. Tolosan.

Ignatius Akkani, Archiep. Hauranan. Graec. Melchitar.

Franciscus Xaverius Wierzchleyski, Archiep. Leopoliitan. rit. lat.

Spiridion Maddalena, Archiep. Corcyren.

Gregorius Balitian, Archiep. Aleppen. Armen. rit.

Joannes Maria Odin, Archiep. Novae Aureliae.

Joannes Martinus Spalding, Archiep. Baltimoren.

Leo Korkoruni, Archiep. Melitenen. Arm. rit
 Carolus De la Tour D'Augvergne-Lauragais, Archiep. Bithuricen.
 Joannes Hagg, Archiep. Haeliopolitan. Maron.
 Miecislaus Ledochowski, Archiep. Gnesnen. et Posnanien.
 Walter Steins, Archiep. Epis. Bosrensis. Vicarius Apost. Calcut.
 Primus Calvus Lopuz, Archiep. S. Jacobi de Cuba.
 Benvenutus Monzon y Martin, Archiep. Granaten.
 Joseph Berardi, Archiep. Nicen.
 Petrus Alexander Doimo Maupas, Archiep. Jadren.
 Athanasius Raphael Ciarchi, Archiep. Babilonen. Syror.
 Georgius Darby, Archiep. Parisien.
 Antonius de Lavastida, Archiep. Mexican.
 Clemens Munguia, Archiep. Mecoacan.
 Paulus Hatem, Archiep. Aleppen. Graec. rit. Melchitar.
 Petrus Matah, Archiep. Jaziren, in Syria.
 Ludovicus Anna Dubreil, Archiep. Avenionem.
 Joannes Ignatius Moreno, Archiep. Vallisolan.
 Martialis Guillelmus de Cosquer, Archiep. Portus Principis.
 Lanrentius Pergeretti, Archiep. Naxiensis.
 Ludovicus Gonin, Archiep. Portus Hispaniae.
 Melchior Nasarien, Archiep. Marden. Armen. rit.
 Darius Bucciarelli, Archiep. Scopien.
 Franciscus Fleix-y-Solans, Archiep. Tarraconen.
 Ludovicus Haynald, Archiep. Colocen. et Bacsien.
 Basilius Michael Gasparien, Archiep. Cypren. Armen. rit.
 Joannes Paulus Franciscus Maria Lyonnet, Archiep. Albien.
 Henricus Eduardus Manning, Archiep. Westmonasterien.
 Joseph Sembratowicz, Archiep. Nazianz. Graec. rit.
 Paulus Melchers, Archiep. Colonien.
 Franciscus Xaverius de Merode, Archiep. Melitonen.
 Antonius Rossi Vaccari, Archiep. Colossen.
 Aloisius Ciurcia, Archiep. Irenopolitan.
 Alexander Riccardi, Archiep. Taurinen.
 Joseph Benedictus Dusmet, Archiep. Catanien.
 Joseph Cardoni, Archiep. Edessen.
 Joannes Baptista Landriot, Archiep. Rhemen.
 Carolus Martialis Allemand Lavigerie, Archiep. Julia Caesarien.
 Aloisius Puecher Passavalli, Archiep. Iconien.
 Aloisius Nazarri di Calabiana, Archiep. Mediolanen.
 Joannes Petrus Losanna, Episc. Bugellen.
 Ignatius Giustiniani, Episc. Chien.
 Raphael Sanctes Casanelli, Episc. Adiacen.
 Guillelmus Aretini Sillani, Episc. jam Terracinen.
 Modestus Contratto, Episc. Aquen.
 Theodosius Kojumgi, Episc. Sidonien, Melchitar.
 Joseph Maria Severa, Episc. Interamnen.
 Fridericus Gabriel de Marguerye, Episc. Augustodunen.
 Meletius Findi, Episc. Heliopolitan. Graec. rit. Melchitar.
 Franciscus Victor Rivel, Episc. Divianen.
 Julianus Mejrrien, Episc. Dinien.

Ludovicus Besi, Episc. Canopen.
 Antonius Ranza, Episc. Placentin.
 Dionisius Gauthier, Episc. Emausen.
 Georgius Antonius Stahl, Episc. Herbipolen.
 Andreas Raess, Episc. Argentinien.
 Carolus Gigli, Episc. Tiburtin.
 Franciscus Maria Vibert, Episc. Maurianen.
 Joannes Fennelly, Episc. Castorien.
 Stephanus Ludovicus Charbonneaux, Episc. Jassen.
 Petrus Paulus Lefevre, Ep. Zethlan. Adminis. Deroiten.
 Joannes Illarius Boset, Episc. Emeriten.
 Fredericus Manfredini, Episc. Patavin.
 Nicolaus Grispigni, Episc. Fulginaten.
 Guillelmus Augebault, Episc. Audegavan.
 Joseph Armandus Gignoux, Episc. Bellovacen.
 Joannes Baptista Bertaud, Episc. Tutelen.
 Eleonorus Aronne, Episc. Montisalti.
 Cajetanus Carli, Episc. Almiren.
 Joannes Franciscus Wheland, Episc. Aurielopolitanus.
 Joannes Thomas Ghilardi, Episc. Montis Regalis.
 Paulus Georgius Dupont des Loges, Episc. Meten.
 Petrus Severini, Episc. Sappaten.
 Petrus Joseph de Preux, Episc. Sedunen.
 Joannes Doney, Episc. Montisalbani.
 Carolus Fredericus Roussalet, Episc. Sagien.
 Jacobus Bailles, Episc. jam Lucionen.
 Joannes Williams, Episc. Bostonien.
 Cajetanus Carletti, Episc. Raetin.
 Joannes Brady, Episc. Perten.
 Felix Cantimorri, Episc. Parmen.
 Petrus Paulus Trucchi, Episc. Forolivien.
 Stephanus Marilley, Episc. Lausanen et Geneven.
 Guillelmus Massaja, Episc. Cassien.
 Guillelmus Bernardus Ullathorne, Episc. Birminghamien.
 Alexius Canoz, Episc. Tamassen.
 Henricus Rossi, Episc. Casertan.
 Joannes Baptista Pelei, Episc. Aquaependen.
 Franciscus Mazzuoli, Episc. S. Severini.
 Flavianus Abel Hugonin, Episc. Bajocen.
 Philippus Mincione, Episc. Miletan.
 Amadeus Rappe, Episc. Clevelanden.
 Joannes Corti, Episc. Mantuanns.
 Aloisius Ricci, Episc. Signin.
 Jacobus Alipius Goold, Episc. Melbournen.
 Eugenius Bruno Guiques, Episc. Outovien.
 Guillelmus De Cany, Episc. Cargianen.
 Paulus Dodmassei, Episc. Alexien.
 Camillus Bisleti, Episc. Cornetan, et Centumcellar.
 Thomas Mullock, Episc. S. Joannis Terrae Novae.
 Maria Julianus, Episc. Diniensis.

Franciscus Gandolfi, Episc. Antipatren.
 Joannes Antonius Balma, Episc. Ptolemaid.
 Aloisius Kobes, Episc. Methonen.
 Laurentius Guillelmus Renaldi, Episc. Pinerolien.
 Joannes Maria Foulchier, Episc. Mimatén.
 Rudesindus, Episc. Portus Victoriae in Australia.
 Antonius Boscarini, Episc. S. Angeli in Vada et Urbanien.
 Januarius Acciardi, Episc. Anglonen et Tursien.
 Antonius De Stefano, Episc. Benden.
 Guillelmus Keane, Episc. Cloynensis.
 Antonius Felix Philibertus Dupanloup, Episc. Aurelianen.
 Ludovicus Franciscus Pie, Episc. Pictavien.
 Livius Parlatore, Episc. S. Marci.
 Ignatius Maria Silletti, Episc. Melphien, et Rapollen.
 Petrus Simon Dreux Brézé, Episc. Moulinen.
 Joannes Ranolder, Episc. Visprimien.
 Franciscus Petagna, Episc. Castri Maris.
 Petrus Cirillus d'Urix y de Labairù, Episc. Bosnien. et Sirmien.
 Raphael Bachettoni, Episc. Compsan.
 Georgius Strossmayer, Episc. Pampilonen. et Tudelen.
 Georgius De Luca, Episc. Nursin.
 Alexander Tachè, Episc. S. Bonifacii.
 Joannes Mac-Gill, Episc. Richemondien.
 Hieronymus Verzeri, Episc. Brixien.
 Petrus Lacarriera, Episc. jam Bassae Terrae.
 Ludovicus Theophilus Pallu du Parc, Episc. Blesen.
 Philippus Fratellini, Episc. Forosempronien.
 Aloisius Margarita, Episc. Oritan.
 Joseph Arachiel, Episc. Ancyran. Armen. rit.
 Thomas Grant, Episc. Southwarren.
 Vincentius Bisceglia, Episc. Termular.
 Mathias Augustinus Mengacci, Episc. Civitatis Castellán. Hortan.
 et Gallesin.
 Joannes Petrus Mabile, Episc. Versalíen.
 Cajetanús Brinciotti, Episc. Balncoregien.
 Colinus Mak Kinnon, Episc. Arichaten.
 Bernardus Pinol, Episc. de Nicaragua.
 Ludovicus Eugenius Regnault, Episc. Carnuten.
 Joannes Jacobus Guerrin, Episc. Lingonen.
 Aloisius Sodo, Episc. Thelesin seu Cerretin.
 Bartholomaeus D'Avanzo, Episc. Calven. et Thaenen.
 Joannes Joseph Longobardi, Episc. Andrien.
 Joannes Petrus Bravard, Episc. Constantien.
 Theodorus de Montpellier, Episc. Leodien.
 Antonius La Scala, Episc. S. Severi.
 Jesualdus Vitali, Episc. Ferentin.
 Carolus Maria Dubuis, Episc. Galvestonien.
 Jacobus Stepischnegg, Episc. Lavantin.
 Aloisius Philippi, Episc. Aquilan.
 Jacobus Ginoulhial Episc. Gratianopolitan.

Joseph Chaixal-y-Estrade, Episc. Urgellen.
 Eranciscus Joseph Rudiger, Episc. Lincien.
 Joannes Loughlin, Episc. Brooklynien.
 Thaddeus Amat, Episc. Monteregeu.
 Jacobus Roosevelt Bayley, Episc. Nevarcen.
 Ludovicus Goesbriand, Episc. Burlingtonen.
 Emigdius Forchini, Episc. Civitatis Plebis.
 Vincentius Materozzi, Episc. Ruben. et Bituntin.
 Petrus Aloisius Speranza, Episc. Bergomen.
 Thomas Michael Salzàno, Episc. Tanen.
 Felix Romano, Episc. Isclan.
 Aloisius Landi Vittori, Episc. Assisien.
 Vincentius Zubranich, Episc. Ragusin.
 Benedictus Riccabona, Episc. Tridentin.
 Ludovicus Forwerk, Episc. Leontopolitan.
 Franciscus Antonius Maiorsini, Episc. Lacedonien.
 Innocentius Sannibale, Episc. Eugubin.
 Nicolaus Renatus Sergent, Episc. Corosopiten.
 Joannes Rosati, Episc. Tudertin.
 Dominicus Zelo, Episc. Aversan.
 Caietanns Rodilossi, Episc. Alatrin.
 Franciscus Gallo, Episc. Abellinen.
 Petrus Rota, Episc. Gaustallen.
 Joannes Joseph Vitezich, Episc. Viglien.
 Franciscus Gianpaolo, Episc. Larinen.
 Franciscus Roullat de La Bouillerie, Episc. Carcassonen.
 Franciscus Paulus, Episc. S. Agatae, Gothorum.
 Alexius Ioseph Wicart, Episc. Vallis Vidonis.
 Guillelmus Vaughan, Episc. Plymouth.
 Nicolaus Pace, Episc. Amerin.
 Joannes Benini, Episc. Piscien.
 Joseph Del Prete, Episc. Thyateren.
 Joseph Formisano, Episc. Nolan.
 Claudius Henricus Plantie, Episc. Nemausen.
 Ludovicus Augustus Delalle, Episc. Ruthenen.
 Vincentius Moretti, Episc. Imolen.
 Antonius Joseph Jordanus, Episc. Foroiulien. et Tolonen.
 Joannes Renier, Episc. Feltr. et Bellunensis.
 Patritius Moran, Episc. Dardanen.
 Laurentius Gilooly, Episc. Elphinensis.
 Guillelmus Emanuel, Episc. Moguntinus.
 Joannes Farrel, Episc. Hamiltonen.
 Elias Ant. Alberani, Episc. Ascul. in Piceno.
 Joannes Ghiureghian, Episc. Trapezuntin. Arm. rit.
 Andrianus Languillat, Episc. Surgiopolitan.
 Stephanus Semeria, Episc. Olympen.
 Jacobus Bernardi, Episc. Massan.
 Thomas Passero, Episc. Troian.
 Claudius Iacobus Boudinet, Episc. Ambianen.
 Corradus Martin, Episc. Paterbonen,

Joseph Emanuel Arroyo Episc. De Guayana.
 Joseph Romero, Episc. Dibonen.
 Vincentius Cina, Episc. Adramiten.
 Enricus, Episc. Casertanus.
 Dalmatius Di Andrea, Episc. Boven.
 Vincentius Casser, Episc. Brixinen.
 Philippus Vespasiani, Episc. Fanen.
 Clemens Fares, Episc. Pisuaren.
 Franciscus Marinelli, Episc. Porphyrien.
 Henricus Iunker, Episc. Altonen.
 Joannes Mac-Evilly, Episc. Galvien.
 Guillelmus Clifford, Episc. Cliftonien.
 Petrus Giraud De Langalerie, Episc. Bellicen.
 Petrus Maria Ferré, Episc. Casalen.
 Ludovicus Delcussy, Episc. Vivarien.
 Petrus Buffetti, Episc. Bricinorien.
 Joseph Stephanus Godelle, Episc. Thermopylen.
 Jacobus Fredericus Wood, Philadelphien.
 Joannes Baptista Scandella, Episc. Antinoen.
 Joseph Targioni, Episc. Volaterran.
 Aloisius Maria Paoletti, Episc. Montis Politiani.
 Joseph De Los Rios, Episc. Lucen.
 Michael O'Hea, Episc. Rossen.
 Patritius Lynch, Episc. Carolopolitan.
 Joseph Maria Papardo, Episc. Sinopen.
 Vitalis Justinus Grandin, Episc. Satalen.
 Guillelmus Henricus Elder, Episc. Natchezensis.
 Clemens Pagliari, Episc. Anagnin.
 Fortunatus Maurizi, Episc. Verulan.
 Petrus Sola, Episc. Nicien.
 Ferdinandus Blanco, Episc. Abulen.
 Paulus Benignus Carrion, Episc. De Porto Rico.
 Jacobus Jeancard, Episc. Ceramen.
 Carolus Joannes Filion, Episc. Cenomanen.
 Joannes Sebastianus Devoucoux, Episc. Ebroicen.
 Ignatius Senestry, Episc. Ratisbonen.
 Riccardus Roskell, Episc. Nottinghamen.
 Pascalis Vuicic, Episc. Antiphellen.
 Ludovicus Idéo, Episc. Liparen.
 Michael Payà y Rico, Episc. Conchen.
 Jacobus Etheridge, Episc. Toronen.
 Petrus Cubero y Lopez de Padilla, Episc. Oriolen.
 Dominicus Fanelli, Episc. Dianen.
 Joachim Lluch, Episc. Canarian. et S. Christophori in Laguna.
 Ignatius Papardo, Episc. Minden.
 Joannes Antonius Augustus, Episc. Apamien.
 Petrus Tilkian, Episc. Brussen. Arm. rit.
 Antonius Maria Valenziani, Episc. Fabrianen. et Mathelicen.
 Hyacinthus Luzzi, Episc. Narnien.

Thomas Grace, Episc. S. Pauli, de Minesota.
 Antonius Halagi, Episc. Artuinen, Arm. rit.
 Joseph Teta, Episc. Oppiden.
 Joannes Baptista Siciliani, Episc. Caputaquen. et Vallen.
 Franciscus Xaverius D'Ambrosio, Episc. Muran.
 Michael Milella, Episc. Aprutin.
 Rodesindus Salgado, Episc. Victorien.
 Simon Spilotros, Episc. Tricaricen.
 Felix Petrus Fruchaud, Episc. Limovicen.
 Aloisius Maria Epivent, Episc. Aturen.
 Joseph Lopez-Crespo, Episc. Santanderien.
 Vincentius Arbelaes, Episc. Maximopolitanus.
 Joannes Quinlan, Episc. Mobilien.
 Petrus Joseph Tardoya, Episc. Tiberipolitan.
 Joannes Monetti, Episc. Cervien.
 Alexander Paulus Spoglia, Episc. Comaclen.
 Aloisius Mariotti, Episc. Feretran.
 Valerius Laspro, Episc. Gallipolitan.
 Aloisius Lembo, Episc. Cotronen.
 Jacobus Rogers, Episc. Chatamen.
 Patritius Dorrien, Episc. Dunen. et Connoren.
 Andreas Ignatius Schaepman, Episc. Esbonen.
 Alexander Bonnaz, Episc. Csanadensis.
 Sebastianus Dias Larangeira, Episc. S. Petri Flum. Grandem.
 Michael Domenec, Episc. Pittsburgen.
 Aloisius Antonius Dos Santos, Episc. Fortalexien.
 Antonius de Macedo Costa, Episc. Belem de Para.
 Walterus Steins, Episc. Nilopolitan.
 Claudius Maria Maguin, Episc. Annecien.
 Julius Ravinet, Episc. Trecen.
 Antonius de Trinitate de Vasconellos Pereira de Mello, Episc.
 Lamacen.
 Jacobus Donnelly, Episc. Clogheren.
 Gerardus Petrus Wilmer, Episc. Herlemen.
 Georgius Butler, Episc. Limericen.
 Carolus Theodorus Colet, Episc. Luçonen.
 Eustachius Zanolì, Episc. Eleutheropolitan.
 Fridericus Maria Zinelli, Episc. Tarvisin.
 Aloisius de Canossa, Episc. Veronen.
 Robertus Cornthwaite, Episc. Beverlacen.
 Benedictus Vilamitiana, Episc. Derthusen.
 Petrus Maria Lagüera y Menezo, Episc. Oxamen.
 Callistus Castrillo y Ornedo, Episc. Legionen.
 Silvester Horton Rosecrans, Episc. Pompejopolitan.
 Victor Felix Bernardon, Episc. Vapincen.
 Augustinus David, Episc. Briocen.
 Ludovicus Nogret, Episc. S. Claudi.
 Antonius Boutonnet, Episc. Guadalupen.
 Pantaleo Monserrat y Navarro, Episc. Barcinonen.
 Joseph Fessler, Episc. S. Ippoliti.

Marianus Puigllat-y-Amigo, Episc. Illerden.
 Constantinus Bonet, Episc. Gerunden.
 Joannes de Franca Castro e Moura, Episc. Portugallien.
 Joannes Gray, Hypsopolitan.
 Bernardinus Trionfetti, Episc. Terracinen. Privernen. et Setin.
 Franciscus Gainza, Episc. de Caceres.
 Antonius Alves Martins, Episc. Visen.
 Joseph Papp-Szilágyi de Illesfalva, Episc. Magno Varadinen.
 Graec. Ruth.
 Gionnichius Episc. Palmiren. Greco-Cath.
 Joannes Petrus, Episc. Constantien.
 Joannes Jacovacci, Episc. Erythrensis.
 Joannes Baptista Greith, Episc. S. Galli.
 Nicolaus Conaty, Episc. Kilmoren.
 Nicolaus Adames, Episc. Alicarnassen.
 Fidelis Abbati, Episc. Sancttorinen.
 Joannes Baptista Gazailhan, Episc. jam Veneten.
 Antonius Monastyrski, Episc. Premislien.
 Joannes Zaffron, Episc. Sebenicen
 Joseph Nicolaus Dabert, Episc. Petrocoricen.
 Betrus Marcus Le Breton, Episc. Anicien.
 Joannes Claudius Lachat, Episc. Basileen.
 Joseph Pluym, Episc. Nicopolitan.
 Felix Maria Arriete, Episc. Gatitan et Septen.
 Franciscus Andreoli, Episc. Callien et Pergulan.
 Paulus Micalëff, Episc. Civitatis Castelli.
 Antonius Maria Pettinari, Episc. Nucerin.
 Joanes Petrus Dours, Episcopus Suesionen.
 Gregorius Lopez, Episc. Placentin. Compostellen.
 Joseph Aloisius Montagut, Episc. Ovoten.
 Joachim Hernandez y Herrero, Episc. Segobricen.
 Paulus Beriscia, Episc. Pulaten.
 Joannes Strain, Episc. Abilen.
 Edmundus Franciscus Guierry, Episc. Danaben.
 Hyacinthus Vera, Episc. Megaren.
 Gaspar Mermillod, Episc. Hebronon.
 Angelus Kraljevic, Episc. Metellopolitan.
 Agapitus Dumani, Episc. Ptolemaiden. Graec. rit. Melchitar.
 Thomas Nulty, Episc. Midensis.
 Joseph Salandari, Episc. Marcopolitan.
 Franciscus Nicolaus Guellette, Episc. Valentinen.
 Guillelmus Renatus Meignan, Episc. Cathalaunen.
 Stephanus Ramadiè, Episc. Elnen.
 Raimundns Gargia y Anton, Episc. Tuden.
 Hyacinthus Maria Martinez, Episc. S. Christophori de Havana.
 Henricus Franciscus Bracq, Episc. Gandaven.
 Nicolaus Power, Episc. Sareptan.
 Laurentius Bonaventura Schiel, Episc. Adelaidopolitan.
 Aloisius Riccio, Episc. Cajacien.
 Ferdinandus Ramirez y Vazquez, Episc. Pacen.

Victor Augustus Dechamps, Episc. Namurcen.
 Joannes Joseph Conroy, Episc. Albanen. in America.
 Joannes Marangò, Episc. Thinen. et Miconen.
 Raphael Popow, Episc. Bulgaror.
 Nicolaus Frangipani, Episc. Concordien. *electus*.
 Joseph Romeo, Episc. Dibonen.
 Joannes Lozano, Episc. Palentin.
 Antonius Jordà y Soler, Episc. Vicen.
 Agabius Biscia, Episc. Cariopolitan.
 Stephanus Melchisedechian, Erzerumien. Armen. rit.
 Carolus Philippus Place, Episc. Marsilien.
 Joannes Baptista Lequette, Episc. Atrebaten.
 Petrus Alfredus Grimardias, Episc. Cadurcen.
 Joannes Maria Bécel, Episc. Veneten.
 Georgius Dubocowich. Episc. Pharen.
 Jacobus Lynch, Arcadiopolitan.
 Joseph De la Cuesta y Maroto, Episc. Aurien.
 Jacobus Chedwick, Episc. Hagulstadesn. et Novo Castrens.
 Angelus Di Pietro, Episc. Nyssen.
 Joseph Aggarbati, Episc. Senogallien.
 Joseph Bouieri, Episc. Montis Fallisci.
 Julius Lenti, Episc. Sutrin. et Nepesin.
 Thomas Gallucci, Episc. Recineten. et Lauretan.
 Joannes Baptista Cerruti, Episc. Savonen. et Naulen.
 Salvator Vngelus Demartis, Episc. Galtellein. Noren.
 Philippus Manetti, Episc. Tripolitan.
 Conceptus Focaccetti, Episc. Lystren.
 Anselmus Faùli, Episc. Grossetan.
 Joseph Rosati, Episc. Lunen.-Sarzanen.
 Josephus Giusti, Episc. Aretinus.
 Carolus Macchi, Episc. Regien.
 Joannes Zalka, Episc. Jaurinensis.
 Cajetanis Franceschini, Episc. Maceraten. et Tolentin.
 Antonius Fania, Episc. Marsicen. et Potentien.
 Andreas Formica, Episc. Cuneen.
 Carolus Savio, Episc. Asten.
 Laurentius Gastaldi, Episc. Salutiar.
 Eugenius Galletti, Episc. Alba Pompejen.
 Antonius Colli, Episc. Alexandria. Pedemontan.
 Augustinus Hacquard, Episc. Verdunen.
 Joseph Alphredus Faulon, Episc. Nanceyen. et Tullen.
 Henricus Bindi, Episc. Pistorien.
 Antonius Grech Delicata Testaferata, Episc. Calydonien. *electus*.
 Franciscus Zunnui, Episc. Uxellen. et Terralben.
 Petrus Georgius di Natale, Episc. Amiden. Chaldeor.
 Leo, Episc. Rupellensis et Santonensis.
 Franciscus Gros, Episc. Tarantasiensis.
 Joannes Chrisostomus Kruesz, Archiabbas O. S. B. S. Martini.
 Guillelmus de Cesare, Abbas Montis Virginis.

IV.

Reply of His Holiness to the preceeding Address.

VENERABILES FRATRES,

Perjucunda quidem, licet a fide et devotione vestra prorsus expectanda, Nobis fuerat nobilis illa concordia, qua, sejuncti ac dissiti, eadem tenere, eadem asserere profitebamini, quae Nos docueramus, et eosdem, quos damnaveramus, errores in religiosae civilisque societatis exitium invectos execrari. Verum multo jucundius Nobis fuit haec ipsa discere ex ore vestro, et nunc rursus a congregatis vobis explicatius et solemnius accipere; dum iis amoris et obsequii officiis Nos cumulatis, quae mentes affectusque vestros luculentius verbis ipsis aperiant.

Cur enim tam prono animo obsecundastis desiderio Nostro, omnique incommodo posthabito, ad Nos e toto terrarum orbe convolastis? Scilicet explorata vobis erat firmitas Petrae, supra quam aedificata fuit Ecclesia, perspecta vivifica ejus virtus; nec vos fugiebat, quam praeclarum utrique rei testimonium accedat a christianorum heroum Canonizatione. Duplex igitur hoc festum celebraturi confluxistis, non modo ut sacris hisce solemnibus splendorem adderetis, sed ut, universam veluti fidelium familiam referentes, praesentia vestra non minus, quam diserta professione testaremini, eandem nunc, quae duodeviginti ab hinc saeculis, vigere fidem, idem caritatis vinculum omnes nectere, eandem virtutem exeri ab hac Cathedra veritatis.

Placuit vobis commendare pastorem sollicitudinem nostram, et quidquid pro viribus agimus ad effundendam veritatis lucem, ad disjiciendas errorum tenebras, ad perniciem depellendam ab animabus Christi sanguine redemptis; nempe ut e conjunctis propriorum magistrorum sententiis ac vocibus, confirmetur christianae gentes in obsequio et amore erga hanc sanctam Sedem, in eamque acrius mentis oculos intendant. Corrogatis undique subsidiis huc convenistis civilem nostrum sustentaturi Principatum tanta oppugnatum perfidia: ideo sane ut splendidissimo hoc facto, et per collata catholici orbis suffragia necessitatem ejus ad liberum Ecclesiae regimen assereritis.

Dilectum vero populum Romanum, indubiaeque et clarissima ejus obsequii in Nos et dilectionis indicia meritis laudibus prosequenda duxistis; quo et alacriores ipsi adjiceritis animos, et eum vindicaretis a conflatis in ipsum calumniis, et foedam illis sacrilegae prodicionis notam inureretis, qui, felicitatis populi obtentu, Romanum Pontificem e solio deturbare conantur.

Et dum arctioribus mutuae caritatis nexibus per hunc conventum obstringere studuistis omnes orbis Ecclesias; hoc etiam praestitistis, ut uberiore evangelico spiritu repleti ad Beatissimi Petri Principis Apostolorum et Pauli doctoris gentium cineres fortiores inde discederetis ad perrumpendas hostium phalanges, tuenda religionis jura, ad unitatis studium creditis plebibus efficacius ingerendum.

Quod sane votum apertius etiam se prodit in eo communi Concilii oecumenici desiderio, quod omnes non modo perutile sed et necessarium arbitramini. Superbia enim humana, veterem ausum instauratura, jamdiu per commentitium progressum civitatem et turrin ex-

truere nititur, cujus culmen pertingat ad coelum, unde demum Deus ipse detrahi possit. At Is descendisse videtur inspecturus opus, et aedificantium linguas ita confusus, ut non audiat unusquisque vocem proximi sui: id enim animo objiciunt Ecclesiae vexationes, miseranda civilis consortii conditio, perturbatio rerum omnium, in qua versamur.

Cui sane gravissimae calamitati sola certe objici potest divina Ecclesiae virtus, quae tunc maxime se prodit, cum Episcopi a Summo Pontifice convocati, eo praeside conveniunt in nomine Domini de Ecclesiae rebus acturi. Et gaudemus omnino, praevertisse vos hac in re propositum jamdiu a Nobis conceptum commendandi sacrum hunc coetum ejus patrocinio, cujus pedi a rerum exordio serpentis caput subjectum fuit, quaeque deinde universas haereses sola interemit. Sactisfacturi propterea communi desiderio jam nunc nunciamus, futurum quandocumque Concilium sub auspiciis Deiparae Virginis ab omni labe immunis esse constituendum, et eo aperiendum die, quo insignis hujus privilegii ipsi collati memoria recolitur.

Faxit Deus, faxit Immaculata Virgo, ut amplissimos e saluberrimo isto consilio fructus percipere valeamus. Interim vero Ipsa validissimo suffragio suo praesentibus necessariam adjunctis opem Nobis imploret. Deusque ejus precibus exoratus misericordiae suae divitias in Nos universamque Ecclesiam effundat. Nos certe amantissimi gratissimique animi sensu non extinguendo compulsi, enixe vobis adprecamur a Deo quidquid spiritali emolumento vestro, quidquid plebium vobis commissarum provectui, quidquid religionis et justitiae tutelae, quidquid civilis societatis tranquillitati benevertere possit.

Et quoniam aliquot e vobis a peculiaribus populorum suorum necessitatibus coactos, citius a nobis discessuros esse comperimus; iis, si temporis angustiae singulos nobis complecti non sinant, in praesentiarum omnia ominamur secunda, et effuso cordis affectu bene precamur. Universis vero supernorum omnium bonorum copiosique divini auxilii auspicem, simulque praecipuae benevolentiae nostrae et grati animi testem, Benedictionem Apostolicam ex imo pectore depromptam peramanter impertimur.

THE IRISH ECCLESIASTICAL RECORD.

SEPTEMBER, 1867.

RECENT PUBLICATIONS IN DEFENCE OF THE PROTESTANT EPISCOPAL SUCCESSION IN IRE- LAND.

A few years ago it was assumed as a fact beyond the reach of controversy, that on the accession of Elizabeth the Irish bishops abjured the faith of their fathers and adopted the reformed tenets. This was asserted day by day by Protestant clergymen and historians, in the pulpit and in the press, and many Catholic writers repeated the assertion, unsuspecting of its falsehood, and without sufficient data to test its historic accuracy. The discovery, however, and publication of many original documents, illustrative of that period of Irish history, have at length removed such a reproach from our Church, and placed in the clearest light that that assertion had its origin in *fiction* and not in *fact*, and that so far from our bishops having conformed to the Established Church, many of them displayed an heroic constancy in opposing its innovations, whilst all, with one solitary exception, remained devoted to the Catholic faith.

Many efforts have been made indeed, and much ingenuity has been displayed by dignitaries of the Establishment in seeking to prop up the tottering fable, and to maintain in Protestant tradition this myth of the sixteenth century. Archdeacon Lee was amongst the first to essay a pamphlet in defence of the Protestant opinion. His chief, in fact his only argument was based on a list of spiritual peers summoned to the parliament of 1560. That list, however, was soon proved to be the work of a later age, interwoven with errors, and betraying here and there the hand of some

clumsy impostor.¹ We may add, that since the authenticity of this document was thus questioned, application has more than once been made at the office of the Rolls for permission to examine the original record from which that list was published, but to all inquiries an unvarying reply was given, that that roll was missing, and no explanation could be had as to how it disappeared from the office in which it had hitherto been preserved.

Rev. Alfred Lee next entered the lists. He, too, stumbled at every step, and laid himself open to many grave reproaches. We may be permitted to recall one instance to the memory of our readers. He cited from the work of Peter Lombard, *De Regno Hiberniae*, a pretended passage casting many imputations on the Catholic bishops and clergy of the time of Elizabeth. In reply the original passage and words of Dr. Lombard were produced, presenting statements not only quite different from, but even contradictory to, those of Dr. Lee's pretended extract.² This refutation has been for some months before the public, and though the work of Peter Lombard may be met with in all our public libraries, yet Dr. Lee has not had sufficient courage either to defend the genuineness of the extract which he published, or to withdraw the accusations which it contained.

Archdeacon Stopford laid claim to more historical learning and research than those who preceded him in the same field, and he confidently appealed to manuscripts and records, not easily accessible to the public, as illustrating and confirming the Protestant tradition. The result, however, was far different from that which he anticipated. The MSS. and records to which he called attention were carefully examined. The extracts which had been hitherto published, were found not to correspond with the original texts; his assertions were found to be in contradiction with the historical authorities from which he pretended to have derived them, and all his researches³ only served to place in bolder relief the devoted attachment of the Irish episcopate to the Church of their fathers.

All this did not deter new champions from entering the arena to defend the cause of the Establishment. Mr. W. H. Hardinge has of late undertaken to enlighten our public with a "*Narrative in proof of the uninterrupted consecrational descent of the Bishops of the Church of Ireland, as evidenced by the public Records of England and Ireland*". The position of Mr. Hardinge as "keeper of the Landed Estates, Ecclesiastical, and other classes of Public Records in Dublin", should have deterred him from engaging in a controversy in which the writers on both sides have often necessarily to appeal to the public records of the kingdom.

Irish Ec. Record, vol. iii. 51 seqq.

² *Ibid.*, vol. iii. 229 seqq.

³ *Ibid.*, vol. iii. p. 305.

Much good, however, has resulted from his publication, for it has revealed to the world how little skill is required in this country to receive the charge of our public records, and how little support can be given to the cause of the Protestant Establishment by the MSS. and other muniments classed among the public records of this country.

Very few remarks on Mr. Hardinge's pamphlet will suffice. At page 26 he registers the discovery of a Protestant bishop of Derry hitherto unknown to Protestant writers. This newly discovered bishop's name is *Thomas*, and though Sir John Davis, and other contemporary documents, declared that no crown nominee had held this and some other northern sees within the memory of man, yet Mr. Hardinge records that "*Thomas was appointed to this see by Edward the Sixth, in 1552; he continued as bishop through Edward's reign and the reign of Queen Mary. He paid his own first fruits, and as statute-appointed collector, he received and paid into the exchequer the annual twentieth parts. He continued after the accession of Elizabeth, but I cannot ascertain the time of his death. Eugene Magennis was one of the titular or pretended bishops*". This last admission we accept with many thanks. Archdeacons Lee and Stopford were, therefore, not justified in claiming this *Eugene* as a bishop of the Established Church, and our statement that he belonged to the Catholic succession cannot any longer admit of controversy. He was appointed by the Holy See in consistory of 25th of June, 1554, and ruled the diocese of Derry till 1568. His mitre and his faith were then inherited by the illustrious Raymond O'Gallagher. As to the Protestant bishop *Thomas*, there is no doubt but such an *Episcopus Darensis* is met with towards the close of Edward's reign. But Mr. Hardinge should have kept in mind the severe remarks which an *Archivist* made some time ago on a clerk of the Rolls' office, for a misunderstanding of such titles. What will the *Archivist* now say, when even the "keeper of the Rolls" is detected in adopting the same errors, and referring the title *Darensis* to the see of Derry? *Thomas Darensis* was Protestant bishop of Kildare, and not of Derry, and the *congé d'elire* for his election being addressed to "the Dean and Chapter of St. Brigid's", and the see being described as vacant by the death of *William Meaghe*, and the letters for his consecration being addressed to *George, Archbishop of Dublin*, should have sufficed to remind Mr. Hardinge that, besides the *Sedes Darensis* of Ulster, there was another see similarly designated in the ecclesiastical province of Dublin.

And yet this is not the only fault that the *Archivist* would have had to chastise in the keeper of the Rolls. At page 17, Mr. Hardinge registers another important discovery: "The see

of Cloyne", he says, "was separated from Cork in 1543, and given to Florence Geravan. His consecrators are unknown. He passed as bishop into the next dominancy period". There was, indeed, such a person as Florence Geravan, and he was justly styled *Episcopus Clonensis*; but this title refers to *Clonmacnoise*, and not to *Cloyne*. The see of Cloyne was not separated from Cork in 1543, as may be seen by referring to Ware or Cotton. Florence Geravan was bishop of Clonmacnoise, as all the contemporary records attest, and, what is surprising, Mr. Hardinge himself describes him as such at page 14. Neither in Clonmacnoise nor Cloyne, however, did Dr. Geravan sever his bonds of union with the Catholic Church; and hence we find it recorded in the *Annals of the Four Masters*, that his cathedral was plundered by the English troops, who left neither bell nor image, nor altar, nor book, nor gem, in that venerable pile (*Four Masters*, p. 1525).

In regard to the diocese of Ross, Mr. Hardinge is not more fortunate. At page 33 he writes: "*There was no reformation or other bishop in the see of Ross from the death of Dominick Tyrre in 1556 to the appointment of Thomas O'Herlihy, at the commencement of Elizabeth's reign. Dr. Brady states that this bishop was appointed by the Pope in 1561: if this be so, he acted as a reformation bishop, and was more than suspected by the Romanists, as the notorious James Fitzmorris carried him by force into Kerry in 1569, purposing to send him into Spain*". It is not easy to reconcile some of the statements made in this passage with what we elsewhere meet in Mr. Hardinge's pamphlet: for instance, if O'Herlihy was appointed to Ross in the beginning of Elizabeth's reign, how then does Mr. Hardinge write at page 20, that Queen Mary "disunited Ross from Cork and gave it to O'Herlihy"? and again, at page 21, "In 1556 Thomas O'Herlihy was promoted to Ross, in the room of Dominick Tyrre deceased". Indeed facts and dates have seldom been so jumbled together as in the pages of Mr. Hardinge's "Narrative". Dr. O'Herlihy was appointed in 1561 bishop of Ross, not by the Queen, but by the Pope; he was the successor, not of Dominick Tyrre, but of "Maurice O'Hea, of happy memory": and so far was he from being a *reformation bishop*, that he was present at the Council of Trent, was subsequently one of the chief agents of the Holy See in our island, and during his holy episcopate had more than once the privilege of undergoing imprisonment and suffering the cruelest tortures for the faith. O'Sullivan tells us that "his labours were incredible in proceeding against heresy, administering the sacraments, and ordaining youthful Levites for the sanctuary". In 1569 he was one of those who signed the petition to the Spanish monarch, inviting him to succour the persecuted

faithful of our island; and not only was he not carried away by force by James Fitzmorris, but this Irish chieftain escorted him and the Archbishop of Cashel with every honour, to the ports of Kerry, in 1569, when the latter was proceeding to Spain as bearer of the petition just now referred to, signed by the bishops and nobles of Ireland.

As only few particulars connected with this great prelate's episcopate have hitherto been published, we wish to insert here in full the account of his life given in the MS. History of Lynch:

"From the Roman records we learn that on the death of Mauriti^{us} O'Hea, Thomas O'Hierlagy, a priest of noble lineage by both parents, and well prepared by his life and learning, was appointed bishop of Ross, on 17th December, 1561. In this exalted post, he strenuously laboured to procure the salvation of his flock; he took part in the sessions of the Council of Trent, and returning from it, devoted himself with all his energy to secure throughout his district the exact observance of its decrees. These zealous labours excited the enmity of many, so much so, that he was compelled to seek for safety in a small island, where he lived for some time, accompanied by his chaplain, till they were both carried away by force, by the son of O'Sullivan More, who paid the penalty of his temerity, falling into many misfortunes, and hated alike by the foreigners as by the natives. The bishop was by him delivered up to John Perrot, the president of Munster, by whom he was thrown into prison, his feet being bound, and a chain being placed around his neck. He was thence transferred to England and imprisoned in the Tower, in a horrid cell in which a small hole served for a window, and in which there was neither bed, nor fire, nor light. There he was visited by many persons, some seeking by flattery, others by threats, others, too, by holding out the promise of dignities and riches, to induce him to exchange his religion for the new tenets; but he, firm in his faith, remained immoveably attached to the Rock of the Church. Having spent three years and seven months in the dungeon, he at length obtained his liberty through the mediation of Cormac of Muschery. When he had recovered from a sickness brought on by the hardships of prison, he started for Dublin, where he was again arrested and detained a captive till intelligence was received from England of his having obtained his liberty with the consent of her Majesty and the council. He then accompanied Cormac to Munster, and whilst partaking of his hospitality, sought always to direct his conversation to piety and religious topics; but fearing that he yielded too much to nature by sharing in frequent banquets, he withdrew from the company of the nobleman, and erected for himself, not a noble house, but an humble hut, covered with thatch, and he supplied it with ordinary furniture. Notwithstanding his poverty, he was able to assist others in their distress, being liberal to the poor out of the small offerings which were made to him by his friends and benefactors, for, from the episcopal revenues he did not receive one farthing.

"He was a man grave in his deportment, venerable in years, frugal in his refectations, content with whatever food was at hand, devoted to meditation and prayer: he recited at an advanced hour of night the daily office of Matins, usually with uncovered head and on bended knees: he often recited the rosary, meditating at the same time on heavenly things; he was fond of fasting and penitential exercises; he frequently slept in his clothes on the hard straw, with some rough covering, and at the end of Lent each year, he wholly abstained from food from the mid-day refectation of Holy Thursday till mid-day on Holy Saturday. Although he was always of a delicate constitution and suffering from dropsy, yet throughout his whole life he seemed never to allow any time for rest from fatigue and labour, for he was constantly engaged either in the administration of the sacraments and the exercise of his episcopal functions, or in preaching, or in prayer, or in penitential exercises, ever assiduous in macerating his own body. He heard the confessions of the poor in their mud huts; he administered confirmation, often till his strength was exhausted, to the crowds who flocked to him; he conferred Holy Orders, and blessed with due solemnity the sacred vestments and the holy oils; he offered up the holy sacrifice in the woods and desert places, and there gave spiritual instruction to the crowds who flocked around him. He was mild and affable in his manners, seldom conversing with those of another sex; he laboured strenuously to bring back those who had strayed from the fold, and to confirm in the faith those who might seem to waver; he was equally zealous in stimulating to fervour those who were negligent in the performance of their duties, and in kindling more and more the ardour of the fervent, and he received the privilege from God of expelling Satan, not only from the souls but also from the bodies of those who were enslaved to him; thus he on one occasion, by prayer and administering the sacraments, freed a person that was possessed. In these and the like duties this holy bishop terminated his earthly course, dying a sexagenarian in the Muschery territory in 1579, and was interred at Kilchree, in the Franciscan Monastery".

Such is the illustrious prelate whom Mr. Hardinge would wish to register among the bishops of the Established Church.

It would be tedious to commemorate in detail all the other errors of Mr. Hardinge's "Narrative". At page 36, Eugene O'Harte, is made bishop of Killala, and his death is placed in 1591; whilst at page 35, he is styled bishop of Achonry, "unquestionably a Reformation Bishop", and his death is placed in 1607. In the *Record* of March last, we sufficiently established the devotedness of Dr. O'Harte to the Catholic faith, so that it is now unnecessary to add anything in his defence. Till his death in 1603 he retained the character given to him by the celebrated Jesuit, David Wolfe, who attested to the authorities in Rome that he was "a great preacher, of exemplary life, and full of zeal for the glory of God".

As to Raphoe, Mr. Hardinge admits what his fellow advocates had so often denied, that *Art O'Gallagher* was a Catholic bishop: "he was a nominee of the Pope", he writes at page 28, "and could therefore be but a titular or pretending bishop". Yet of Donat McConghail, whom the Holy See appointed to succeed Dr. Gallagher, he does not hesitate to assert that "Elizabeth made him bishop of Raphoe in 1563". Now the learned "Keeper of our Records" would have found in Dean Cotton, that Raphoe was precisely one of the sees in which her Majesty neglected for a long time to appoint any bishop; and he would have learned from our Catholic writers that McConghail is one of the most cherished names in the Catholic succession. He assisted at the Council of Trent, was subsequently in constant correspondence with the Holy See, and was one of the seven bishops who assisted at the Provincial Synod of Armagh in 1587, and there solemnly promulgated the Tridentine Decrees (see *Irish Ec. Record*, vol. ii. page 458).

Even in the see of Armagh Mr. Hardinge falls into most palpable errors. At page 37 he writes that, "with one exception, all the Roman Catholic bishops of 1536 conformed to the Reformation. The exception alluded to was Dowdall, archbishop of Armagh". Now Dr. Dowdall was not appointed to Armagh till 1543; how then could he be an exception among the bishops of 1536? Again at page 24, Mr. Hardinge states that Loftus was the true archbishop of Armagh, and that Fleming, appointed by the Pope, "never set foot in Armagh or anywhere else in Ireland". The learned Keeper must have been slumbering over his dusty records when he penned these words. Donatus Mac Teige Fleming is described by Lynch as honourably entertained in Ulster by Shane O'Neil: the MSS. of the British Museum present to us an official summons addressed by him to the clergy of the diocese of Armagh: and an official state paper further describes him as present among the Irish troops whilst they besieged the English garrison in the town of Armagh. In one place (page 12) Mr. Hardinge defines a *titular* bishop to be one who occasionally made *an unwelcome appearance* in his see, whilst the *true* bishops were "the recognized and guiding stars of their respective dioceses". We would pray the learned writer to apply this definition to the prelates *Loftus* and *Donatus*. It appears from the State Papers that even in the eye of the court Loftus was little more than nominal archbishop of Armagh, and that it was seldom indeed he made "an unwelcome appearance" in Termonfeekin and other extreme districts of the diocese; but on the contrary, Archbishop Donatus lived among his flock, "their recognized and guiding star"; and he only abandoned them when, together with many of his faithful children, he was

compelled by the persecution of their enemies to seek safety in flight (*Irish Ec. Record*, vol. iii. page 314).

It is time, however, to take leave of Mr. Hardinge, as another ambitious essay on the Irish Church demands some attention. This essay is from the pen of Mr. Richard Nugent, and appeared in the *Contemporary Review* for April last. Archdeacon Stopford had eulogized "the long and deep research" of this learned gentleman: and in return Mr. Nugent informs his readers that the historical question which was under discussion "had been most ably and learnedly dealt with by probably the greatest living authority on Irish Church History, the Archdeacon of Meath" (page 472). Mr. Nugent, however, adds no new argument in defence of the Protestant succession. He appeals to the list of prelates who assisted in the parliament of 1560, but he forgets to add that this record is no longer accessible, and that it betrays manifest indications of being derived from a later and unauthentic source. He appeals to the testimony of Moore, but he should hold in mind that the last volume of Mr. Moore's *History of Ireland* is little more than a parody on our country, and does not deserve the name of history. At all events Mr. Moore is of too recent date to be cited as a witness of the events of three centuries ago.

Instead, however, of pursuing in detail the often refuted statements in regard to individual bishops, we wish to avail ourselves of some remarks of Mr. Nugent, to place in clearer light the question of our Irish episcopate at the period of which we treat.

1. In the first place he very shrewdly observes that in the list of those summoned to parliament in 1560, the bishops of Kilmore, Clogher, Dromore, Derry, and Raphoe, are wanting. This, he adds, was not a mere casual omission: their names were also omitted in the parliament list of 1541: "the reason was that they did not receive their appointments from the crown: these bishoprics were in the patronage of the great northern chieftains. This appears clear from the treaty entered into between the Lord Deputy and Calvert O'Donnell in 1565", etc. (page 453). Sir John Davies had already assigned the same reason for their absence, when in his famous speech of 1613, he declared that "such archbishops and bishops as were resident in the mere Irish counties, and did not acknowledge the king to be their patron, were never summoned to any parliament" (*Desid. Curiosa Hib.*, vol. i. pag. 186). From this very record, therefore, we may infer that the bishops of Kilmore, Clogher, Dromore, Derry, and Raphoe, and we may add the bishops of Elphin, Kilfenora, and Mayo, for their names, too, are wanting in the parliamentary list, were not members of the Established Church. Why, there-

fore, were these names all registered by Archdeacon Stopford and Dr. Lee as Protestant links in the episcopal succession?

2. Mr. Nugent publishes from Simancas' transcripts in the British Museum, the titles of those who, in the petition of the Irish chieftains of 1569, were described as favourable to the Spanish monarch and adverse to the reformed creed. They are, "the archbishops of Armagh, Dublin, Cashel, and Tuam; the bishops of Meath, Kildare, Waterford, Cork, Limerick, Ossory, Clonfert, and Ross". Now, besides the bishops of Meath and Kildare, about whom there is no controversy, five of these prelates were in possession of their respective sees on the accession of Elizabeth, viz.: Dr. Bodkin, of Tuam; Dr. Walsh, of Waterford; Dr. Lacy, of Limerick; Dr. Thonory, of Ossory; and Dr. De Burgo, of Clonfert; and thus in addition to the eight mentioned above, we have five additional Marian bishops publicly recorded as having remained true to the Catholic faith, and as repudiating the novelties of the Establishment. But this important contemporary record goes still further, for it adds the words:

"Cum reliquis omnibus episcopis, praelatis, religiosis, baronibus, nobilibus, equitibus, civitatibus, oppidis, et tota communitate istius regni, multis etiam Anglis viris Catholicis in ista insula residentibus".

That is to say:

"Together with all the other bishops, prelates, religious, barons, nobility, gentry, cities, towns, and the whole people of this kingdom, besides many English Catholics who are resident in the island".

Thus is the whole island declared to have remained true to the Catholic cause and devoted to the Holy See. The Protestant episcopate is simply ignored, and all the bishops and clergy are described as adhering to the faith of their fathers. Thus by this record two other Marian bishops, viz., those of Killaloe and Ardfert, the only other two who still survived, must be removed from the lists of the Established Church, on which Drs. Lee and Cotton would wish to place them, and it is proved that they have justly been reckoned by us among the hierarchy of the Catholic Church.

The chief and, indeed, only difficulty which Mr. Nugent urges against the record of 1569, is its commemorating an archbishop of Dublin as then devoted to the Catholic cause. "Loftus", he says, "was the only possessor of the see: no titular archbishop existed at that time, or for nearly thirty years afterwards" (page 468). This difficulty, however, so far from having any weight, only brings before us another important fact for which we are indebted to this document of 1569. It proves beyond all controversy that between the period of Curwin's apos-

tacy and the year 1569, an appointment to Dublin had been made by the Holy See. It was already, indeed, clearly established that between 1559 and 1600, some such appointment had been made; for in the bull of Oviedo's appointment in 1600 his predecessor "Donatus of happy memory" is expressly commemorated. The precise period of his episcopate was hitherto matter of uncertainty: but now, this record of 1569 completes the chain of evidence which fixes it at the period of which we treat. It may not be uninteresting to our readers to mention the other documents which refer to a Catholic archbishop of Dublin, at the time of which we treat: they are, first, the letters of Mary Queen of Scotland; second, the "Description of the first century of the Society of Jesus", published in 1640; third, the testimony of Bzovius in his continuation of the *Annals of Baronius*; and fourth, the bull appointing Dr. Ribera to the see of Leighlin in 1587.

3. Mr. Nugent devotes some pages to criticize the report on the Irish Church made to Cecil by Herle in 1571. Herle was a spy of the English government seeking to gain the favour of Cecil by securing the most accurate information as to the doings of those who were confederated against Queen Elizabeth. A Roman Catholic bishop, and a messenger of the Bishop of Ross in Scotland, were at this time in prison: Herle became their fellow prisoner, and having gained their confidence, was soon able to address to Cecil a report of the intelligence which he received. He stated in that report that the Protestant Archbishop of Dublin and his suffragans were the only adherents to the Queen, and that all the other Irish bishops were Catholics and united with the confederates against her. It is not surprising that Mr. Nugent should feel anxious to set aside this important testimony; but his efforts to do so are unavailing. He only proves what we all know, that such spies are invariably reckless of their own fame, and violators of the trust imposed in them. However, this does not weaken the testimony of others whose words are registered by such spies. In the present instance Herle declares that he learned from the bishop that the whole land was ripe for rebellion, and that all its nobles and people were ready to take arms against the Queen. The list of the confederates which he forwarded was, moreover, one which he received from the agent of the Bishop of Ross, who was the ambassador of Mary Stuart at the court of Elizabeth. This list we may assuredly, with Cecil, accept as accurate, especially confirmed as it is by the address to the Spanish monarch above referred to. And thus we must necessarily admit that, with the exception of Dublin and the suffragan sees, whose bishops had received their appointments from the crown, all the other dioceses of Ireland had their

Catholic bishops, and all were warmly opposed to the Established Church. Ten of these bishops had been consecrated before the accession of Elizabeth, viz., the bishops of Waterford, Limerick, Kerry, Kilfenora, Mayo, Clonfert, Meath, Dromore, and Derry, and the Archbishop of Tuam: and thus a new argument is afforded that ten at least of the Marian bishops remained firm in their attachment to the Holy See and in their devotedness to the Catholic faith.

4. There is one point, however, on which we are agreed with Mr. Nugent. Froude had asserted in his history, "that soon after the arrest in 1567, of Dr. Creagh, Archbishop of Armagh, before he could be sent to London he escaped out of prison, made his way to Scotland, and thence to the continent to disappear from history" (vol. x. page 483). This statement is ably refuted by Mr. Nugent. It is wholly opposed, indeed, to the many narratives which have been handed down from contemporary sources, commemorating the sufferings of Dr. Creagh, all of which agree in recording his death in prison in 1585. The history of his imprisonment as given by O'Sullivan, David Roothé, and O'Daly, is already well known to our readers. It is corroborated in all its details by Lynch in his MS. History of the Irish prelates, who tells us of the many trials which the holy archbishop had to endure during the long period of his imprisonment. At one time the apostate Miler Magrath visited him by order of the government, and offered him the highest dignities in the Established Church, should he consent to acknowledge the queen's supremacy; in reply the primate reproached the tempter for his apostacy, and exhorted him to return to the faith of his fathers. At another time an order was issued by the council directing that all the prisoners should assist at the Protestant service. The primate on hearing this command said: "I would hear with delight the order to mount the scaffold, but the Protestant service is an abomination to me". He was compelled, however, to assist at it, and when the minister began to indulge in calumnies and blasphemies against the Catholic Church, Dr. Creagh could no longer restrain his indignation, and sought for permission to refute his assertion, which, however, was refused to him. The only consolation which he enjoyed during the long period of his nineteen years' confinement was the conversation of his fellow captives, whom, through the kindness of the jailer, he was often allowed to visit, and from one of these, F. Creighton of the Society of Jesus, he received the last sacraments when expiring from poison on 14th October, 1585.

Full proof of this imprisonment of Dr. Creagh long subsequent to 1567, is also preserved in the State Papers and other documents of the Public Record Office, London. Thus on May

31, 1567, we find a letter from Thomas Lancaster to Sir W. Cecil, announcing that on the preceding 30th of April, Dr. Creagh had been arrested by Sir Roger O'Shaughnessey, *a mere Irishman* (*MSS. Ireland, P.R.O.*). Again on the 22nd of July, the same year, her majesty writes to Sir Henry Sydney that "if he mistrusted the indifferency in Ireland of the trial of one Creagh, the counterfeited Primate of Armagh", he should be sent to England, "to receive that which he hath deserved, although the example were much better (in Ireland) to restrain the common travelling to Rome" (Shirley, *Orig. Letters*, p. 307). In pursuance of these instructions, Dr. Creagh was sent to London and committed to the Tower; his examination there on the 22nd of December, 1567, and again on the 8th of January, are still preserved in the State Papers of the period, which further commemorate him as still a prisoner in July, 1569. There is moreover in the same collection a letter of the archbishop himself, written from the Tower prison in 1574, stating that he had been for eight years a captive there, and earnestly asking to be restored to liberty (*MSS. Ireland, P. R. O.*). This request was not granted; he was, however, removed to the prison of the "Gatehouse of Westminster", and on the 4th of March, 157 $\frac{1}{2}$, the council again directed that he should be recommitted to the Tower. From the Council Register it appears that he was still a prisoner there on the 22nd of October, 1575, and on 15th of September, and 1st of October, 1577. On the 15th and 16th of March, 157 $\frac{9}{10}$, he was subjected to new interrogatories in the same prison (*MSS. Dom. P. R. O.*), and another paper represents him to us again as imprisoned in the Tower in July, 1581. These State Papers present an incontrovertible corroboration of the assertion of our Catholic writers, that this illustrious primate remained for many years a close prisoner in the Tower, till, through a slow process of poison, he received the martyr's crown in 1585.

What will be now our conclusion from these tedious and desultory remarks? It shall be the concise and simple statement, that each new essay in defence of the Protestant episcopal succession only serves to place in bolder relief the history of the Catholic episcopate of the period, and to prove more and more conclusively, that the Irish bishops, with scarcely an exception, despite the threats of Elizabeth, remained devoted to the faith of their fathers, and handed down to us in an unbroken succession the precious inheritance of the doctrine and practices of our early Church.

LITERARY HOMAGE TO THE VICAR OF CHRIST.

Whilst the representatives of the Catholic world were hastening towards Rome to celebrate the centenary of the martyrdom of SS. Peter and Paul, it was a happy thought of some Roman ecclesiastics to present as a literary tribute to the Vicar of Christ, a series of papers in various languages illustrative of the exalted dignity and privileges of the Prince of the Apostles, and of the see which he founded. In these papers, which have just been published,¹ the Churches of the East and West speak in their respective languages, and we were glad to recognize a prayer to St. Peter in the old Celtic, from the pen of the eminent Irish scholar, Mr. Hennessy. As this collection may not easily be accessible to many of our readers, we wish to present to them the chief compositions in the English language, which are sufficiently commended by the names of their illustrious authors: these are John Henry Newman; Rev. Dr. Murray, of Maynooth; the Archbishop of Westminster; and Aubrey de Vere.

I.

CATHEDRA SEMPITERNA.

(REV. DR. NEWMAN.)

Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that in questions of right or wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him, to whom have been committed the keys of the Kingdom and the oversight of Christ's flock. The voice of Peter is now, as it ever has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable, and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey.

Peter is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he, in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and doctor of His Church.

¹ "Omaggio Cattolico in varie lingue ai Principi degli Apostoli, Pietro e Paolo, nel xviii. centenario dal loro Martirio"—*Roma. Tipografia Sinimberghi, 1867.*

It was said by an old philosopher who declined to reply to an emperor's arguments, "It is not safe controverting with the master of twenty legions". What Augustus had in the material order, that and much more has Peter in the spiritual. When was he ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilized or savage, and get the better? When did the whole world ever band together against him solitary, and not find him too many for it?

All who take part with Peter are on the winning side. The Apostle of Christ says not in order to unsay; for he has inherited that word which is with power. From the first he has looked through the wide world of which he has the burden, and according to the need of the day, and the inspirations of his Lord, he has set himself, now to one thing, now to another, but to all in season, and to nothing in vain. He came first upon an age of refinement and luxury like our own, and in spite of the persecutor, fertile in the resources of his cruelty, he soon gathered out of all classes of society, the slave, the soldier, the high born lady and the sophist, to form a people for his Master's honour. The savage hordes came down in torrents from the north, hideous even to look upon; and Peter went out with holy water and benison, and by his very eye he sobered them, and backed them in full career. They turned aside and flooded the whole earth, but only to be the more surely civilized by him, and to be made ten times more his children even than the older populations they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in himself they found their match, and were shattered, and he lived on. The gates of the earth were opened to the east and west, and men poured out to take possession; and he and his went with them, swept along by zeal and charity, as far as they by enterprise, covetousness, or ambition. Has he failed in his enterprises up to this hour? Did he in our fathers' day fail in his struggle with Joseph of Germany and his confederates—with Napoleon, a greater name, and his dependent kings—that, though in another kind of fight, he should fail in ours? What gray hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting arms?

"Thus saith the Lord that created thee, O Jacob, and formed thee! O Israel. Fear not, for I have redeemed thee and called thee by thy name! Thou art mine.

"When thou shalt pass through the waters I will be with thee, and the rivers shall not cover thee.

"When thou shalt walk in the fire, thou shalt not be burned, and the flame shall not kindle against thee.

"For I am the Lord thy God, the Holy One of Israel, thy Saviour.

"Fear not, for I am with thee. I am the first, and I am the last, and besides me there is no God".

JOHN HENRY NEWMAN.

II.

THE FINGER OF GOD IN THE PAPACY.

(REV. DR. MURRAY.)

There is a great fact, clear and incontestable, in the early history of Christianity, which theologians, Protestant as well as Catholic, urge as a decisive proof of the divine origin of our holy religion. This fact was the rapid and in every way wonderful propagation of that religion over the face of the earth—a propagation which commenced on the very day on which the Gospel was first solemnly promulgated to the world by St. Peter.

There is another great fact equally clear and incontestable, a fact not belonging exclusively or mainly to early ages, but living down from them through every age to our own, living at this day patent to the whole world; the significance of which, however, as a proof of unceasing divine interposition, has not hitherto, as far as I know, received that prominent place in the array of Catholic evidences to which I believe it to be entitled. This fact is the Papacy.

It is a fact, that, even in the early ages, when the iron hand of the imperial persecutor weighed so heavily on the neck of the Church, the Roman Papacy existed substantially as it exists now, teaching and ruling the whole Church. It is a fact, that, as the pressure of that cruel hand relaxed, the Papacy continued to display its now enfranchised energies, not as a new or human creation, but claiming to have, and universally acknowledged to have, its origin in the very first foundations of the Church. These facts I have elsewhere proved by testimonies whose force can be evaded only by misrepresenting them, or simply ignoring them. It is a fact, that, from those early ages down to the present day, the ecumenical authority of the popes was acknowledged by the whole Catholic world, and continually exercised therein. In order to narrow the basis of our argument, let us pass over the two first facts, and confine ourselves exclusively to the third, which, as embracing a period so very much longer and more diversified, is, for our present purpose, by far the most important of the three. We may take, as a starting point, the period within which were celebrated the third and fourth General Councils; the former of which was held pretty early in the fifth century, the latter about the middle of it. Even a later period will answer equally well. In the first place, the idea of the Papacy, as it has actually lived and worked through all these long and chequered ages, involves two things; first, the simple dogma which affirms that the Bishop of Rome is the true Vicar of Christ, the one supreme teacher and ruler of the whole Church and of all the members of it. Secondly, the idea involves the strictest obligation on the part of the Pope to exercise these sublime functions with unwearied zeal, and the correspondingly strict obligation on the part of the faithful to obey him in his exercise of these functions.

In the second place, the Bishop of Rome, putting aside his primordial authority (which is, however, indissolubly annexed to that see),

is no more than any other bishop. In fact, if the Pope abdicated to-morrow (as St. Celestine did), he would have no jurisdiction whatever, except what the succeeding Pope might impart to him.

In the third place, the dogma of the Papacy is believed, and the action of the Papacy felt, throughout the whole world, wherever the Catholic Church exists. Consider the countless varieties of so many millions of the human race scattered over the four quarters of the globe; in so many things differing from each other, in so many things opposed to each other; so many peoples and nations separated from each other by vast seas and continents, differing in languages, in local customs and habits, in feelings and prejudices, in forms of government and social institutions—differing, in short, in everything in which man can differ from man, having nothing that belongs to the natural order in common except the properties that constitute our common human nature and mark the identity of our species.

Now, that the Papal supremacy should, to such a world-wide extent, amid such various and conflicting human elements, be so firmly believed as a divine institution, and so willingly submitted to even for a single generation, were in itself a stupendous fact. But, for generation after generation, through so many long centuries, it has continued to receive without any intermission the same world-wide and loyal homage of faith and obedience; ever living, ever in action, ever making itself felt through every fibre of the mystic body of Christ; “*urbis et orbis*”, centred in Rome, but scattering its bright rays over the world; rooted in Rome, but shooting its tendrils far and wide, and clasping the earth in its strong, uniting, vivifying embrace; in all essentials the same thirteen hundred years ago as at the present day, and through all the intervening ages the same, without change or shadow of change, the living image of Him whom it represents; and all this, too, whilst during these rolling ages everything in this civilized world that was capable of change has changed, has ceased to be what once it was, whilst forms of government, dynasties, languages, everything everywhere, that lived and worked a thousand years ago, have ceased to be, and live and work no longer; and, moreover, whilst it has been evermore so furiously assailed, assailed on every side, in every form, by every weapon that man or devil could fashion or wield; assailed by heresies, by schisms, by infidelities, by false philosophies, by wicked kings, by rebellious peoples, by the scandals of some (though comparatively few) who occupied its own chair; that such an institution should have so lived and worked, and combated, and so survived and triumphed, and should at this day stand out before the world, with all its ancient glory unclouded, with all its ancient vigour unimpaired; the cheerfully acknowledged supreme head of two hundred millions of Christians scattered over all the globe, in every clime, from the rising of the sun to the going down; this is a fact not simply stupendous, but plainly miraculous, plainly the work of the right hand of the Most High. Not only there never has been, and never will be, but there never can be, anything like it in the history of the world. Human con-

trivance not only never has produced, and never will produce, but never can produce, anything to be at all compared with this mighty fact.

If to the fact it be objected that not only large masses of men, but even whole nations have more than once renounced their allegiance to the Papacy. I answer that these defections, so far from weakening, greatly strengthen the argument. Whatever may be said of the Papal States, or even Italy, outside that country there is no natural bond of union between any people on earth and the Bishop of Rome. Humanly speaking he is nothing to me or to the Catholics of Ireland more than the Bishop of Toledo or of Prague. He is a foreign prelate, and the strong impulse of the natural man would be to own him no allegiance whatever. The places of those, who in former times renounced obedience to him, were soon filled up, and their revolt only helped to show more clearly that the unshaken loyalty of those who stood firm was "not of blood, nor of the flesh, nor of the will of man, but of God". Did not the fall *e.g.* of La-Mennais exhibit to the world in a way that otherwise would not have been exhibited, the strong fidelity of those associates who refused to follow him whom they had hitherto loved and venerated so much? There are constant revolts and tendencies to revolt against the Pope: therefore, the firm hold which he continues to possess on the devoted loyalty of the faithful throughout the world cannot be the result of natural causes, and must come from God.

To the inference Lord Macaulay objects, or seems to object thus. The long duration and undiminished vigour of the Papacy are admitted, but referred to merely human polity. Of the elements of this polity two are specified. 1. "The Pope has always had at his service, beside the local clergy in every country, the members of religious orders, perfectly organised and thoroughly devoted to him, whom he can at any time despatch on missionary enterprise to any part of the world. 2. The Church of Rome . . . thoroughly understands what no other church has ever understood, how to deal with enthusiasts. Place St. Teresa in London, and she will turn out a Joanna Southcote; place Joanna Southcote at Rome, and she will become a St. Teresa".

I have elsewhere (*Theological Essays*, vol. ii. p. 43, etc.) briefly touched on this objection, and shown the identity of its principle with that of Gibbon's well known objection against the argument from the propagation of Christianity above alluded to.

I answer that the so-called human causes assigned are not human, except just so far as that human beings and not supernatural personages are the workers in them. That such a large number of religious bodies (congregations as well as orders) should exist and work in the Church age after age, inextinguishable, invincible, is a fact as much superhuman as the undying existence of the Papacy itself. No other Church has ever raised or used such bodies of spiritual flying militia, because the powers of unaided humanity are absolutely inadequate to the production of such a result. The apostolic Church was admirably

organised under the admirably organised body of the apostles. There was no lack of devoted zeal there certainly. Could human contrivance and polity have produced all this, and produced the effects which followed from it? No other Church has been able to deal with enthusiasts, because no other Church has the supernatural aid which enables her to deal successfully with all classes of men and women, with every developement of human nature, to "become all to all". Without supernatural assistance success in such a work is simply impossible. As to the fancy about St. Teresa and Southcote, if such an illustration had been used by an opponent, and on any subject not theological, with what flashing precision Macaulay would have exposed at a single stroke the suicidal bearing of it. There is no knowing what grace might have effected in one case, or evil influences in the other. But his words as they stand, simply imply this: if you wish to turn a blasphemous religious impostor (for that such was Joanna is undeniable) into a saint, place her in Rome: if you wish to turn a saint into such an impostor, place her in London: for that Teresa, putting aside all questions about miracles, was from her infancy a pure, devoted, and saintly person, is equally undeniable.

The foregoing argument is but a very imperfect outline. The purpose for which this paper was written so narrows its limits, as to render it impossible for me to fill up the canvas or to enlarge it. These tasks I leave in other and abler hands.

PATRICK MURRAY.

College, Maynooth, Feast of St. Pius V., May 5, 1867.

III.

ROMA NUNQUAM RECEDIT.

(THE ARCHBISHOP OF WESTMINSTER.)

To statesmen, politicians, and men of this world, we are dreamers when we speak of the Royalities of Peter, and affirm that they were never more distinctly recognized, never more widely spread than at this hour. When we say as the empire said of old, "*Roma nunquam recedit*", Rome never withdraws its foot; where it once enters there it abides; we are told to look at the desolation of the Eastern Churches by schism, and of the Western by heresy, of the Southern by the Mahometan power, and of the whole Christian world by infidelity, apostacy, revolution, and rebellion against the two-fold sovereignty of the Vicar of Jesus Christ.

Nevertheless it is divinely true that, at no time since the martyrdom of the Prince of the Apostles has the supremacy of Rome held sway over a greater expanse of the world, nor has the circle of the Church embraced a greater number of races and nations within its unity.

In the beginning, the Church was confined to the race of Israel, then it spread to the Hellenistic dispersion, then to the chief cities of the Roman Empire, then to the races upon its frontiers. Then arose a new creation, a new Christian civilization, a new Christian world.

Afterwards, when the East fell from its unity, the West was joined

to it. When the north of Europe lost its inheritance, the faith was given to Asia and America, and there it has never ceased to spread, sometimes put back for a while by persecution, then again renewing its strength, never losing its grasp. Every loss has had its compensation, and the Church has always moved forward with a steady expansion.

At this time the Catholic episcopate covers the East and West, resting always upon the See of Peter, and representing to all nations of the world the Successor of the Prince of the Apostles and the Vicar of Jesus Christ. It is true, then, to affirm that even in its material extent the Church was never so widely spread as now.

And as with its visible extension, so with its inward coherence. The schisms of the past have drawn more closely the bonds of its unity. Greek schism made the unity of the West all the firmer in itself and dependence on its Head. The great Western schism has detected and convicted the schismatical spirit of nationalism. Its last stronghold in France has been dismantled by the revolutions which sprung from it.

Gallicanism has followed Judaism and Anglicanism to the grave of all human errors. What the Council of Florence began the Council of Trent accomplished. No council of the Church has so promulgated to the world the prerogatives of Rome. In the three centuries from the Council of Trent the Sovereign Pontiffs have unfolded more than ever their sole and supreme power in the government of the universal Church. They have condemned a line of heresies, dissolved and created hierarchies, defined dogmas of faith. And the whole Church has responded to their voice, and in the declarations of the pontiffs it has recognized the infallible voice of Peter, and has been throughout more and more conscious of its intimate unity with the Vicar of Jesus Christ.

Add to this that controversy has run its course. It has denied or perverted almost every article of the Creed, and the declarations of the Church and of the Sovereign Pontiffs in condemning every such heresy as they arose, has unfolded steadfastly and progressively the whole circumference of faith. The old heresies are dead, and their names are only in histories; new heresies take no root. Falsehood, unbelief, rationalism, there are, and there will be in abundance, but the age is past for new fragmentary religions and new versions of Christianity. The steadfast voice of the Fisherman is heard over all the noises and contentions of men, and the world knows no other, whether it believe or no. Twice in these days that voice has spoken, and the whole Catholic unity has responded. Even the world in war with the Church has recognized the voice of the Church speaking by its Head. The Dogmatic Bull *Ineffabilis Deus*, and the Encyclical *Quanta Cura*, have spread throughout the Christian world, and, whether believed or contradicted, are recognized as the voice of Peter. There was never a moment when the whole Church was more conscious of a loving and filial union with the successor of the apostles. Twice already Pius the Ninth has called the bishops of the

whole world around him. At the sound of Peter's voice they came from east and west, from north and south. The pastors of the Church gathered around their centre and head, conscious of the vital union with the supreme source of power and jurisdiction upon earth. And now a third time Pius the Ninth has called them about the tomb of the apostle to celebrate his martyrdom and his royalties over the Church of God.

In these last years the Church has been, as it were, thrice convened in council. And the unanimity of the whole episcopate with its Head, and with itself, has been so manifested that even adversaries have not dared to deny it. The supernatural unity of the Church with Rome has been shown in the pontificate of Pius the Ninth, more sensibly and luminously than in all the eighteen general councils. Lastly, even the temporal sovereignty of the Vicar of Jesus Christ is at this time, if more contested, for that very reason more widely recognized. In St. Gregory the Great, it was a benign and patriarchal sway over the infant nations of Christendom. In St. Leo the Third, it was a creative power which laid the foundations of a new empire. In St. Gregory the Seventh, it was a rod of chastisement for the sins of peoples and princes. In Alexander the Third, it was a power of legislation and of judgment. And now it is recognized as the ordinance of Divine Providence for the liberty, and therefore the purity, of the universal Church, as the keystone of the Christian world, and even by politicians, as the safeguard of a moral order and of a religious faith which sustains the true life and society of nations. There was never a time when this was more fully recognized than in our days. Through contradiction and conflict, scorn and mockery, it has entered into the reason and conscience of men, and has established its directions and influence even over the will. The world has made trial of its isolation. Separated from the Vicar of Jesus Christ, it has begun to learn that there can be but two ultimate tribunals for the adjudication of public right, the laws of God or the will of the people, that is, the authority of the Church as the interpreter and judge of Christian law, or the anarchy of revolution and the supremacy of the material power. In the lifetime of Pius the Ninth, nine-and-thirty thrones have been overturned, two-and-twenty royal families driven into exile, five-and-twenty charters promulgated and torn to shreds. The old world and the new have learned the incoherence and the instability of society isolated from the unity and the authority of the universal Church. And in the midst of these perturbations they behold one throne not of this world but in it, from which the Successor of St. Peter wields a double sovereignty, a spiritual supremacy throughout the world, and a civil principedom over the patrimony of the apostle, the freehold of God, in which He has secured to the Vicar of His Son the liberty of his person and his office.

While all around is in flux and change, this throne alone stands steadfast, always assailed, always undermined, always conspired against, yet invincible, immovable, and supreme. And this divine stability is more than ever conspicuous at this hour. Till the other

day it was thought by men of little faith that the throne of the apostle was stayed up by the weapons of this world. Where are they now? On what does the see of Peter in its twofold prerogatives repose, but upon the same power in which he walked the water? None other has sustained it these eighteen hundred years, since the Prince of the Apostles planted it by the cross on the Janiculum. *Tu es Petrus.* He that planted it then, sustains it now, and will sustain it to the end. This is our faith, and we stake it in wager of battle against the world.

✠ HENRY EDWARD MANNING, Archbishop.

IV.

SAINT PETER.

SONNET.

(A. DE VERE.)

Rock of the Rock! As He, the Light of Light,
Shows forth His Father's glory evermore,
So show'st thou forth the Son's unshaken might,
Throned in thy unity on every shore.
On thee His Church He built: and though, all night,
Tempests of leaguering demons round it roar,
The gates of Hell prevail not: and the Right
Shines brightest through the breaking clouds of war.
Prince of the Apostles! onward like a wheel
The world rolls blindly, and the nations pant;
But God upon His Church hath set His seal,
Fusing His own eternal adamant
Through all its bastions and its towers in thee—
Luminous it stands through thy solidity.

AUBREY DE VERE.

FRA PAOLO SARPI AND HIS ADMIRERS.

The name of Frà Paolo Sarpi has long been a theme of eulogy for all those who combat against the authority of the Church, and seek to undermine her influence in the hearts of her children. At the present day his panegyrists are met with on every side in the so-called *liberal* press of England and the continent: the infidel societies of France extol him as one of the emancipators of the human mind: he is an idol to the revolutionists of Italy; and the Venetian association that organized subscriptions for a public monument to Voltaire reminds the Italian people at the same time of the duty that devolves on them to erect another such monument to Paul Sarpi. Such commendations cannot fail to reveal to us the end for which this unfortunate man so unceas-

ingly toiled: they prove that he is justly ranked among the fathers of modern rationalism, and that, though endowed with genius, he perverted it from its proper object, directing it to sap the foundations of society and to wage war against the Church of Christ. A glance at the chief events of his life will suffice to prove that such indeed was the true character of *Frà Paolo*.

1. Paul Sarpi was born in Venice in 1552, and at the age of thirteen entered the order of Servites. He became member of many scientific academies, held the high post of theologian and counsellor in the government of the Republic, and continued to wear the habit of his order till his death in 1622. It was whilst Sarpi bore the title of Theologian of Venice, and whilst Mark Anthony de Dominis, Archbishop of Spalatro, subsequently remarkable for his apostacy, was associated with him in discharging the duties of that office, that the famous Interdict-controversy arose, which for a while threatened to renew in the Venetian territory the scenes of the Huguenot conspiracy in France. For some years previous, indeed, the attitude assumed by the Republic in its relations with the Holy See, clearly foreboded an approaching storm. It became a principle of Venetian legislation, that good priests were dangerous to the state on account of the affection which was invariably borne to them by their flocks: hence, worthy pastors were subjected to continual vexations, whilst the unworthy and least deserving in the ecclesiastical ranks received the honours and flattery of the court. When it became known that the gondoliers assembled on Sundays to receive religious instruction, the Jesuit who instructed them was banished from the republic, the only motive being assigned, that too much piety in the gondoliers might prove injurious to the state. Even when Pope Gregory the Thirteenth, anxious for the reform of all abuses in the clergy, ordered a visitation to be held in the various churches of Italy, Venice alone resisted, and for a while refused to permit the visitation to have its course. It was, however, the question of *ecclesiastical immunity* that at length brought on a crisis in the disordered relations of the republic with the Holy See. That privilege of the sacerdotal order had been solemnly sanctioned in the Council of Trent: and Venice had been the first of all the states of Christendom to give adhesion to the decisions of the council. It even received, as a public recognition of such devotedness, a gift from the Pope of the magnificent *Palazzo di Venezia*, which to the present day so attracts the attention of visitors in the Eternal City. So odious, however, had this doctrine become under the theological guidance of Sarpi, that, as appears from the public records of Venice, it was decreed by the Council of State, that, to strike terror into the friends of the Holy See, some one of those who were most

active in defending this ecclesiastical privilege should be privately assassinated by a hired agent, whom it was not difficult to find in those disturbed times.

2. An occasion soon presented itself for testing the strength of the contending parties. Despite the repeated remonstrances of Rome, two priests were publicly arrested in Venice and led off to the common jail. Paul the Fifth had a little while before been elevated to the chair of St. Peter, and whilst he rigidly enforced the disciplinary decrees of the Church, he was full of resolve to guard its rights and to assert its independence from civil servitude. He had already remarked to the Venetian ambassador, Contarini, that "the governors of the republic seemed anxious to be made sacristans", so constantly were they meddling in petty matters of ecclesiastical arrangements, whilst they neglected the affairs of state. When the news of the arrest of the two priests was brought to him, he summoned a general consistory of cardinals, and laying his views before them, asked their advice as to the course he should pursue in this emergency. Forty cardinals judged that he should proceed to the censures of the Church: only one, a Venetian, was of opinion that the time for severity had not yet come. In accordance with their counsel, a monitory note was addressed to the Venetian government on 25th December, 1605, and as this produced no effect, sentence of interdict was soon after fulminated, in consequence of which the celebration of the holy mysteries, the public administration of the sacraments, and all religious ceremonies should cease throughout the entire Republic.

So far was Venice from yielding obedience under the pressure of these severe spiritual penalties, that it seemed only to redouble its animosity against Rome. A law was made proclaiming it treason against the state for any one to publish the monitory letter or the sentence of interdict from the Holy See. The clergy were commanded to continue to administer the sacraments as heretofore, and to perform in public the usual religious ceremonies. Such priests as chose to obey God rather than man, were thrown into prison or exiled: some of them were even privately put to death, and a chief magistrate of the republic went so far as to assert that "the Holy Ghost had inspired the governors of the state to send to the scaffold every priest who should disobey their injunctions". A companion of the Calvinist Diodati, named De Liquez, writing at this time from Venice to Duplessis Mornay, who was commonly called *the Calvinists' Pope*, states: "The government here arrests the priests and sends them to a place whence but little news can hereafter be had about them (*et mis en lieu où depuis ne s'en est ouï nouvelles*); so that more of the clergy have been put to death of late than

would have been heretofore in a hundred years" (*Correspondance de Mornay*).

Among the religious orders, the Capuchins, Theatines, Franciscans, and Jesuits, were particularly exposed to the persecution of the ruling powers: all four had proclaimed their obedience to the Vicar of Christ, and now all were involved in one common sentence of banishment from the territory of the republic. They went away publicly and in procession, wearing a crucifix upon their breasts, and bearing lighted tapers in their hands. Special severities were further enacted against the Jesuits: no letters were allowed to be addressed to them abroad, and no parent under the severest penalties could send his children to be educated in their schools. Such excesses of the doge and rulers of Venice filled with horror and regret the faithful of the whole Catholic world: they merited, however, on the other hand, the praise and public congratulations of England and Holland, of the Count of Nassau and of the Swiss Calvinists, all of whom encouraged the Venetian republic to continue in the same course, and promised their aid in its struggle against Rome.

3. One of the warmest advocates of these pretensions of the Venetian government, and one who most energetically urged it on in its schismatical career, was *Frà Paolo Sarpi*. In his writings he laboured to prove that the state was independent from all Church control: in unmeasured language he assailed the Jesuits and their teaching, and, in fine, he comprised in one universal censure all those who yielded a conscientious and filial obedience to the Holy See. So ardent was he, indeed, in thus defending his civil rulers, that Lebi, in his *Life of Sixtus the Fifth*, speaking of Sarpi and his immediate associates, declares: "So dear is the republic to them that in its service they are ready to renounce, so to say, their allegiance to God Himself, and much more, their obedience to the Pope and the Church".¹

Some may, perhaps, imagine that it was in the free spirit of the republic to which he belonged that Sarpi gave utterance to such sentiments, and dictated his fierce attacks against Rome. Yet it was far otherwise. Whilst he assailed the Sovereign Pontiff, who was the common father of Italy, he bowed down in servile flattery to the king of Spain, declaring that all Europe and Africa would soon be subject to his sway, and that Paris, the capital city of his rival, would be reduced to a petty village. He even wished to see the Dutch and the Turks in Italy to assail the Pope. In one of his published letters he thus writes: "The Dutch ambassador in Constantinople has proposed to the Turk

¹ "Hanno tanto a cuore la riputazione della loro Repubblica che in servizio di questa rinuncierebbero, per maniera di dire, Dio, non che il papa e la religione"
— *Vita di Sisto V.*

to declare war against Rome, promising to assist him with a fleet. The proposal was listened to, and if it be repeated, the project may, perhaps, be carried out. People here do not like it, fearing to have the Turks in Italy: yet it would be a universal salvation" (Epist. 95); and elsewhere he says they "should add to the litanies an invocation to the Turks" to come and save Italy: and in the same spirit in another letter he cries out, "May heaven prosper the designs of the Huguenots" (Epist. 48). Sarpi courted at the same time the favour of the Venetian nobility: through their influence his name was twice presented for vacant bishoprics, but each time was cancelled by the Holy See. He also urged the Venetian government to allow no publication hostile to its views, thus, like modern revolutionists, with the name of liberty on his lips, he wished to bind in fetters the cause of truth, and give loose reins only to indifferentism and irreligion.

4. There was, however, another more real, though more latent cause, which moved Sarpi to pursue his reckless course. Jealousy towards Rome has ever been the first step in the road of heresy, and Sarpi was well aware that to fetter the teaching of Rome was the surest means to enable heresy to gain ground in the Venetian Republic. Hence, whilst he maligned the Jesuits and pursued with his enmity all the champions of the Holy See, he was the daily companion of Lutherans and Calvinists, and the bosom friend of the leading heretics of his time. In the correspondence of the period, Goldastus, and Scaliger, and Peter d'Asselineau, and Duplessis Mornay, and many others speak exultingly of the hopeful prospect opened to them in Venice; the republic is described as yearning for *Gospel-truth*, mainly through the exertions of Frà Paolo; and he himself is spoken of as little less than another Luther or Calvin, raised up in Italy for the salvation of its benighted people.

The English ambassador was very active in promoting this advance of heresy. His chaplain, Bedell, subsequently well known in Irish history as Protestant bishop of Kilmore, was in constant correspondence with the chief agents of heresy on the continent, and all his plans were taken in concert with Sarpi. In one of his letters addressed to Diodati, then in Geneva, he says that his "*Ambassador and Frà Paolo*" were eagerly desirous that he should hasten his journey, to enable them the better to carry on the war against Rome.

It was for the purpose of assisting in this heretical crusade that Diodati, precisely at this period, published his corrupt Italian version of the Bible. He soon after came in person to Venice, and writing thence to some Geneva friends in 1608, he declares that there were bright prospects for the evangelical cause in the republic, and that as regards Frà Paolo, he was not burdened

with any special devotion for any creed, but that "he still retained the appearance of being a Catholic, the better to undermine the papal teaching and authority".

Indeed all the heretical writers of this period agree in reckoning Sarpi among their special friends, and some of them acknowledge their manifold obligations to him. Thus Casaubon, when about to visit Venice, declares that he hopes to meet there "*magnum Paulum, quem Deus necessario tempore ad magnum opus, fortissimum athletam excitavit*". Thus, too, when Sandis published a wicked treatise against the Catholic faith, it was generally supposed that Sarpi was its real author, and Hugo Grotius, speaking of the work, acknowledges this in a certain way: "Sandis quae habuit", he says, "scripsit ipse, sed ea ex colloquiis viri maximi fratris Pauli didicerat". When Vignerius assailed Baronius, and described Venice as severed from the Catholic Church, and when again in his *Exposition of the Apocalypse*, he spoke of the Pope as Antichrist, these writings were eulogized by Frà Paolo. Nay, more, this theologian of Venice went so far as to say, when welcoming to Venice the Dutch ambassador: "*I am happy to have lived to see an ambassador from your states in my country, for I know that they confess with me the great truth that the Pope is Antichrist*".

This enmity to the Vicar of Christ made Sarpi also stretch forth the hand of friendship to the Gallicans, hoping with their aid the better to wage war against the Jesuits, and to attain his own irreligious ends. He thus writes in one of his letters: "Disensions are growing up between the Jesuits and other Papists on the subject of the Gallican liberties; if the reformers would aid the friends of liberty, they would weaken perhaps the Jesuits, who are the great enemies of true religion, and a way would be opened to an agreement with the Gallicans. There is no greater enterprise than to lessen the credit of the Jesuits. These being put down, Rome will be lost, and without them the reformation will proceed triumphantly".¹

5. It would be tedious to commemorate in detail all the erroneous doctrines that were broached by Sarpi. From Siri's *Secret Memoirs* (*Memorie Recondite*, vol. i. page 437), we learn that he was regarded at the time by many "as a man without religion, without faith, without conscience, and who did not believe even the immortality of the soul". His ethical teaching was not less destructive of society than his heretical errors. In his tract on the Venetian republic, he lays down the broadest theories of Machiavelli. A writer whom we would not wish to reckon among

¹ Epist. 65. The early edition of the letters of Sarpi is very scarce. It was published in *Geneva* (though the frontispiece gives the name of *Verona*) in 1673. His letters were republished in *Florence* in 1863.

Sarpi's friends, has lately described this work as "a treatise as coldly wicked and inhuman as the *Prince* (of Machiavelli), and unredeemed by any higher or remoter purpose than the increase of an authority already quite despotic. Sarpi advises the government of Venice to control the press, to oppress the colonies, to confiscate the privileges of the subject cities, to reduce their inhabitants to poverty, and to destroy men of dangerous influence, either by the aid of corrupt judges, or by the safer agency of poison" (*The Chronicle*, March 30th, 1867, page 14); and again the same writer, speaking of Sarpi's *Diaries*, which are still preserved, says that the views expressed in them "are singularly striking and original, but they are not Christian . . . It is now certain that he despised the doctrines which he taught, and scoffed at the mysteries which it was his office to celebrate. Therefore his writings must have been composed in order to injure, not to improve the religion he professed to serve . . . (he) the most consummate tactician in modern polemics, was a sceptic and an absolutist at heart, who sought to compass his evil ends in Church and state alike, by assailing the authority of the Holy See" (*ibid.*, page 15).

The arguments with which he sought to sustain his assertions were as wicked as his theories. Two of his tracts having been officially examined by six theologians of his own order, these reported that they found in them *fifty-two instances of bad faith*, that is, passages in which the texts of the Sacred Scripture and Fathers were misquoted, or in which whole texts composed by Sarpi himself, were given as extracts from some of the early Fathers of the Church.

6. However, all the wicked efforts of Sarpi and his associates failed to attain their object, and those who fondly cherished the hope that Venice would be torn from the bosom of the Catholic Church, were soon to be undeceived. A letter from some of the authorities of Venice to the Huguenots being intercepted by the French government, they communicated it to the governing council of the Venetian republic. The Venetians thus found that in their struggles against Rome they had been made tools of by Calvinists, heretics, and other designing knaves, and they therefore resolved without delay to renew their relations with the Holy See. The Doge withdrew his protest against the Papal monitory. The two priests whose arrest had given occasion to the struggle were set at liberty, and being placed amid popular rejoicing in two richly dressed gondolas, were consigned to Cardinal Giojosa, the ambassador of France. The Pope, on the other hand, received in a friendly manner the Venetian ambassador, Contarini, and declared that the past should be all forgotten, and that the republic should thenceforward go hand

in hand with Rome in preserving the independence of Italy. The members of religious orders and the others who had been cast into prison, were also set at liberty, and, with the exception of the Jesuits, the various communities were restored. Such, however, was the fury and fanatical excitement against the sons of St. Ignatius, occasioned by the continual diatribes of Sarpi and his companions, that, notwithstanding the repeated remonstrances of Rome, the decree of banishment published against them in 1606, was not revoked, and for fifty years it remained penal for them to make Venice a theatre of their zeal.

As Henry the Fourth of France had been mainly instrumental in unmasking the irreligious designs of Sarpi, so he had now to share in the fury of the storm that was raised against the Church on every side. Sarpi, writing to Duplessis Mornay, says: "Nothing is so beneficial for us as the anger of the Pope. What a blessing it would be were he to proceed to interdicts! *The king of France* has injured us by counselling peace". In another letter he again writes: "Inconceivable efforts are made to maintain peace. The Papists have now the upper hand. The main cause of this is the *king of France*, who by repeated counsels urged us to have peace with Rome, thus encouraging the Papists and checking the good" (epist. 44). Soon after Henry the Fourth fell by the hand of an assassin. Sarpi in his usual style declared that the Jesuits were the assassins, but posterity has chosen to lay the crime at the door of Sarpi and his Genevan friends. The Venetian ambassador to Paris, Foscarini, had zealously coöperated with Henry the Fourth in bringing about the reconciliation of the republic with Rome; this never was forgiven to him, and a few years later an accusation, which was very soon acknowledged to be groundless, handed him over to the executioners to be strangled in prison.

7. The period, indeed, of which we treat, was too often characterized by such deeds of bloodshed. We meet with them at every page in the history of the Huguenot revolution in France; and they are again presented to us at each stage in the thirty years war, one tragic scene of which, the fall of Wallenstein and his companions, in whose death two Irish captains hold such a leading place, has been immortalized in the pages of Schiller. Sarpi had openly counselled the ruling powers to avail themselves of the assassin's stiletto, and the authorities of Venice had more than once employed that secret agency to encompass the destruction of their opponents. No wonder that private citizens should follow the example of their rulers, and appeal to the same tribunal to avenge their individual wrongs. Hence, five times, attempts were made on the life of *Frà Paolo*, so that he presented a characteristic petition to the government that

when walking through the streets he might be permitted to be accompanied by another friar armed with a musket for his defence. This petition was granted, and yet it did not secure him against further attacks. Sarpi himself wrote in one of his letters: "Such are the customs of our country, that one who holds the position in which I am now ranked, cannot lose the favour of those in power, without losing at the same time his life":¹ and it was supposed that he would have imitated the example of De Dominis, and sought for himself a home in England, were it not that, being intimately acquainted with the secrets of the republic, he well knew that the assassin's dagger awaited him at the frontiers.

In the last attack which was made upon Sarpi's life, he received some wounds, and four or five were implicated in the crime. He as usual accused the Jesuits and Rome of having made this attempt to rid themselves of his enmity, and being asked why he thus accused them, he replied in the well known phrase: "*Cognosco styllum curiæ Romanæ*", a play on words which served to familiarize this accusation in the literary circles of the period. The Papal government, however, repudiated all complicity in this attempt. Cardinal Borghese, too, wrote to Bentivoglio in Venice, that several men indeed had volunteered their services at various times to despatch Sarpi, but that they had been always summarily dismissed, for, assassination was not law in Rome. The chief assassin, whose name was *Poma*, even deemed himself injured by the statement that he had been hired by Rome: he had acted, he avowed, for the glory of God, and had attempted a glorious deed.

No one in fact, at the time, believed the accusation made by Sarpi: it not only was not sustained by the slightest positive evidence, but even had not a shadow of probability to recommend it: it was generally assigned to private revenge, or to the political antagonism which was springing up between the oligarchical faction, of which Sarpi was supposed to be the evil genius, and the popular party. Nevertheless, this accusation has been gravely repeated by modern enemies of Rome. Even the *Chronicle*, in the article already referred to, so colours the circumstances of the attempt, that the reader must fain admit the complicity of the Holy See. It thus writes: "The murderers fled into the states of the Church. They occupied two carriages, in which were heavy boxes full of money. . . . They said they had license to go armed through the Pope's dominions. In this way they went south along the coast road from Rimini, through Pesaro, Fano,

¹ "Tali sono i costumi del nostro paese che coloro che si trovano nel grado dove io ora sono non possono perdere la grazia di chi governa, senza perdere la vita".

Sinigaglia, to Ancona. Wherever they stopped they boasted that they had killed Frà Paolo. . . Travelling by easy stages, and spending some days in Ancona, the murderers appeared in Rome on the 29th of October, 1607. . . The murderers of Sarpi remained for some time in Rome unmolested. Ultimately the viceroy of Naples was requested to give them a pension, and to keep them out of the way" (page 16). Who would not say that so circumstantial a narrative should be genuine history? and yet it is false in all its details, and is nothing more than the libellous assertion of *Frà Fulgenzio*, who was the associate of Sarpi throughout his whole wicked career. We will oppose to it the short statement of the Italian historian Cesare Cantù, who grounds his assertions on the state documents of Venice: "The depositions of the gondoliers", he thus writes, "proved the rumour to be false, that the assassins had found refuge with the Papal Nunzio. The assassins boasted that they had money in abundance, but on the contrary they were very soon found to be in poverty. They were arrested, and where? precisely in the Papal territory. Three of the assassins, viz., Poma, Parrasio, and Michele Vida, remained till their death in the Papal prison at Civita Vecchia; whilst the fourth was executed publicly in Perugia, another Papal city".

8. Such was the true action of Rome, quite at variance with the tale of fiction given above. Fortunately a letter from Rome to the Nuncio at Venice is still preserved, written on the 1st of June, 1621, that is to say, a year after the publication of Sarpi's *History of the Council of Trent*, which was the crowning deed of all his wicked attacks against the Holy See. This letter conveys secret instructions to the Nuncio, and reveals to us the true wishes of Rome in regard of *Frà Paolo*: "I need not speak to you", the writer says, "of the evil which has been done by Sarpi, nor of the pernicious doctrines and tenets which he disseminates, nor of the wicked counsels that he gives—the more dangerous and insidious as they are mantled by his hypocrisy, all which is well known to you: but I may briefly state that his Holiness has not omitted to speak to the ambassadors on the subject, who, however, replied, not by opposing the wishes of his Holiness, but by denying the evil done by him: they said that he had no influence whatever in the republic, and that he led a retired life there, though the contrary is well known to be true. You will therefore be attentive to his doings, and give due relation of them to this court, and you will acquaint us at the same time with the best means that might be adopted to have him removed from Venice to lead elsewhere a retired life, that thus he might at length be reconciled to the Church. But indeed much cannot be expected from him, and we must probably await the remedy

from God, for he is so advanced in years that he cannot live much longer; and it is only to be feared that his school may continue, and that even after death he may by his writings do injury to the republic".¹ Such were the designs of the Holy See in regard to its arch-enemy: it wished not his death, but his conversion; not his destruction, but his reconciliation with the Catholic Church. Instructions dictated in the same spirit had been given to the nuncio in regard to Sarpi and his associates on the occasion of the reconciliation of Venice with Rome: "I must remind you", it is said in these instructions, "of the necessity of proceeding with leniency, for that great state must be healed with a paternal hand".

9. We have incidentally mentioned Frà Paolo's *History of the Council of Trent*. Sarpi devoted more than ten years to compose this work, and in it he distilled all the venom of his enmity against the Catholic faith. It was first published in England in 1619, by the apostate associate of Sarpi, Mark Anthony de Dominis, with the title, *Istoria del Concilio Tridentino di Pietro Soave Polano, nella quale si scoprono gli artifizii della Corte di Roma, etc.* The work having thus fallen into Protestant hands, was said by the admirers of Sarpi to have been corrupted by its editors: but Cesare Cantù assures us that he compared its text with the autograph MS. of Sarpi, which is still preserved in the *Marciana* archives, and that the printed text does not in any way differ from the manuscript. De Dominis dedicated the work to king James the First of England, and as a remuneration for the good service it rendered to the Protestant cause, a gift of £300, a large sum for that period, was sent to the editor. Sarpi thought that he himself had a better claim than De Dominis to this bounty of the English sovereign, and he wrote a suppliant letter asking that at least a portion of the sum should be transmitted to him. The work was received with applause by the heterodox of every country, and the apostate Courayer translated it into French. Nevertheless, so transparent was its inaccuracy, so violent its declamation, so frequent its calumnies, so manifest the heretical tendency of the entire work, that it soon lost all credit on the continent. It would lead us beyond our limits were we to examine the misquotations and false references which are met with at every page of this miscalled history. It will suffice for the present to cite the judgment passed on it by the most accurate of modern Italian historians, Cesare Cantù. It is thus he writes of it in his work on the Italian heretics:

"Sarpi copied without scruple the historians who preceded him, that is to say, Giovius, Guicciardini, De Thou, Adriani, and very often he merely translates Sleidan, who was most hostile to Rome: he com-

¹ See the original letter in Cantù's work, *La Riforma in Italia*.

pleted their narrative with some few documents and with the relations of the Venetian lawyers: he gave interest to facts by his observations; but as he viewed them only on the outward surface, instead of a history, he presents us with a mere parody on the most venerable assembly that the world ever witnessed. . . . As in his life, so in this work he does not resolutely adopt a Protestant symbol; yet he detaches himself from the Catholic tenets, for he defends the theory of private interpretation of the Scripture, he rejects the Deuteronomical books, despises the Vulgate, withdraws exegesis from patristic teaching, and in regard of original sin, grace, justification, and other dogmas, he copies to the letter the Lutheran theologian, Martin Chemnitz, who was one of the most ardent opponents of the Council. Even the most friendly annotators have to acknowledge that this history contains the grossest errors, to say nothing of the fictitious discourses which are systematically introduced and assigned to men who never dreamt of saying such things. If this rhetorical display be blamable in profane history, much more so should it be reprobated when matters of faith are treated of. But this was one of the chief artifices of Frà Paolo, not to make statements of his own, but to put into the mouths of others whatever was open heresy, or to describe it as a doctrine neither approved nor condemned, or even to pretend to refute it, whilst the reasons he produces, in reality, only serve to confirm it. . . . Thus Sarpi sought to mask his own ignorance and his conflicting narratives, directing everything not to illustrate the truth but to produce effect; he even altered documents which he produces, that thus they might be in better conformity with his own ideas, and with the political interests of the republic".

Such are the true features of this *History of the Council of Trent*, presenting as if in miniature a faithful portrait of its author, for as results from all that we have said, he too was Catholic in name, but lost to religion in his heart, and his whole aim was to poison the sources of social happiness and to combat against the Church which he pretended to guard and defend.

SOME EVENTS OF THE CENTENARY OF SS. PETER AND PAUL.

We have been requested from many quarters to give a chronicle of the chief events of the festival celebrated in Rome on the Centenary of the Holy Apostles. We undertake the task to-day with diffidence: we will not, however, attempt to give a full description of this great feast, but will be content to describe some of the leading features which characterised it and endeared it for ever to the hearts of the Catholic world.

It was towards the close of December, 1866, that a circular

was addressed from Rome to the bishops of the whole Church, acquainting them with the desire of his Holiness that the approaching eighteenth centenary commemoration of the triumph of the Princes of the Apostles should be celebrated with special pomp and solemnity. This was the third time that during the present pontificate the voice of Peter had gone forth, inviting the pastors of the fold to assemble around his throne. In 1854 it was to offer a peerless wreath of earthly glory to the holy Mother of God: in 1862, it was to add new names to the lists of our triumphant brethren, as our intercessors in the heavenly court: and now in 1867, it was to pay a special tribute of devotedness and reverence to the first Vicar of Christ.

Viewed in the light of human policy this circular of the Holy Father was little less than folly. It was in that very month of December that the last of the French troops should take their departure from the eternal city. The enemies of Rome, the revolutionists and anarchists of the whole world, were clapping their hands with joy that the moment of their triumph had come. The Papal government had no longer foreign bayonets for its support, and it should now soon feel the vengeance of its oppressed subjects. Indeed for years the Protestant and infidel press of Europe had sought to decry the government of the Holy See, and to describe the temporal power of Pope Pius the Ninth as resting on a volcano, which, as soon as the French troops were withdrawn, would burst forth in all its violence. Nevertheless, these troops were withdrawn, and still Rome continued tranquil; nay, more, its peace and tranquillity, and the harmony of its citizens, went on increasing every day; and despite the efforts of all the secret organizations and open enemies who left no means untried to accomplish its overthrow, the temporal sceptre of Pope Pius was found to rule over faithful subjects, and to hold the love and affection of his people.

The bishops of the Catholic universe heeded not the human dictates which the circumstances of the times would seem to suggest, but listened with joy to the words of the Vicar of Christ. His circular contained no command, no summons to assist at the approaching festival; still its simple invitation found an echo in the hearts of all the faithful, and the bishops of the Church, from north to south, and from east to west, were seen preparing for their pilgrimage to the shrines of Rome. And to many of the aged pastors of Christ's fold, how insuperable should be the difficulties which this journey would involve! Yet faith and affection for the Holy See sufficed to overcome every difficulty. From the remotest points of the earth's wide range, venerable men were seen converging to the tombs of the apostles, and representatives of every language, race, government, and clime,

pastors of every eastern as well as western rite, were hastening to Rome to offer at the foot of the Papal throne the united homage of the Catholic universe.

In the month of May, and the first weeks of June, the preparatory consistories were held: but as yet few bishops had arrived. It was only on the 20th of June, the feast of Corpus Christi, that the citizens of Rome began fully to realize how imposing would be the representation of the episcopate on the centenary of their great patrons. The procession of the Blessed Sacrament on Corpus Christi day in Rome is always one of the most glorious ceremonies in this city of wonders: but this year the presence of three hundred bishops redoubled its usual splendour, and many of those who had journeyed from the most distant climes were heard to declare, as they witnessed the solemn scene, that, even by that day alone all the toil and suffering of their journey had been well repaid. Each hour now brought new prelates to the Seven Hills: every train was crowded, not only with bishops from every country under the sun, but with hundreds of their clergy, and with thousands of their faithful flocks. The Church of the United States, though so lately weeping over the sad results of civil discord, sent twenty-three bishops to this spiritual feast. One of them, the Archbishop of San Francisco, had journeyed full 8,000 miles to pay this tribute of his loyalty to Christ's Vicar. A representative of the British colonies undertook a still longer journey from Vancouver's Island, though he was detained by illness almost in sight of the promised land, and could not complete his pilgrimage. From France sixty-three cardinals, archbishops, and bishops, hastened to represent that Catholic nation: Belgium and Holland, and our sister island, also sent their bishops: Austria, though suffering from sad and unforeseen disasters, and though many of her prelates were detained at home by the coronation of their sovereign as King of Hungary, had at least ten bishops to speak in her name: even Poland, and the equally afflicted kingdom of Italy, had their representatives: but noble Catholic Spain, so maligned and misrepresented by the hireling writers of the day, surpassed every other government in the spirit which she displayed. Her bishops and clergy assembled in the cathedral of Barcelona to implore the divine blessing on their journey. From the church they proceeded in procession to the war-frigate which had been placed at their disposal: for, Spain alone among the governments of the world wished that its clergy should not be allowed to incur any expense during this Roman pilgrimage; the standard of the Madonna was unfurled on the quarter-deck, and as they weighed anchor, the sweet hymn invoking the benign protection of the Immaculate Virgin was intoned, and the thousands of faithful on the shore

reëchoed in alternate choirs the *Ave Maris Stella*. The number of bishops from the east recalled to mind the early glories of Antioch and Alexandria. Of the Armenian rite alone there were eighteen bishops, besides two or three mitred abbots: the Syriac, and Maronite, and Coptic, and Chaldean Churches had also many of their pastors: and some of these had arduous journeys to perform, riding upon their camels for twenty days or more, and guarding themselves at the same time against the prowling Bedouins, before they arrived at the Mediterranean coast, or came within reach of any of our modern travelling facilities. The Greek Church, slowly awakening from its dreary lethargy, and the Roumenian, Melchite, and Slavonic rites had also their representatives. The distant Australia sent two Irish prelates, the bishops of Melbourne and Adelaide, to the common centre of Catholic faith. Even China, for the first time, sent one of her missionary bishops to speak her language in the councils of the Church. This was the Vicar-Apostolic of Nankin. He has published a short narrative of his journey to Rome, and we will give a short extract from it. "I was in the depths of China", he writes, "when on the 7th of March I received the pontifical letter addressed to the bishops of the universe. My resolution was at once taken, and on the 23rd of the same month. I began my pilgrimage, accompanied by the prayers and sympathy of all my confreres and of all my flock. . . . What could not fail to excite the warmest emotions in my breast, was the eager enthusiasm displayed by the Catholics at every station where we stopped. At Hong-Kong, at Saigon, at Singapore, at Point-de-Galle, etc., the local missionaries with many of the faithful flocked around the vessel to salute me, and to pray me to convey to the Holy Father the expression of their devoted reverence, and to bear back to them the Apostolic benediction; and these testimonies of filial sympathy were multiplied as I approached the happy end of my journey". And as it was with this great missionary, so, too, was it with the other bishops: assembling around the tomb of the apostles, they not only represented their own reverence and devotedness, but they expressed moreover the unswerving loyalty and attachment of their widely scattered flocks, clergy alike and laity, to the sacred centre of unity and faith.

From our own dear island fifteen bishops went on this holy errand: they were, the Cardinal Archbishop of Dublin, the Archbishop of Cashel, the Bishops of Down and Connor, Meath, Clogher, Kilmore, Cork, Cloyne, Ross, Limerick, Elphin, and Galway, the Coadjutor of Killaloe, together with the Most Rev. Dr. Whelan and the Most Rev. Dr. Brady. And yet these were not the only bishops who represented Ireland in the epis-

copal assembly. There was in fact no quarter of the globe that did not send some son of Erin among its representatives to Rome. We have already mentioned the bishops from Australia: from India came Dr. Fennelly, Bishop of Madras; from Grahams-town in South Africa, Dr. Moran; from Glasgow, Dr. Lynch; from Newfoundland, Dr. Mullock; to say nothing of the many whose sees are in the United States of America.

But we must return to our narrative of events. The 21st of June commemorated the election of Pius the Ninth to the Papal throne, and the chapel of the Sistine was crowded by those who wished to render thanks to God for having granted so worthy a successor in the chair of Peter in these perilous times. On that day the devotion of the pilgrims again guided them to the church, where the relics of the Angelic Saint Aloysius are enshrined. How beautiful is the sanctuary of the saint, with its countless lustres, its jasper pillars, its silver lilies, its altar inlaid with precious stones, and above all its marble relieve in which the saint seems as an angel from heaven to repay with heavenly blessings the homage which he receives from the crowds of youth who are grouped below.

The 23rd of June witnessed another glorious feast. The church known as the *Madonna of the Angels* was designed by Michael Angelo in the very central hall of the colossal baths of Diocletian, but left unfinished by that master mind, was restored and adorned by the munificence of Pius the Ninth; it was on this day to be solemnly consecrated to the service of God. In the era of Diocletian's persecution forty-thousand Christians had been put to death for the faith in that very spot: and how they must have exulted on their heavenly thrones to-day to see that they cemented by their blood a temple dedicated to the living God with such solemnity, under the invocation of the martyrs' Queen.

The 24th, in memory of St. John, is a joyous holiday: and the cathedral of Rome, *Omnium Ecclesiarum Mater et Caput*, puts forth all its grandeur, presents upon its altars all its sacred treasures, and throws wide its portals to receive within its vast aisles the pilgrims, pastors, and faithful from every clime.

The 25th his Holiness wished to admit to special audience the priests who, emulating the devotedness of their chief pastors, had flocked to the Holy City. The hall of Consistories, it was supposed, would be large enough to contain all who had come to Rome, and yet in little more than half an hour, so crowded had it become, even to the very steps of the throne, that thousands had to be refused admission. The address made on this occasion by his Holiness was, indeed, the exhortation of a father to loved and cherished sons: it expressed the consolation which he experienced in their being present at this family-feast: it contained,

too, sweet words of spiritual exhortation, and granted many favours and blessings for their respective flocks. No sooner had the address ended, than the "*Salvum fac Pontificem et Regem Pium*", burst forth from the crowded hall: chaunted by twelve thousand well-trained voices it produced a wonderful effect, and seldom did the vaults of St. Peter's reëcho an anthem of more heartfelt feeling and filial affection.

On the 26th all the bishops were invited to assemble in the Sistine, and the Holy Father, filled with emotion, delivered to them the allocution to which the whole world was looking forward with listless eagerness. Sublime were the inspirations of the Vicar of Christ in this discourse, sublime the picture of the unity and vitality which in that assembly Christ's Church displayed. How all the heretical communions of the world dwindle into insignificance compared with the august scene of the Sistine chapel! A leading Protestant organ a few days ago did not hesitate to write: "The Christian world has outgrown the borders of Europe, and the Churches of to-day make up a society which no single head on earth could correct or control". So it is, indeed, in the Anglican Church. But ask the assembled bishops of the 26th of June, whether unity is impossible in a world-wide communion: they will tell you that the Church of God is necessarily one from pole to pole; that communions whose extent is bounded by territorial limits cannot be the true fold of Christ; that the light of faith is one, whether in Africa, or Asia, or America, or Europe, and that one is here below its centre,—one the divinely constituted depository and guardian of heavenly truth. The enemies of the Papacy had long declared that its vitality was extinct, and that its influence belonged to times which had passed away. Yet in that solemn assembly the Popedom stands before us in the full freshness of its vigour and youth. It recalls its past teaching: reveals its sorrows and its triumphs, and announces an approaching *Ecumenical Council*, the mere name of which awakens a thrill of joy throughout the universe. Even the very assailants of Rome on this occasion were forced to pronounce with unwilling lips its eulogy, and to yield their testimony to the undying life and supernatural energy of the Vicar of Christ. It is thus that the infidel *Diritto* of Florence writes:

"The Sovereign Pontiff is right, and we are but poor silly fools and idle declaimers. We spend our breath in crying out against the Church, and fill the air with boasts of what we are going to do against it. Meantime an aged Pope proves himself superior to us. He holds himself erect, and walks firmly along his path. From Rome we hear a voice solemn and resolute, a voice whose very accents make us respect the dignity of man. From the mystical centre of Catholicism

risers a sweet harmony which draws all men towards it; but from the chambers of our united Italy there rises not one sound, one thought worthy of the new life which fate has bestowed on us, or worthy of sustaining a moment's comparison with the voice of Rome. We must confess it to our shame, Rome sets us a noble example of love and faith; shows us how to fight and how to conquer. From that old enemy we may learn much; if we despise that example we shall be beaten beyond hope of recovery. The Papacy is there to show us the strength of its system: it stands before us a model of constancy and prudence".

On the morning of the 27th, the every day recurring festive solemnities seemed to be suspended whilst the Irish bishops gathered together in St. Agatha's to offer their prayers for one of the brightest ornaments of our Church that had been summoned to his reward. The Bishop of Ardagh had intended to be in Rome for this great festival: but Providence had otherwise decreed: and as soon as the sad news of his demise reached his brother prelates, they resolved to offer to his memory a solemn tribute of their esteem and love. At an early hour on the 27th, a pontifical high mass was offered up for his repose; and all the Irish bishops assisted in their robes around the mournful catafalque.

A few hours later a long line of carriages was seen moving towards the Vatican, bearing our own many bishops and priests to a special audience with his Holiness. This was the occasion on which the offerings of the Peter's-pence were presented from most of our dioceses. Pio Nono had for each one a few words of affection and emotion, and many of these venerable prelates burst into tears as they kissed the hand of the Vicar of Christ.

On the 28th the first vespers were solemnly chaunted, ushering in the great festival of the following day. In the evening, whilst the horizon still retained the gorgeous colours of an Italian sunset, the colonnade and cupola of St. Peter's seemed transformed into one mass of light, dazzling with its magic splendour, and bringing out in all its grandeur and proportions that noblest monument of human genius: and thousands there were who, contemplating it on that night, instinctively repeated the words of the poet:

. "But, thou
Of temples old and altars new
Standest alone, with nothing like to thee". . . .

The crowds who filled the streets and elevated quarters did not conceal their admiration at witnessing this grand spectacle of which many of them had so often dreamt, far away beyond the Alps or the Atlantic. And yet it was not from foreign climes alone that these crowds had come; there were humbler

multitudes from Frascati and Cora, and every city or village within a range of fifty miles—many, too, from still more distant towns, who slept around the portico that night to secure their post at the earliest hour on the following day.

And now the morning of the long wished-for 29th of June has dawned—a day that shall mark an era in the history of the Church. The eyes of three hundred millions of Catholics throughout the universe are this day turned to Rome. It is the feast of the chief patrons of this city of God: still more, it is the great jubilee feast of the triumph of the first Vicar of Christ, a feast common alike to all the pastors and faithful of God's fold: and as if it did not suffice that the Church militant should thus exult in all its members, the Church triumphant too should have its share in this great festival, and new crowns are offered to its saints, new heroes of faith receive the honours of the altar. Well indeed did the clergy of the Church intone that day the *Decora lux aeternitatis*, thus beautifully paraphrased for the occasion by the Oratorian, Father Caswall:

“Bathed in eternity's all-beauteous beam,
And opening into Heaven a path sublime,
Welcome the golden day which heralds in
The apostolic chiefs, whose glory fills all time!

Peter and Paul, the Fathers of great Rome,
Now sitting in the senate of the skies!
One by the cross, the other by the sword,
Sent to their thrones on high, and life's eternal prize!

O happy Rome! whom that most glorious blood
For ever consecrates, while ages flow,
Thou thus empurpled art more beautiful
Than all that doth appear most beautiful below”.

From the first dawn of the aurora the holy sacrifice was offered up on the thousand altars of Rome, for, permission had been granted by the Cardinal Vicar that at two o'clock A.M., mass might begin. Already at six in the morning, every street was filled with a busy crowd, and wave after wave passed through the immense Piazza, rushing towards St. Peter's. The cloudless heavens presented the brightest azure of the Italian sky. The Zouaves and other troops in their gala uniforms were stationed at intervals, and the military bands contributed their festive tunes. The windows of every house wore their gay festoons and banners; and with all this, the rich equipages of the nobility and dignitaries of the Church, the crimson tapestry hanging from many a balcony, the Papal banners floating over the Ponte S. Angelo, the curious costumes of the peasantry, the varied attire of foreigners from every country under the sun, the smile that beamed on every countenance, presented such a joyous scene as even the artist's imagination could not surpass.

But, it was on entering the church of St. Peter's, that the hearts of the hundred thousand pilgrims beat with delight, as a new scene of majestic grandeur and unrivalled splendour was opened to their gaze. The beauty, the sumptuousness, the imposing appearance of the interior of St. Peter's on that day surpasses all power of description. Eight thousand lustres hanging as festoons, corresponding harmoniously with the architecture of the Church, and forty thousand wax lights arranged in the most brilliant devices, realized to the mind all that we have read of Paradise. "The taste displayed in the decoration", writes the correspondent of the *Times*, "is much more pure and simple than that which was shown in 1862, at the last great canonization. The effort has been made to give effect of colour, and this has been done so as to bring out in bolder relief the architectural ornaments. The general effect was rich and gorgeous in the extreme. Richer still it became when, about seven o'clock, the *servitori* began to light the great wax tapers which hung suspended in festoons between the arches under the colossal statues. Twenty-five thousand tapers were thus soon made to shed their light upon the building, giving to the crimson tapestry a deeper hue, now that all daylight had been excluded, and lending increased brilliancy to the gilding. Sometimes a puff of wind blew aside a curtain, and then down streamed on one particular spot a sun-beam so bright and unexpected that it seemed like a flash of lightning, startling those around as if danger were near. Grandeur, however, than all else in the way of light was a colossal inverted cross formed of prisms of glass, which had been sought for far and wide. Above it were the keys, gigantic in their proportion, and formed of the same material, while above them still was suspended an enormous tiara of coloured glass. Hanging as did these brilliant symbols in the centre of the nave, and flashing and glittering with direct and reflected light, the spectacle was indescribably beautiful".

Such is the church of St. Peter's that no number of individuals assembled there seems possible to make a crowd. Sixty thousand persons can move about with ease in it, and yet on this occasion it seemed not a whit too large for the immense assembly.

A little after six o'clock the procession began to move from the Sistine Chapel. Two hours it took to pass along the *Scala Regia*, and through the colonnade of Bernini, to the portals of St. Peter's. The religious communities, the chapters of the Basilicas, the members of the Papal household, all took part in this grand procession. Immediately before the Baldacchino under which his Holiness was borne in *sedia gestatoria*, were carried large banners representing some scenes from the lives of the saints who were about to be canonized. The moment the Holy

Father himself appeared, the immense crowd, unable to restrain their feelings, burst forth into the most deafening and unanimous applause. It is said that this is the first time in Roman annals that such an ovation was offered to a pope whilst performing a religious ceremony. On the present occasion it was beyond control, such was the unbounded enthusiasm of the people. Many ladies and gentlemen were seen to shed tears, and to wave their handkerchiefs, literally convulsed with emotion that showed the intensity of their feelings. Pius the Ninth meantime was calm and composed, and as he passed along blessed the heaving multitudes with a sweetness and placid look that made him appear unconscious of what was passing around him.

It was precisely nine when the Pope entered the Church. The cardinals and bishops walked immediately before him two by two. Their silvery white mitres, the rich copes, which were red in honour of the martyrs, the oriental vestments, with diadems sparkling with diamonds and collars rigid with gold, presented a grand spectacle. All, accompanied by their chaplains, carried torches and recited the litanies as they went along. As the bishops approached the altar, they took off their mitres, and then arranged themselves at either side around the throne. There was no distinction of country or rite or costume: the patriarchs, archbishops, and bishops of every country were blended together, and seniority of consecration was the only precedence in their respective ranks. The silver trumpets as usual announced the entrance of the Pontiff, and sweeter notes it is impossible to conceive. As the great Pius was borne along through the gorgeous scene, he seemed filled with emotion. Leaving his chair and ascending the throne, he stood for several minutes absorbed in thought. And how many thoughts must have rushed to his mind as he reflected on the duties and responsibilities of the successor of the Fisherman of Galilee, and how many emotions must have moved his heart, as he gazed on the five hundred bishops, representatives of the whole Church of Christ, who there stood around him, all of whom wished to honour him as heir and vicar of the apostle whose relics were enshrined beneath the glorious altar, and whose centenary they now celebrated! But what shall I say of the emotions that filled the souls of those who gazed on him as he stood entranced, of those who had travelled so far in obedience to the voice of Pius, and were ready to sacrifice their lives in devotedness to him as head of the Church and Vicar of Christ? How many of them will have echoed in their heart the sentiments so beautifully expressed by an illustrious pilgrim when he exclaimed:

“Behold the successor of Peter, the head of the Catholic body, the mouthpiece of the Church, ever living, ever conveying its teachings to

the universe ; the centre of faith and of Christian unity ; the source of light and truth created by the hand of God to illumine the world : this infirm old man, this feeble priest, is the immovable basis of a divine edifice, against which the powers of darkness shall ever rage in vain, the corner-stone on which stands the city of God here below. Behold the earthly head around which are grouped so many glorious memories of the past, the hopes of the present, nay, the very blessings marked out in the counsels of Eternal Wisdom for the future of our fallen race. Prince of priests, father of fathers, heir of the apostles : greater than Abraham in patriarchal power, than Melchisedech in priesthood, than Moses in authority, than Samuel in jurisdiction : in a word, pastor of the pastors, leader of the leaders of the spiritual army, cardinal point of all the churches, key of the arch of Catholic unity, impregnable citadel of the children of God !”

The ceremony of canonization proceeded as usual. Before pronouncing the solemn decree, the Holy Father twice invited the bishops and the faithful to unite with him in prayer to obtain the light and guidance of heaven. The first time, the *Litany of the Saints* was chanted by two Papal choristers, the vast multitude in the church responding as with the voice of many waters. The second time, the *Veni Creator Spiritus* was intoned by his Holiness : and when at length the decree was published, the silver trumpets announced the glad tidings, the cannon roared from St. Angelo's, and for an hour, all the bells of the churches and religious houses of Rome conveyed with their joyous peals the happy announcement to the faithful. The Pope now intoned the *Te Deum* : and oh ! how grandly it rose and died away as it was sung by the choir, and was then responded to in alternate strophes by the thousands upon thousands of voices throughout the vast edifice ! None who were present can ever forget the solemn chant of that glorious hymn : it seemed, as it swelled through the mighty dome of St. Peter's, as if the voice of every people and every tongue had united to bless the Lord in unison with His earthly Vicar.

As soon as the ceremony of canonization had been concluded, high mass was celebrated, the Holy Father himself being celebrant. After the Gospel, notwithstanding the fatigue of the preceding ceremonies, he addressed a homily to the assembled bishops, beautiful and happy in its sentiments, as ever are the words of Pio Nono. During the offertory the usual symbolical gifts were made to his Holiness by the promoters of each cause of canonization : and as these offerings were borne to the throne, the *Tu es Petrus* was sung, composed expressly for the occasion by the well-known master, Mustafa. Three distinct choirs were formed to give effect to this composition. The Papal choir, in its full numbers, was directed by Mustafa : a second choir, composed of four hundred voices, was placed in the cupola above :

whilst a third choir, with three hundred chosen amateur singers, took its position at the end of the church over the central entrance. "Such delicious music", writes the *Times* correspondent, "surely was never heard, as the dulcet tones floated in a series of echoes through the vast building, first rising from earth in a full body of sound, then gradually diminishing in power, though not in distinctness, and then softly breaking forth as though they were angels' whispers". The Papal choir at the altar began this anthem expressive of the prerogatives of St. Peter: the choir at the entrance, representing the faithful *urbis et orbis*, repeated the joyous chant: and it was echoed from the cupola as if by the choirs of angels. All three then united in one grand burst of harmony, as if Rome, and the whole Church, and heaven itself, wished in unison to proclaim the exalted dignity and royalties of the Prince of the Apostles. At the concluding words, *non praevalent*, the effect was peculiarly striking. It was like the echo of His voice who first pronounced these words, now repeated by all His creatures confident in its unfailing effect.

The morning ceremonies did not end till two o'clock, P.M., and yet many of the faithful crowd still lingered in the aisles, feasting their devotion at some special shrine, and closing with vespers that great festival. At night the *girandola* or fireworks, on the Pincian Hill, far exceeding their usual brilliancy, crowned the enjoyment of St. Peter's day, filling with delight and astonishment the crowds that had gathered from the uttermost bounds of the earth.

June the 30th, the festive celebrations were renewed at the church of St. Paul outside the walls. This church is one of the richest of Christendom in its marbles and decorations: and lit up to-day by countless chandeliers and wax-lights beautifully arranged about its nave, nothing could surpass the brilliancy and splendour of the scene; to whatever side you turned, some new feature of the decorations presented itself, and new vistas of wondrous beauty were opened to the view. The Holy Father and many of the bishops assisted at the solemn mass: and its music and ceremonies, and everything even to the minutest details, contributed to make this commemoration of St. Paul a worthy rival of the preceding day's festivities.

On the 1st of July the bishops again assembled at the Sistine Chapel to present their reply to the address which was made to them by his Holiness. This reply was worthy of the pastors of the Church of Christ. We need not repeat it, for, it is well known to our readers. The bishops congratulate his Holiness on the happy celebration of the centenary feast at which they had assisted; they declare their union with him as Vicar of Christ and successor of St. Peter; they share his joy in the triumph of the Church

in so many countries; and they at the same time divide his afflictions and sorrows at the trials to which it is elsewhere exposed: in his teaching they recognize the voice of Him whose office it was to *confirm his brethren*; and they look forward with joy to the future ecumenical council, that it may check the indifferentism of the age, and draw closer the bonds of unity in discipline as well as faith, thus to combat with more energy against the enemies of God.

And now we may chronicle a few of those ideas which the events of this great centenary have awakened in reflecting minds.

1. Never did the pastors of the Church assemble around their Head more free from the cumbrous trammellings of state control, and more independent in the exercise of their sacred ministry. The lesson of preceding centuries had been repeated in our own times, reminding the pastors of the fold how secular princes too often, whilst assuming to protect, only seek to undermine and bind captive the Church of God; and hence it was that, conscious that the true liberty of their sacred ministry was guaranteed by listening to the voice of Peter and by following the guidance of him on whom the Church is built, the bishops of the universe corresponded with ardour to the invitation of Pius, and hastened to offer to him such a testimony of filial homage as was never surpassed in the annals of the Church, and filled with terror the enemies of our holy faith.

2. Whilst the centenary was celebrated in Rome, another great festive holiday was kept in Paris: thus the Exhibition Palace and St. Peter's—the Church and the world—were placed in contrast; each presented its distinctive features and attracted the gaze and attention of the universe. Paris as well as Rome awarded its laurel crowns: in the one, the efforts of human genius were eulogized, and earthly progress merited the prize: in the other, the practice of virtue was commended, and the heroism of sanctity was proposed as a model for imitation: in the one, the human or earthly order alone was deemed worthy of praise; in the other, the supernatural or spiritual order ruled supreme. And yet even in an earthly point of view how puny were the efforts of the world compared with those of the Church of God: and how many votaries of human reason abandoned the temple of mere material industry, to enjoy with pure delight the achievements of manly genius elevated and inspired by faith!

3. There was also a civil government, which during the celebration of the centenary, forced itself upon the public gaze in contrast with the city of Rome. The kingdom of Italy was a prey to revolution in all its provinces, and by its secret emissaries as well as by its diplomatic agents, sought to extend the same revolutionary system to the walls of Rome. And what were the

fruits of the revolutionary triumph throughout Italy? Despite the many promises of peace and plenty, penury is now found to knock at every door; taxes overwhelm alike the gentry and the peasantry; insecurity of property and life deadens the energies of the whole population; whilst religion is fettered in every member, freemasonry and heresy boast of the impunity which they enjoy; and though libertinism is free from all restraint, true liberty is extinct. How striking is the contrast which the maligned city of Rome presents! Like the Ark in the Deluge it alone enjoys security and peace, whilst death and desolation reign around. Pius the Ninth refused to sacrifice to state diplomacy the principles of justice and religion, and whilst his enemies are now despised throughout the world even by their former friends, he by his firmness conciliated the love, esteem, and veneration of the universe, and, during the glorious centenary which we have been describing, the bishops of the whole world, bearing on their brow the aureola of sanctity and zeal and science, offered to him the voluntary tribute of their homage, not only as the Vicar of Christ, but also as the ruler of the patrimony of St. Peter. The revolutionary agents were compelled to report to their patrons in Florence, that it was impossible to act on the people of Rome; and throughout the whole period of this glorious celebration, tranquillity, peace, concord, prosperity, and plenty smiled benignly on the subjects of the Holy See.

DOCUMENTS.

I.

*Homily delivered in the Vatican Basilica by his Holiness
Pius IX., on the 29th June, 1867.*

Optatissimus, Venerabiles Fratres, ac Dilecti Filii, illuxit dies, quo Nobis singulari Dei beneficio datum est saecularia solemnia Beatissimi Petri Apostolorum Principis, et Coapostoli ejus Pauli triumphis sacra concelebrare, ac pluribus divinae nostrae religionis heroibus Sanctorum cultum et honores decernere. Itaque exsultemus in Domino, et spirituali jucunditate laetemur, cum gloriosus recurrat dies summa universi catholici orbis, et hujus praesertim nostrae urbis veneratione et gaudio colendus. Hoc enim solemnii die Petrus et Paulus Ecclesiae luminaria, Martyris summi, legis Doctores, amici Sponsi, oculi Sponsae, Pastores gregis, mundi custodes ad caelestia regna felici martyrio conscenderunt. Isti sunt viri, per quos Tibi Evangelium Christi, Roma, resplenduit, et quae eras magistra erroris, facta es discipula veritatis; Isti sunt, qui te regnis caelestibus insecrandam multo melius, multoque felicias condiderunt, quam illi, quorum studio prima moenium tuorum fundamenta locata sunt. Isti sunt, qui te ad hanc gloriam provexerunt, ut gens sancta, populus

electus, civitas sacerdotalis, et regia per sacram Beati Petri Sedem caput orbis effecta latius praesideres religione divina, quam dominatione terrena. Hi sunt conjuncti Viri habentes splendidas vestes, Viri misericordiae, ac nostri veri patres, verique pastores, qui nos per Evangelium genuerunt. Quis autem Petro gloriosior? qui divino illustratus lumine primus omnium agnovit, omnibusque patefecit altissimum Majestatis aeternae arcanum, et confitendo Christum Dominum vivi Dei esse Filium, validissima invictaque nobis credendi fundamenta constituit. Ipse firmissima est petra, supra quam aeterni Patris Filius Ecclesiam suam tanta soliditate fundavit, ut adversus eam portae inferi praevalere nunquam possint. Ipsi a Christo Domino traditae sunt claves regni caelorum, et suprema commissa potestas, et cura pascendi agnos et oves, confirmandi Fratres, ac universam regendi Ecclesiam, et cujus fides nunquam defectura, neque in suis successoribus, qui in hac Romana Cathedra sunt collocati. Quis beatior Paulo? qui a Domino electus, ut portaret nomen suum coram gentibus, et regibus, et filiis Israel, pro suarum remuneratione virtutum tertium raptus ad caelum caelestia secreta cognovit, ut Ecclesiarum futurus Doctor inter Angelos disceret, quod inter homines praedicaret. At beatissimi Petrus et Paulus sacramentum novae legis uno spiritu praedicantes omnia pericula, difficultates, labores, poenas, cruciatusque constanter pro Domini perpessi, Christi nomen et religionem in gentes invexerunt, et Paganam philosophiam vicerunt, Idololatriam e solio deturbarunt, ac sanctissimis suis gestis, scriptisque evangelicae veritatis lucem longe lateque diffuderunt, cum in omnem terram exiverit sonus eorum, et in fines orbis terrae verba eorum, ac sub unius passione dei doctrinam suam pio sanguine et morte fortissima consecrarint. Itaque, Venerabiles Fratres, ac Dilecti Filii, eorundem Apostolorum gloriam solemniter ritu, et maxima laetitia concelebantes, et sacros eorum cineres, ad quos feliciter stamus, omni veneratione prosequentes, clarissima illorum gesta sermonibus praedicemus, atque in primis eorum virtutes omni studio imitemur.

Jam vero summo quoque gaudio perfundimur, quandoquidem Deus Nobis tribuit hoc felicissimo die Sanctorum cultum, et honores decernere invictis Christi Martyribus Josaphat Kuncevicio Polocensi Ruthenorum Antistiti, Petro Arbuesio, Nicolao Pichio, ejusque duodeviginti sociis, et binis gloriosissimis Confessoribus Paulo a Cruce, Leonardo a Portu Mauritio, ac duabus clarissimis Virginibus Mariae Franciscæ a vulneribus Domini Nostri Jesu Christi, et Germanae Cousin. Qui omnes etiamsi eadem nostra circumdati infirmitate, et peregrini hic in terris, multisque tribulationibus, ac periculis subjecti, tamen inconcussa in Deum fide ac firmissima spe, et summa caritate incensi, ac pari in proximum dilectione insignes, mortificationem Christi in corpore circumferentes, et conformes facti imaginis Filii Dei, asperrima quaeque pro Christi amore perpessi de carne, mundo, ac saevissimo Daemone splendide triumpharunt, ac sanctitatis splendore, mirisque prodigiis catholicam illustrarunt Ecclesiam, et clarissima nobis imitanda virtutum omnium reliquerunt exempla. Nunc vero facti amici Dei in caelesti Jerusalem induti stolis albis

exsultant in gloria, et inebriantur ab ubertate domus Dei, propterea quod Dominus laetificat eos in gaudio cum vultu suo, et torrente voluptatis potat eos, ac fulgentes sicut sol coronati possident palmam, et regnant cum Christo in aeternum, Eumque pro nobis exorant, cum de propria immortalitate securi, sint adhuc de nostra salute solliciti.

Humiles igitur, Venerabiles Fratres, ac Dilecti Filii, Deo totius consolationis agamus gratias, quod inter tantas, quibus affligimur, Ecclesiae, civilisque societatis calamitates, et pericula, per hos clarissimos Martyres, Confessores, et Virgines nova ac valida Ecclesiae suae sanctae praesidia, et illustria fidelibus populis virtutum documenta dare sit dignatus. Summo autem studio insignia horum Sanctorum vestigia sectemur, et idcirco ejusdem fidei, spei, caritatisque in Deum spiritu magis in dies inflammati terrestria despiciamus, et caelestia unice spectemus, atque alacriori usque pede per semitas Domini ambulemus, et abnegantes saecularia desideria sobrie, juste, ac pie vivamus, et omnes unanimes, compatiētes, fraternitatis amatores, misericordes, modesti, humiles per bona opera certam nostram vocationem, et electionem facere studeamus.

Sed jam liceat Nobis cum omni humilitate, et fiducia levare oculos Nostros ad te, Domine Deus Noster, qui dives in misericordiae omnipotentiam Tuam parcendo maxime, et miserando manifestas. Intuere propitius et respice Ecclesiam Tuam sanctam tot undique jactatam procellis, et humanam societatem tot agitatam turbinibus, ac per merita Apostolorum Tuorum Petri et Pauli, et istorum Martyrum, Confessorum et Virginem averte iram Tuam a nobis, et multiplica super nos misericordiam tuam, et fac omnipotenti Tua virtute, ut Ecclesia de suis hostibus triumphans ubique terrarum magis in dies prospere, feliciterque propagetur, et omnes populi, cunctis depulsis erroribus, cunctisque vitiis profligatis, occurrant in unitatem fidei, et agnitionis Filii Tui Domini Nostri Jesu Christi, ac divina Tua dextera urbem hanc ab omnibus inimicorum insidiis, conatibusque tuere, ac defende.

II.

On the Sign of the Cross.

Pius Papa IX. ad perpetuam rei memoriam.

Quum salutiferae reparationis mysterium virtutemque divinam in Crucis Domini nostri Jesu Christi vexillo contineri perspectum haberent primi Ecclesiae fideles, frequentissimo illo signo eosdem usos fuisse vetustissima et insignia monumenta declarant. Quin ab eodem signo quascumque actiones auspicabantur, et ad omnem progressum atque promotum, ad omnem aditum et exitum, ad lumina, ad cubilia, ad sedilia, quacumque nos conversatio exercet, frontem Crucis signaculo terimus, inquebat Tertullianus. Haec Nos perpēdentes, fidelium pietatem erga illud salutiferum redemptionis nostrae signum coelestes Indulgentiarum thesauros reserando iterum excitandam

censuimus; quo pulchra veterum Christianorum exempla imitantes, signo Crucis, quae tamquam tessera est christianae militiae, frequentius et palam etiam ac publice se munire non erubescant.

Quare de Omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis utriusque sexus Christi fidelibus quoties saltem corde contrito, adiectaque Sanctissimae Trinitatis invocatione, Crucis forma se signaverint, toties quinquaginta dies de iniunctis eis seu alias quomodolibet debitis poenitentibus in forma Ecclesiae consueta relaxamus; quas poenitentiarum relaxationes etiam animabus Christifidelium, quae Deo in charitate coniunctae ab hac luce migraverint, per modum suffragii applicare possint, misericorditer in Domino concedimus.

In contrarium facientibus non obstantibus quibuscumque, praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fide adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae; utque earundem exemplar ad Secretariam S. Congregationis Indulgentiarum, Sacrisque Reliquiis praepositae deferatur; secus nullas esse eas volumus, iuxta Decretum ab eadem S. Congregatione sub die 19 ianuarii MDCCCLVI latum, et a s. m. Benedicto PP. XIV. Praedecessore Fostro die 28 dicti mensis et anni adprobatum.¹

Datum Romae apud S. Petrum sub annulo Piscatoris die 28 iulii MDCCCLXIII, Pontificatus Nostri anno decimo octavo.

Praesentes litterae apostolicae in forma Brevis sub die 28 iulii 1863 exhibitae fuerunt in Secretaria S. Congregationis Indulgentiarum die 4 augusti eiusdem anni, ad formam Decreti ipsius S. Congregationis die 14 aprilis 1856.

In quorum fidem datum Romae ex eadem Secretaria, die et anno ut supra.

A. Archipresbyter PRINZIVALLI Substitutus.

END OF VOL. III.

CATHOLIC UNIVERSITY OF IRELAND.

INSTRUCTIONS FOR STUDENTS DESIROUS TO ENTER AS INTERNS OR EXTERNS RESIDENT IN DUBLIN.

Students may enter the University as Interns or Externs in any of the three Faculties of Philosophy and Letters, of Science, and of Medicine.

With the permission of the Rector and on payment of the proper fees, any person may attend the schools of the University or any particular course of lectures. Such persons are called *Auditors*, and in the Faculty of Medicine there are many such. Except in the lecture-room, they have no connection with the University, which is in no wise responsible for their conduct or their success in their studies. However, for special reasons, auditors may be allowed to reside in a collegiate house or in one of the lodging-houses approved for students by the University, provided that they submit themselves to the regulations prescribed for those places, and that they put themselves under the moral care of the University.

In order to become formally *Students*, and consequently members of the University, entitled to all its privileges, the candidates for admission must place themselves under its guidance and discipline. The entrance or matriculation examination must first be passed.

Entrance or Matriculation Examination.

All University examinations are conducted both orally and in writing.

It may be well to mention that the qualification in point of learning required for entrance to the University is about the same as is needed for entering the class of "Rhetoric" in our Catholic Colleges. However, in order that the greatest advantage may be derived from the teaching of the University, it is necessary that the candidate should be able to pass *creditably* for the Rhetoric Class. And the greater his knowledge of Classics and of Mathematics, the greater will be the fruit derivable from following the course of Lectures in the University.

Each candidate must be at least sixteen years of age, and must be recommended by the person who last had the care of his education, and by his bishop or by one of the clergymen of his parish. He

presents himself, in the first place, to the Rector or his representative, by whom he is authorized to offer himself for examination.

Candidates for Entrance will be examined:—

1. In the Christian Doctrine.
2. In any one Greek and any one Latin book, of their own selection, from the following Entrance List:—

GREEK.	LATIN.
Homer's <i>Iliad</i> , any three books.	Virgil, <i>Georgics</i> , any two books.
Sophocles, any play.	" <i>Æneid</i> , any three books.
Euripides, any play.	Horace, <i>Odes</i> , any two books,
Herodotus, any book.	" <i>Satires</i> or <i>Epistles</i> .
Xenophon, <i>Cyropaedia</i> , or <i>Anabasis</i> .	Cicero, <i>Select Orations</i> , viz.: in <i>Catilinam</i> , i.-iv., or any three others.
Plato, <i>Apologia Socratis</i> .	Livy, <i>Books</i> , i. ii. iii.; or iv. v.
Lucian, <i>Walker's Selections</i> .	

3. They will be further examined in:—

Arithmetic.	The rudiments of French.
Algebra, as far as Simple Equations, inclusively.	The elements of Ancient and Modern History.
Euclid, Books i. ii.	The Elements of Modern Geography.
English Composition.	Latin Prose Composition.

Upon passing the Examination, the Candidate for Entrance receives a Certificate signed by the Examiners, which he presents to the Secretary of the University, who inserts his name in the University Register, and he thereupon becomes a Student of the University. Previous to the insertion of his name in the Register, he promises to obey the authorities, and to observe the Rules and Statutes of the University.

When entered, he becomes at once an Intern or Extern Resident Student of the University. At the same time he informs the Secretary of the special object he has in view in entering the University and of the branches of learning to which he consequently wishes to apply himself in a special manner. In making this choice he will be directed by the Rector or his representative.

Students in Arts are required to attend the course set down in the University Calendar for students of the first year; unless they have passed the Entrance Examination with honours, in which case they are permitted to attend the lectures of the second.

Students in Medicine will be directed by the Dean or Secretary of the Medical Faculty as to the course of studies they will follow with the greatest advantage.

Students aspiring to the Ecclesiastical state will devote themselves especially to the study of Logic, and of Mental and Moral Philosophy, under the direction of the Professor of Logic.

Every Student of Engineering, before commencing his strictly professional studies, ought to possess a satisfactory knowledge of the subjects included within the first two years of the University course in Arts. It is particularly necessary that he be well acquainted with Mathematics, Natural Philosophy, and General Chemistry. To these he must add a thorough practical knowledge

of Drawing, in all its branches, and a familiar acquaintance with French.

In the case of Mining Engineering, the Student should also possess a knowledge of Practical Chemistry, including, at least, Chemical Operations, Preparation of Reagents, and Qualitative Chemistry. A thorough knowledge of German, including the facility of writing, as well as that of translating, is indispensable. The special course of exclusively professional studies extends through three years.

Extern and Intern Students.

The resident students of the University are divided into *externs* and *interns*.

Extern Students are of two classes :

1st, Those who live with their friends in Dublin, or its neighbourhood, and attend the University Lectures. They are required to be present at the University Mass on Sundays and Holidays, and are expected to frequent the Sacraments of Penance and Holy Communion ; but they are under the moral and religious superintendence of the University no further than the parents and guardians request in each case.

2nd, Those who live in lodging-houses approved by the University. They are required to observe the Rules given to such houses by the University, and especially with respect to returning home each evening at dusk, to attendance at the University Mass on Sundays and Holidays, and to frequentation of the Sacraments. They are under the superintendence of the Vice-Rector, or Senior Dean, to whom they, as well as the other externs, are amenable in case of violation of rule or misconduct. The Vice-Rector or Senior Dean will, on application, furnish lists of the approved lodging-houses; but the University does not interfere in any way as to the charges for lodging, etc., which, of course, vary according to locality, to the student's habits, and to other circumstances.

Intern Students are such as reside in one of the University Houses in Dublin. They must observe the Rules of the House in which they reside, otherwise they may be directed by the Dean to withdraw from it. There are at present three such houses. The students of all three enjoy the same rights and privileges in the University. The details of discipline vary in each ; but all agree in requiring the Students to attend night and morning prayer, and to frequent the Sacraments, and in obliging them to be in-doors at dusk, unless by the special permission of the Dean, which is given only for grave reasons. In all the houses each of the Students has, as far as possible, a separate room. The terms vary in each house, and can be known by application to the respective Deans, who will also explain the rules of the house, which every student on entering must promise to observe.

AFFILIATED STUDENTS.

Affiliated Students of the University are those who after having passed the Entrance Examination in the University, or elsewhere, before a University Examiner, have been enrolled on the books of the University, and pursue their studies in an approved College or School with the view of completing the higher studies in the University.

They are examined at the end of each academical year by an University Examiner, who will visit the Colleges and Schools connected with the University in July, or at any other convenient time, for the purpose of examining these students.

At this Examination they will be examined, *at their own option*, either in the University Pass Course in the Greek and Latin languages (which will be found in the *University Calendar*), or in any two Greek and two Latin books out of the following list:—

Greek.

Xenophon, *Anabasis*, three consecutive books.
 Xenophon, *Memorabilia*, book i.
 Demosthenes, *De Coronâ*.
 " *Philippics*, i. and ii.
 Herodotus (any book).
 Homer's *Iliad* (any three books).
 Any Greek Play.
 Plato, *Apology*.

Latin.

Livy, books i., ii., iii.; or iv., v.
 Sallust.
 Tacitus, *Annals* or *Histories* (any two books).
 Virgil, *Georgics*.
 " *Æneid* (any four books).
 Horace, *Odes* (any three books).
 " *Satires*, or *Epistles*.
 Juvenal, *Satires*, iii., x., xiii., xiv.
 Cicero, *Select Orations* (any three).
 " *Epistles*, Arnold's Selections.

Upon the result of this Examination, the University Examiner will recommend for Honours (or calling to "first-class") those among them who may be found worthy of this distinction. Students thus recommended will have the right of presenting themselves at the Honour Examination to be held at the University in October.

UNIVERSITY HOUSES.

ST. PATRICK'S HOUSE, STEPHEN'S GREEN, SOUTH.

Dean—REV. A. O'LOUGHLIN.

The Students of this house are permitted to arrange as they please the distribution of their time, under the direction of the Dean. They are required to attend the religious duties above-mentioned, and daily Mass, to rise at an early hour, to be in-doors at nightfall, and to take their meals in the house. All are also required to enter the Faculty of Arts, or to have taken a degree in that faculty.

Each Student has a separate room; and the rent of the room (furnished) for the University Session of nine months is £13, payable in advance in three instalments. This sum includes attendance, and fire and candle light. The House does not supply bed clothes, etc.

The expenses of a Student, over and above Lecture fees and the charge for lodging, are not regulated by the University, and will, of course, vary with the habits of the individual. Extravagance will not be allowed. Arrangements are made, through which the greatest economy can be practised, and, as a general rule, a Student's personal expenses need not exceed ten shillings a-week, or about £20 for the scholastic year.

The total expenses of a Student in St. Patrick's House, including lodging, board, and University fees (in Arts), need not, if economy be practised, exceed £40 a-year.

ST. MARY'S HOUSE,

GAYFIELD, DONNYBROOK ROAD.

Several Students of this house being destined for the Ecclesiastical state, its discipline is more strict than that of the other University houses. Students residing in it are required to rise at an earlier hour, and to attend daily meditation and Mass, and they are not allowed to leave the precincts, except to go to the Lectures of the University, without special permission each time from the Dean.

Terms—£60 a-year, which includes board, lodging, and University fees (in Arts).

CORPUS CHRISTI HOUSE, or THE MEDICAL COLLEGE

16 HARCOURT STREET.

Dean—REV. JOHN MACDEVITT, D.D.

The rules of discipline are the same as in Saint Patrick's House, with such modifications as the peculiar circumstances of medical students, and the claims upon their time for professional studies, render necessary.

The terms are also the same.

The students of the Medical College will have the advantage of having their course of studies in Arts as well as in Medicine directed by the University. In this way, while pursuing their medical studies, they will have an opportunity of cultivating most important branches of a liberal education, and of becoming thoroughly instructed in the principles of Religion, of Moral Philosophy, etc.; while, by having an experienced guide in commencing and prosecuting their professional studies, they will be protected against the mistakes which inexperienced young men are liable to make—mistakes which often seriously affect their success in after life.

All the University Honours, Prizes, and Exhibitions, open to young men of their standing, are open to the Students of the Medical College. It is also proposed to establish, as soon as possible, a certain number of Exhibitions for proficiency in the Medical Sciences, to be open to those Students only. They can also aspire to the A.B., A.M., and other Academical Degrees.

The Fee for each course of Medical Lectures is £3 3s. 0d. There are in all about fifteen courses, to be extended over four years. Students matriculated since 1864, who have put in one year in the Faculty of Arts, are entitled to one *Annus Medicus*, or four courses of free lectures.

In addition to these University charges, the fees for Hospital attendance, which is required during three years, are eight or nine guineas per annum. Private medical tuition (optional with the student) costs about £4 a-year. The Diploma fees at the end of the course are about £30.

For the convenience of parents and guardians, the Dean of the College will, if requested to do so, make all the necessary pecuniary arrangements for the Students in the early part of their course. The total expenses, then, for each academical year of the four years' course, including lodging, board, and lecture-fees, need not, if economy be practised, exceed £50.

ENTRANCE OR MATRICULATION EXAMINATION.

The University Session, or academical year, begins on the second Sunday of October.

Entrance Examinations will be held during the Third Week of October, commencing on Monday, 15th October, 1866, and on each succeeding day of the Week at 10 A.M.

The Examinations will be conducted in the University Buildings, 86 Stephen's Green.

The preliminary conditions to be observed by the Candidates for Entrance have been given above, pages i., ii.

CATHOLIC UNIVERSITY EXHIBITIONS,

TO BE COMPETED FOR

IN OCTOBER, 1866.

The dates of the Examinations for the several Exhibitions (where not mentioned) will be announced subsequently.

UNDERGRADUATE EXHIBITIONS,

OCTOBER, 1866.

GENERAL REGULATIONS.

1. The following Exhibitions, tenable for one year, will be offered for competition in the University, on Tuesday, October 16th, 1866, and following days.

2. The Examinations will be held in the University buildings, Stephen's Green, upon days to be hereafter announced, and will commence each day at 10 A.M.

3. Candidates are required to send in their names and commendatory letters, from their University or Collegiate Superior, to the Secretary of the University, on or before the day preceding the Examination at which they propose to present themselves.

4. No Exhibition will be awarded unless for distinguished answering; and in the case of *all* the Classical Exhibitions, proficiency in Greek and Latin Grammar and in Latin Composition is an indispensable condition of success.

5. The successful candidates, if not already matriculated, are required to matriculate within one week after the declaration of the award of the Examiners.

6. Every Exhibition is tenable for one year; but successful candidates are required to attend Lectures in the Faculty of Philosophy and Letters, or of Science, according to their standing, and can hold the Exhibitions so long only as they observe the Regulations of the University.

7. No one, however, can hold two Exhibitions in the same matter; —e.g., two Classical, or two Mathematical Exhibitions, or two Exhibitions in Physical Science, cannot be held by the same person.

8. The Episcopal Exhibitions are open to Students of the University only, of not more than one or two years' standing, according to the class of Exhibition.

9. The Cloyne, Limerick, and Conolly Exhibitions are open to all who present satisfactory testimonials of conduct, and former successful competitors may again compete for them. But the Candidates cannot be above twenty-six years of age, or of more than five years' standing in any University.

EPISCOPAL EXHIBITIONS.

Special Regulations.

1. The Episcopal Exhibitions will be distributed among Students from the Ecclesiastical Provinces of Armagh and Cashel, Dublin and Tuam respectively; provided competitors from these provinces offer themselves, and comply with the other conditions prescribed.

2. The Examinations for the Classical Exhibitions will be held concurrently on Tuesday, October 16th, and Wednesday, October 17th; and for the Mathematical Exhibitions, also concurrently, on Thursday, October 18th, 1866.

3. No Student above twenty-two years of age, or of more than one year's standing in any University, will be allowed to compete for the Episcopal Entrance Exhibitions. The successful Candidates must attend the lectures of the First or Second Year.

4. The subjects of the Examination for the Classical Exhibitions will be:—

Latin and Greek Grammar;

Latin Composition;

The Elements of Ancient Geography;

The Elements of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the legislation of Solon to the death of Philip);

And the books, etc., appointed for each class of Exhibitions, respectively.

Special consideration will be given to Latin verses and Greek composition,

I.—GENERAL EXHIBITIONS.

Open to all Students of the University (affiliated or others) who shall have passed the Entrance Examination since the 1st October, 1864:—

*Classical:—*One Exhibition of £30, and one of £25, for proficiency in the classical and literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in the subjects mentioned above (page viii.), and in the following books:—

Homer, *Iliad*, i.-vi.
Herodotus, i.
Horace, Odes, i.-iv.;

Cicero, in *Catilinam*, *pro Milone*,
pro Archiâ, and *de Lege Maniliâ*.

*Mathematical:—*One Exhibition of £30, and one of £25, for proficiency in Elementary Mathematics, viz.:—

Algebra (except the Theory of Equations); first six books of Euclid; Elements of Plane Trigonometry.

II.—ENTRANCE EXHIBITIONS.

Open to all Students of not more than One Year's standing in the University.

*Classical:—*One Exhibition of £20, one of £15, and three of £10 each, for proficiency in the Classical and Literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in the subjects mentioned above (page viii.), and in the following books:—

Homer, *Iliad*, i.-iii.;
Euripides, *Medea*;

Virgil, *Aeneid*, i.-iii.;
Cicero, *pro Lege Maniliâ*.

*Mathematical:—*One Exhibition of £20, one of £15, and three of £10 each, for proficiency in the Mathematical matter of the Entrance Examination.

The Examination for these Exhibitions will not extend beyond the second book of Euclid, nor embrace matter which is not included in most Algebraical Treatises within the limits of Simple Equations,

III.—SECOND YEAR'S EXHIBITIONS.

Open to Students of the University, of not more than Seven Terms' standing, who shall have passed the Annual Examination of the First Year.

Classical.—One Exhibition of £30, one of £25, and one of £15.

Candidates for these Exhibitions will be examined in the subjects mentioned above (page viii.), in Greek Composition, and in the following books:—

Herodotus, vii.;

Sophocles, *Electra*;

Virgil, *Aeneid*, vii.-ix.;

Tacitus, *Annals*, i.-iii.;

Special marks will be given for Greek and Latin verse.

Mathematical.—One Exhibition of £30, one of £25, and one of £15, for proficiency in the Mathematical Pass and Honour business of the first year, viz. :—

Euclid, six books (definitions of Book v.); Algebra, including the Theory of Equations; Plane Trigonometry; Coördinate Geometry and Conic Sections.

CLOYNE EXHIBITIONS.

Founded by the Bishop and Clergy of the Diocese of Cloyne.

N.B.—One of the Cloyne Exhibitions has been included among the Bachelors' Exhibitions.

Cloyne Exhibition in Mental Science, £20 :—

Proficiency in Logic and the Elements of Mental Philosophy (embracing the subjects usually included in treatises on Ontology and Psychology).

Cloyne Classical Exhibitions :—One of £30, and one of £20 :—

Candidates for these Exhibitions will be examined in :—

Greek and Latin Grammar.

Greek and Latin Composition, both prose and verse.

Elements of Ancient Geography.

Greek History—History of the Peloponnesian War, from 431 to 404 B.C.

Roman History, from the outbreak of the Social War to the Death of Cicero.

And in the following books :—

Thucydides, i., ii.

Aeschylus, *Eumenides*.

Livy, xxi.-xxv.

Lucan, *Pharsalia*, i.-vi.

Cloyne Exhibition in Irish History, Literature, etc., £20 :—

Elements of the Irish Language; Materials of Irish Literature; Irish History, from the English Invasion to the Plantation of Ulster.

LIMERICK EXHIBITIONS.

Founded by the Laity of the City and County of Limerick.

N.B.—Two of the Limerick Exhibitions have been included among the Bachelors' Exhibitions.

Limerick Mathematical Exhibition, £30:—

For proficiency in the full University course of pure Mathematics and Mathematical Physics (vide Calendar, pages 38, 39).

Two Limerick Modern Literature Exhibitions, £20 each, viz. :—

I. English Language and Literature, and English History from the accession of Edward III. to the Battle of Bosworth, 1485.

II. The Language and Literature of France, Italy, or Germany, at the option of the Candidate; and a portion of the History of the country, the Language and Literature of which he presents, viz. :—

French History, from the Accession of Francis I., 1515, to the Death of Louis XIV., 1715;

Italian History—From the accession of Frederic Barbarossa, 1150 to 1530.

German History—The Thirty Years' War.

CONOLLY EXHIBITIONS, £20 EACH.

FOUNDED BY THE LATE JOHN CONOLLY, ESQ.

I. *Mathematics* :—Coördinate Geometry, Differential and Integral Calculus.

II. *Mathematical Physics* :—Mathematical Statics and Dynamics, and Elements of Mathematical Geography and Astronomy.

III. *Experimental and Kosmical Physics* :—Heat, Light, Electricity, and Magnetism; Elements of Geology, Physical Geography and Climatology, and Astronomy.

IV. *Natural Sciences* :—Chemistry, Mineralogy, and Crystallogoly.

N.B.—Of these Exhibitions, Nos. I. and II. cannot be held by the same person; so also Nos. III. and IV. cannot be held simultaneously.

CONOLLY MEDICAL EXHIBITION.

Another Exhibition, value £20, founded by the late John Conolly, Esq., has been assigned for proficiency in a portion of the studies of the School of Medicine. The date and subjects of the Examination will be announced hereafter.



CATHOLIC UNIVERSITY OF IRELAND.

SOLEMN INAUGURATION OF THE SESSION, 1866-7.

The solemn inauguration of the present Session of the Catholic University of Ireland took place on Thursday, 20th December last, in the Church of the University, Stephen's Green. The progress which the University has made in public estimation, and the great anxiety felt by the Catholic people of Ireland for its welfare, were worthily represented on the occasion. Recent public occurrences also gave to the present occasion a character of more than ordinary interest and importance.

It is probably within the knowledge of our readers, that her Majesty's late Administration granted, on the 25th of June last, a Supplemental Charter to the Queen's University of Ireland, enabling the senate of that institution to admit to examinations and degrees, other persons besides those educated in a Queen's College, to whom alone the examinations, degrees, and privileges of the Queen's University had been hitherto restricted. The object of this concession was to remedy, to some extent, the grievances under which Catholics labour in the matter of university education. These grievances had been urged on the Government and the Legislature for over twenty years, and were acknowledged by successive Administrations, and especially by Sir George Grey, speaking in his place in the House of Commons, on the 20th June, 1865, as Home Secretary, on the part of the late Ministry. It was never pretended that the Supplemental Charter of June, 1866, was either a complete settlement of the question, or even so decided a step towards redressing the wrongs of which Catholics complain as to call for unqualified approval. Nevertheless, from the very commencement, it has met with so determined and virulent an opposition on the part of the hereditary opponents of all Catholic rights in Ireland, that a person ignorant of the real state of things might well imagine that a measure of the largest liberality and justice had been adopted by the Government. This opposition culminated when, after a long delay, a majority of the Senate of the Queen's University formally accepted the Supplemental Charter, and proceeded to concert

arrangements for carrying it into effect. Had these arrangements been concluded and brought into operation, the Students of the Catholic University would have been enabled to obtain degrees; and thus, one, at least, of the disabilities under which our Catholic youth labour, would be, to a certain extent, removed.

But the Senate of the Queen's University was not allowed to place within the reach of the Catholic Student the advantages offered to him by the Supplemental Charter. Early in November a petition was filed in the Court of Chancery, praying an injunction to restrain the Senate from accepting or from carrying out the Supplemental Charter. The Petitioners were three Graduates of the Queen's University who had been members of the Queen's College, Belfast. Although, in the language of the law, this was an *ex parte* proceeding, yet the case was argued by counsel representing the Petitioners and the Senate respectively. But the arguments did not, properly speaking, touch the substance of the case, but only points of form. The actual question for the moment was, what is technically called an *interlocutory motion*, to determine whether the facts alleged by the petitioners, of themselves, uncontradicted or unexplained, established such a grievance as would call for the interference of the Court of Chancery. The case was argued for several days, during the late Michaelmas Term, before the recently appointed Master of the Rolls. On Monday, 5th December last, his Honour read an elaborate and carefully prepared judgment, being the first of the kind delivered by him. By this judgment he not only decided that the matter was such as would, if sustained by proof, call for the interference of the Court of Chancery, so as to prevent all future action; but he further granted an *ad interim* injunction restraining the Senate from proceeding with their arrangements for carrying out the Supplemental Charter. The practical result, for the present, of this judgment is, to suspend all action for the benefit of Catholic students, until the Court of Chancery shall have decided the main question, that is, whether the points alleged by the petitioners are such as demand that the Senate be definitively restrained from carrying out the Charter. This question comes on for *hearing*, as it is technically called, in next Hilary Term, which commences on the 11th instant. It will again come before the Master of the Rolls; for the Chancellor, Mr. Blackburne, being a member of the Senate of the Queen's University, it would be contrary to legal etiquette, that he should decide a question in which he is supposed to be legally interested. But, although the case will come on for hearing next Term, it by no means follows that it will be adjudicated upon within the Term. Whatever be the decision of the Master of the Rolls, it will be within the discretion of the party who may be dissatisfied with it, to appeal in the first place to the Court of Appeal in Chancery, and thence to the House of Lords.

Such were the peculiar circumstances, under which the public meeting of the Catholic University of the 20th ultimo, was held.

His Eminence, Cardinal Cullen, having signified his intention of honouring the ceremony by his presence, was received at the door of the University Church by the Rector, Professors, and other Officers of the University, and was by them conducted to the throne prepared in the centre of the dais. It will be remembered that his Eminence is Chancellor of the University, having been elected to that dignity in the general meeting of the Irish Bishops, held in October, 1859. Accordingly, his throne was prepared in the middle of the space reserved for the academic body. The Rector (Very Rev. Monsignore Woodlock) sat at the Cardinal's right hand, and the Dean of the Faculty of Theology (Very Rev. E. O'Reilly, S.J.), at his left. The Deans and Professors of the other Faculties, and the other Officers of the University, occupied places on either side. There were present the Rev. J. F. R. Pestre, and the Rev. F. W. Redwood, of the Marist College, Dundalk, who had been examined by the Theological Examiners for the degrees of Doctor and Bachelor of Divinity respectively, and were now about to be promoted to those degrees. There were also present, the Right Honourable the Lord Mayor, and many persons of distinction.

A selection of appropriate music having been performed, the Very Reverend Rector advanced to the front of the dais, and addressed the assembly as follows:

MAY IT PLEASE YOUR EMINENCE, MY LORDS, AND GENTLEMEN,

On other occasions when I had the honour to address you in this place, I endeavoured to explain the office and work of the Catholic University of Ireland, and the means it has at its command for carrying out this object. We saw that this institution has been called into existence in order to retrieve the past, to restore social and educational equality in Ireland, by raising Catholics to the position from which they have been so long excluded, and in fine to prepare our country for the future in store for her. And we further saw, that the means employed by this University for the attainment of this three-fold object is: to raise up in sufficient numbers men of faith, who will make religion their guiding principle—good men, and at the same time, men of learning, whose minds will have been developed under the maternal guidance of the Church. A generation of such men as these can alone raise a prostrate nation like ours.

We also considered the disabilities imposed upon our students, and the other obstacles thrown in our way in carrying out this great object and in diffusing the blessings of Catholic education.

With your permission, my Lord Cardinal, my Lords, and Gentlemen, we shall now briefly consider the present position of Catholic University Education. Of course, it is not for me to enter into the legal questions, which have been or may be raised respecting a now celebrated document—the Supplemental Charter lately granted by her Most Gracious Majesty to the Queen's University in Ireland: a document which, whatever way it is taken, must exercise

great influence on the University question. But on an occasion such as this I deem it my duty to explain the actual position of this University, and of the whole University question, for the information of students and of others interested in Catholic Education.

And first, permit me to declare the rights which in virtue of the decrees of the Bishops, and the canonical erection by the Holy See of this institution as a Catholic University, we enjoy. By the power thus granted, we can confer the degrees in theology and in the other sacred sciences, which are conferred in other seats of learning; and these degrees bear with them the ecclesiastical privileges enjoyed by theological graduates in other Catholic universities. With respect to other branches of knowledge, we have a right to declare by the authority of the common Father of the Faithful, the grade of learning attained by our students, and all who recognize his authority, recognize that act as a legitimate exercise of academic authority. But as to legal or civil privileges, we do not pretend to give them by that act, for we know that the only source of such merely civil advantages is the State, under whose supreme temporal authority we live. In fact, one of the chief causes of our just complaints is, that our students do not receive from the State those civil or legal privileges to which others become entitled on receiving a diploma of literary or scientific proficiency.

Now, in virtue of the Supplemental Charter lately granted to the Queen's University, our students, it was thought, would henceforth have it in their power to obtain those privileges. The conditions upon which the Degrees would have been attainable were published, and did not involve anything objectionable to Catholics, although the curriculum, on account of the relative positions assigned in it to the Mental Sciences and to the Physical, would have been far from agreeing completely with the feelings, or coming up to the wishes of Catholics. The young men who would have made in our halls or elsewhere a course of studies fully in accordance with the teaching of the Church, could under the provisions of the Supplemental Charter have obtained degrees upon proving themselves worthy of them at an open examination.

Knowing the great inconvenience and the serious loss of time and money to which our students have hitherto been subjected, I take it for granted that the young men frequenting our halls would have availed themselves of the opportunity thus given of attaining degrees, as far as they might find it convenient and advantageous to do so; and the authorities of this University would have offered no opposition to this course, as long as the principles of Catholic education were not interfered with. Thus since the organization of our Medical Faculty, we have permitted or even advised our students of Medicine to apply to the Colleges of Surgeons and Physicians for their professional diplomas.

But small as was the concession made by the Supplemental Charter, yet the hands of those who would have granted it have been stayed. It is now uncertain whether the document will be held

to be valid in law or of no avail. In the meantime, the actual uncertainty of the position puts the students of this University to considerable inconvenience. A considerable number of them intended, I am told, to present themselves for the Matriculation Examination, which was advertised to be held on the 7th of January next. These young men find themselves suddenly stopped at the beginning of their course; they are forbidden to earn by diligence and study the rewards of learning. They are reminded that they are students of the *Catholic* University, and a new style of persecution for conscience' sake is enforced against them; or rather a new mode of applying the old system of excluding Catholics from the benefits of education. This is, indeed, in the words of the late Chancellor of the Exchequer, "*inflicting civil disabilities for religious opinions*".

The sum total of the recent change, of which we have heard so much, was this: it removed one of the harassing restraints imposed upon Catholic education, and some of the disabilities under which those Catholics laboured, who preferred the Catholic University to the Protestant, or to institutions which exclude religion from their curriculum. Were the provisions of the Supplemental Charter carried out, no Catholic, when selecting a place of university education, would feel his conscientious feelings or his religious inclinations influenced by knowing that degrees and the legal privileges attached to them could be attained under non-Catholic systems, but could not be gained under the system most fully in accordance with Catholic principles. As far as the attainment of degrees was concerned, Catholics would have been as free to choose the Catholic University as any other for their place of education. And if the document be declared valid in law, then the advantages I have mentioned will be attainable under its provisions.

But here the advantages of this Supplemental Charter end. For, let me not be understood as expressing, on the part of this University, approval or disapproval of the step that was taken in issuing that document. To borrow the phrase used by a learned gentleman on a recent occasion, this will be, in fact, to enter by the back-door into the temple of knowledge, while it is our right that the great portals should be thrown open to us. But until these portals are opened, it is clearly the interest of our students to enter if they can, without violating principle; just as any of the rightful owners of a citadel will go in as best they may, even though taunted by the unjust occupiers with entering, not through the gate, but through a breach in the tottering fortifications. But our concurrence in the step taken, our opinion, was not asked; the concurrence, the opinion of those who govern this University, of the Bishops of Ireland, was not asked. Nay more, although approving of the destruction of the unfair monopoly of degrees which has hitherto existed in this country, we could not *approve* of a measure so imperfect as the proposed arrangement. No arrangement can meet with the full approval of Catholics, which does not place

Catholic education on a perfect equality with every other system of education.

It is true, the Bishops expressed their willingness to accept with thankfulness any change, which, while not interfering with Catholic teaching, would tend to put us on a footing of equality with our fellow-subjects of other religious denominations. But, at the same time, they declared that, if unaccompanied by certain other arrangements, which they specified, such changes could not be regarded as satisfactory to the Catholics of Ireland. And they added the expression of a hope that the proposed plan would embody certain concessions, seven in number, of which, I regret to say, not even one, or at the utmost only one, is contained in the grant of the Supplemental Charter.

What shall we say to the fact, that this Supplemental Charter would not touch the rich endowments of the Queen's Colleges, nor the exhibitions which tempt so many needy students to their halls, despite the warnings of the Church, to which they owe and profess obedience? that this Catholic University, which the people of Ireland have established and supported at the cost of so many sacrifices, would receive from it no help in the unequal contest it is obliged to wage against mixed education; no buildings, no expensive scientific collections, no profusion of appliances for the cultivation of all the arts and sciences?

What shall I say of the omission of any legal recognition of this Institution, which has been raised by the Sovereign Pontiff and the Bishops to the dignity of an University? What shall we think of the fact, that Catholics, who form the great bulk of the Irish nation, would, by this plan, be left without an intellectual centre, as far as the law is concerned, for education, while Trinity College is maintained "in most of its essential characteristics as a Protestant institution", the bulwark of Protestantism in Ireland as it was constituted by its foundress, Queen Elizabeth? In establishing the Catholic University, the Pope and the Bishops and Catholic people of Ireland intended to establish, not a mere College or school for teaching the youths who might come to its halls, but a great centre of intellectual activity, which should make itself felt in every part of our country, and especially in our educational establishments. They intended not merely to add another to the excellent Schools and Colleges they had founded, and which were working most efficiently in their own department, as Colleges, long before this University was instituted—but still more to give them a centre to "unify" their energies; not only to create a new source of intellectual light, but rather to focus the streams of light already existing; not only to prepare the Catholic youth of our country to do battle in the field of literature and science, but to give them a common arena on which to fight the intellectual fight. In fine, they intended to secure to our country through its own Catholic University the blessings of Catholic Education of the highest order, in such a way as no number of isolated schools or colleges can ever secure

it, in such a way as they can be secured only by one central agency, a Catholic University. Hence the example of the University of Louvain was suggested by the Holy See and adopted by the Bishops of Ireland:—"Imprimis vero opportunum Sacra Congregatio fore duceret, si collatis viribus Cath. Academician ad illius instar quae per Belgii Antistites in civitate Lovaniensi fundata est, in Hibernia quoque erigendam Episcopi curarent".

Now it is much to be feared that these great advantages for Religion and Education would be risked, if not most assuredly lost, under the arrangement proposed by the Supplemental Charter.

Another grave objection against the proposed plan is, the great danger lest under it the higher education of our people should degenerate into a system of "cram". The country must have some security that students are not merely *taught* but *educated*; and this criterion would have been extremely difficult of application under the proposed system.

The inconvenience I allude to has been found to arise in Belgium. In an official paper quoted by Major O'Reilly,* we find the following:—

"The Belgian Universities do all that they can; but sooner or later they will feel the evil effects of the law on superior instruction. Science, instead of enjoying a little freedom, and producing large and varied developments, is ill at ease under the yoke of the programmes of examinations. Professors, situated as they are, cannot fail to lose some of their devotion to science. The majority of the students have not a scientific spirit; their studies are generally confined to a knowledge of abridgments and a superficial gloss of learning, which the Germans familiarly call *brod-studium*. The subjects for examination are too numerous; it is a general defect of the law of 1835 to favour what may be called *polymathy*. It is a common-sense truth, that it is better to study well one subject, than to acquire a smattering of many. I might extend these observations to all the branches of study. Why do the regulations concerning examinations force the professors to follow ever the same track? By increasing beyond measure the subjects of examination, the law obliges the examiners to come to a tacit agreement amongst themselves as to the course of examination. Thus it is understood now-a-days that the examination on the history of philosophy shall comprise only ancient philosophy; that on Greek, shall consist in being able to translate one or two books of Homer. This is what our system of examinations has brought us to".

To this admirable statement I will only add, that if such grave educational inconveniences are found to arise from a system of mere examination, even when Universities or (as they would here be called) colleges have special privileges to invite students to their halls, what might we not expect, if the whole question of training were abandoned, and each candidate were allowed to prepare himself, or

* *Rapport sur l'enseignement supérieur en Prusse, présenté en Mars 1845, à M. Nothomb, Ministre de l'Intérieur, par Charles Looman. Bruxelles, 1860.*

"cram" for the examination, as best he could? And if such shortcomings exist in a country where there are educational establishments with rich foundations and the traditions of long years—Universities, in fact, of European celebrity, what might we not anticipate for Ireland, where Catholic Education is but freeing herself from the trammels, I ought rather to say from the ostracism, of centuries?

Hence we must not wonder that a distinguished member of the former Derby administration, the Right Hon. J. Henley, expressed his fear, that the proposed University would turn out nothing more than "a mere examination machine to ascertain the fitness of students, who came up from different educational institutions to receive academical degrees".

Having said so much of the objections to the arrangements proposed under the Supplemental Charter, it only remains for me now to express once more our sense of the injury inflicted on this Institution, and on the Catholics of Ireland, by denying to our students even the small advantages which Her Most Gracious Majesty and her advisers wished to confer by that Charter. I conclude with the words addressed by the Bishops of Ireland to the late government: "We shall be thankful for any changes which do not interfere with Catholic teaching, and at the same time tend to put us on a footing of equality with our fellow-subjects of other religious denominations. But we respectfully submit that our University is entitled to all the privileges bestowed upon other academical institutions, especially that of conferring academical degrees, a privilege enjoyed for nearly three hundred years by the Protestant University of Dublin for the advantage of a small minority of the people of Ireland".

At the conclusion of his address, the Very Rev. Rector resumed his chair, having received the warm applause of the assemblage. The first portion of an Ode was then sung by the University Choir.*

THE CONFERRING OF THE DEGREES IN THEOLOGY.

At the conclusion of this Ode, the ceremony of conferring the Degree of Doctor of Theology upon the Rev. John Francis-Regis Pestre, S.M., and of Bachelor of Theology upon the Rev. Francis William Redwood, S.M., was then proceeded with.

The Secretary of the University announced:—

The Rev. John Francis-Regis Pestre has passed the examination for the Degree of Doctor in Sacred Theology; and the Rev. Francis

* This Ode had been composed by Mr. D. F. McCarthy, the Professor of Poetry in the University, for the occasion of the Cardinal's return to Ireland after his promotion to the Purple: and was first performed at his Eminence's public reception at Clonliffe College, on 20th August, 1866. The music is by Signor Alessandro Cellini, the Organist to the University.

William Redwood has passed the Examination for the Degree of Bachelor of Sacred Theology.

The Dean of the Faculty of Theology then addressed the Rector :

Reverendissime Domine Rector, quum Reverendus Dominus Joannes Franciscus-Regis Pestre, uno alteroque periculo facto, Universitatis Examinatoribus satisfecerit, et egregium doctrinae et ingenii specimen ediderit, dignus a Sacra Facultate habitus est qui ad gradum Doctoris in Sacra Theologia promoveatur. Igitur, quo par est obsequio, supplicat, ut ad praedictum gradum Doctoris in Sacra Theologia ipsum promovere digneris.

The Dean having handed this declaration, signed by himself, to the Secretary of the University, the Rector replied :

Auditâ Sacrae Facultatis declaratione, supplicationi nobis exhibitae annuimus, volumusque Reverendum Dominum Joannem Franciscum-Regis Pestre ad gradum Doctoris in Sacra Theologia promovere.

The Secretary of the University then said :

Accedat Reverendus Dominus Joannes Franciscus-Regis Pestre.

The Candidate Doctor, accompanied by the Rev. F. W. Redwood, was then conducted by the Dean and Secretary of the Faculty of Theology, accompanied by the Deans of Faculties and the Secretary of the University, before His Eminence. The Book of the Gospels was then placed open upon the Cardinal's knees, and the Candidate Doctor and the Rev. F. W. Redwood knelt before his Eminence and recited the Profession of Faith according to the Symbol of Pope Pius IV. At the conclusion of the recital of the Profession of Faith, the Candidate continued :

Ego, idem Joannes Franciscus-Regis Pestre, promitto me, ad quemcumque statum devenero, curaturum, quantum in me erit, honorem et prosperitatem hujus Universitatis Catholicae.

Ego, idem Joannes Franciscus-Regis Pestre, promitto me, pro viribus, Beatissimae Virginis Mariae, sine labe conceptae, hujus Universitatis Patronae cultum et honorem, atque Sedis Apostolicae auctoritatem et jura semper defensurum.

The Candidate subscribed this declaration, which was consigned to the Secretary of the University.

The Candidate Bachelor, Rev. F. W. Redwood, made and subscribed a similar declaration.

The Rector then rising from his chair, and addressing the Candidate Doctor, pronounced the following formula of promotion :

Ego, Bartholomaeus Woodlock, Rector Universitatis Catholicae in Hiberniâ, Te Joannem Franciscum-Regis Pestre, à Sacra Facultate Theologica idoneum repertum Sacrae Theologiae Doctorem creo et renuntio. Insuper Tibi concedo licentiam utendi honoribus, privilegiis, et juribus quibus lege aut consuetudine frui posse datum est tuis, qui hujusmodi gradum rite et legitime sunt consecuti. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

The Rector then took the newly created Doctor by the hand, and raising him, conducted him to his own chair, saying:

Evoco te ad hanc Cathedram quae sedes est docentium.

The newly created Doctor seated himself, and the Rector presented the Bible to him, saying:

Trado et aperio tibi hunc codicem, ut memor imbecillitatis humanae, non ex proprio capite sed ex fontibus genuinis repetenda cogites quae in publicum promenda sunt.

The Doctor's gold ring having been presented to the Rector by the Bachelor who carried it, he placed it on the fourth finger of the left hand of the newly created Doctor, saying:

Tribuo tibi annulum, ut scias desponderi tibi illam Sacram Disciplinam, cujus honores in te collati sunt.

The Doctor's cap was then handed to the Rector by the Bachelor who carried it, and he placed it upon the head of the newly created Doctor, saying:

Impono capiti tuo pileum Magisterii.

The Rector then gave the newly created Doctor the *Pax*; and having been conducted by the Dean and Secretary of the Faculty to receive the congratulations of his colleagues, he was finally led to his place by the Rector, accompanied by the Theological Faculty, the Deans of the other Faculties, and the Secretary of the University.

Upon the conclusion of this ceremony of the creation of the Doctor, the Dean of the Theological Faculty, again rising, addressed to the Rector a declaration regarding Rev. F. W. Redwood's promotion to the degree of Bachelor in Theology, which was, *mutatis mutandis*, similar to that already made by him regarding the Candidate Doctor. The Rector having suitably replied, the Secretary of the University said:

Accedat Reverendus Dominus Franciscus Guillelmus Redwood.

The Candidate Bachelor was then conducted by the Dean and Secretary of the Faculty of Theology before the Rector, who was assisted during the subsequent ceremony by the Deans of Faculties and the Secretary of the University. The Candidate Bachelor having made and subscribed the declaration, as above,

The Rector, rising from his chair, pronounced a formula of promotion to the Bachelorship in Theology, which, *mutatis mutandis*, was the same as already used in the promotion of the Doctor.

The Rector having congratulated the newly created Bachelor, he was conducted by the Dean and Secretary of the Faculty to his place.

An original Ode in honour of St. Aloysius, the words by the Rev. Professor Potter of All Hallows College, the music by Signor Cel-

At the conclusion of this piece of music, the list of successful candidates for the Conolly Medical Exhibition, and the Gold Medals and Class Prizes awarded in the Faculty of Medicine, was read by the Secretary of the University.

The following Exhibition, Gold Medals, and Prizes have been awarded during the past year in the Schools of the Faculty of Medicine:—

In Physiology, Physiological Anatomy, and Chemistry—Charles B. Jennings.

Gold Medals.

In Anatomy, Physiology, and Chemistry—Not awarded.
In Surgery and Practice of Medicine—Henry B. McLoughlin.
In Obstetrics and Gynecology—Henry B. McLoughlin.

ANATOMY AND PHYSIOLOGY.

First Prize,	John Ryan.
Second Prize,	John Long.

Prize, *Ex Æquo.* { Michael Boyd.
Francis Drew.

First Prize, John Clancy, B.A.
Second Prize, Not awarded.

First Prize,	John Kiernan.
Second Prize,	Henry B. McLoughlin.
Certificate of Merit,	Michael O'Hanlon.

<i>First Prize,</i>	John L. Kealy, B.A.
<i>Second Prize,</i>	Michael O'Hanlon.

OBSTETRICS AND GYNECOLOGY.

Prize, . . . , Michael O'Hanlon.

SUMMER SESSION, 1866.

Gold Medal.

In Practical Chemistry, Materia Medica, and Medical Jurisprudence—Hugh J. Kean.

Class Prizes.

PRACTICAL CHEMISTRY.

First Prize, Hugh J. Kean.

Second Prize, Not awarded.

BOTANY.

Prize, *Ex Æquo*. { Ferdinand le Bobinnec.
Michael Boyd.

MATERIA MEDICA.

First Prize, Hugh J. Kean.

Second Prize, Richard Crean.

Certificate of Merit, Charles P. Coppinger.

MEDICAL JURISPRUDENCE.

Prize, *Ex Æquo*. { Hugh J. Kean.
Richard Crean.

Certificate of Merit, John Long.

The successful competitors for the Prizes* offered last June to the competition of all students of the University, and for the Exhibitions in the Faculties of Philosophy and Letters and of Science, were then publicly declared by the Secretary of the University as follows:

UNIVERSITY PRIZES.

Latin Verse:—Hanibal's Dream (Livy, xxi. ch. 22).

First Prize, Not awarded.

Second, Dillon, Wm.

* The compositions for these prizes were required to be sent in, addressed to the Rector, on or before the Feast of St. Aloysius, June 21st; and to be certified by the Head of the College whence they came, as the genuine and unaided work of the Student whose name they bear. Those Students whose compositions were approved, were further required to write *under inspection*, a short piece on a second subject.

Latin Prose:—The condition of a Slave under a Roman Master in the later Republic.

First Prize, Not awarded.

Second, Williams, David, of St. Colman's, Fermoy.

Greek Prose:—The vision of St. Patrick, inviting him to the conversion of Ireland.

First Prize, Williams, David, of St. Colman's, Fermoy.

Second, Mooney, Edward, French College.

English Essay:—Cardinal Ximenes.

First Prize, John Golden, St. Colman's, Fermoy.

Second (Ex Aequo) { Segrave, Patrick, St. Vincent's, Armagh.
Hyland, Michael, French College.

SPECIAL EXHIBITIONS FOR COLLEGES AND SCHOOLS, £20 EACH.

St. Vincent's, Cork	{ <i>Classical</i> —Riordan, Thomas. <i>Mathematical</i> —Hegarty, James.
St. Stanislaus', Tullabeg	{ <i>Classical</i> —Gartlan, Patrick. <i>Mathematical</i> —Wheeler, Thomas.
St. Vincent's, Armagh	<i>Classical</i> —Daly, John.
St. Colman's, Fermoy	<i>Classical</i> —Williams, David.
French College, Blackrock	<i>Classical</i> —Williamson, George.
University School, Waterford	<i>Mathematical</i> —Carroll, John.

GENERAL EXHIBITIONS.

Classical (£30)—Fottrell, George.
Mathematical (£30)—Dillon, John.
" (£25)—Coppinger, Richard.
Special Mathematical (£10)—Eustace Barron.

ENTRANCE EXHIBITIONS.

Classical (£20)—O'Loughlin, William.
" (£15)—Ward, William.
" (£10)—Carroll, John.
" (£10)—O'Sullivan, Joseph.
Mathematical (£20)—Carroll, John.
" (£15)—Curtayne, John.
" (£10)—M'Hugh, John B.

SECOND YEAR'S EXHIBITIONS.

Classical (£30)—Mulrenin Patrick.
" (£25)—Bobinnec, Ferdinand C.
" (£15)—D'Arcy, Henry.
Proxime accessit—Glascott, John.
Mathematical (£30)—Johnson, Alexander.
" (£25)—Dillon, William.

CLOYNE EXHIBITIONS.

Mental and Moral Sciences (£30)—Kavanagh, Morgan, B.A.
Classical (£30)—Hogan, Edmund Lawless.

LIMERICK EXHIBITIONS.

Mathematical (£30)—Kelleher, James.
Modern Literature, English (£20)—O'Connor, P. J.

CONOLLY EXHIBITION IN

Experimental and Cosmical Physics (£20)—Kelleher, James.

The concluding portion of the Ode was then performed.

Upon its termination, His Eminence, as Chancellor of the University, addressed the following observations to the assembly :—

My Lord Mayor, my lords, ladies, and gentlemen, before you separate, will you allow me to congratulate the young gentlemen of this University on their success during the past year, and to assure them that it affords me the greatest pleasure to assist to-day in conferring the honours and premiums on them, which their hard labour has entitled them to. The honours which have been conferred are not indeed accompanied with those privileges to which this University is entitled, and which its friends claim for it. But still it must be a consolation and encouragement to those young gentlemen to see their labours approved of by such an assembly as the present, including the chief magistrate of this city and so many distinguished members of the various professions. The students of this University have a great many advantages which are not enjoyed in other places. They have a most learned staff of professors, all sincerely devoted to the true religion, and anxious to make it the foundation of their teachings; they have also an excellent library; they have large museums, in which the specimens necessary for their studies in the natural sciences are found well arranged. Moreover, the students are instructed every week in their religion, so as to enable them to get a perfect knowledge of the doctrines of their holy Church; they have spiritual retreats from time to time, and opportunities of approaching the sacraments, so that we may expect that many amongst them will yet become not only distinguished scholars, magistrates and lawyers, or attain to eminence in aiding the sick and afflicted, but also be well prepared to render an account of the faith that is in them, and to repel those shafts of the enemy which are continually cast at our holy religion and its chief ministers. But in order to succeed in this way, I would remind the students that there are three things to which they must attend in an especial manner. The first is piety, the second discipline, and the third study. Every one admits the necessity of religion, the necessity of being well instructed in everything connected with religion. We are all continually reminded that the beginning of wisdom is the fear of God, and that to know God is true wisdom. Latterly, indeed, in some countries of Europe, writers calling themselves philosophers, have proposed that all mention of religion should be excluded from schools, and that young men

should be allowed to grow up in perfect ignorance of it. In other countries mixed education has been established, and rules have been laid down that, in the hours of school at least, no mention should be made of religion, and that the most important of all considerations should be excluded from the schools, and left to the operation of chance. Innumerable experiments have been made upon education and religion in our day, and we must be on our guard against them. Formerly experiments were made on things of no value, *sic experimentum in corpore vili*. Now experiments are made upon our souls and upon religion. But I have too much confidence in the religious spirit of Ireland, and in its people, to imagine that they will allow their faith to be trifled with, or the most precious of all treasures to be exposed to be lost. In the second place, I mentioned discipline. We are naturally prone to what is wrong; young men oftentimes give themselves up to idleness and vanity; they seek after the pleasures of this world; they become attached to things which they ought to avoid. Discipline is necessary in order to enable them to correct all this; by self-denial, and especially by submitting to the rules of a well-regulated college, they are led into habits of self-control; they are enabled to overcome their passions or inclinations, and to direct them in a proper channel. The discipline of every college—the discipline of this University, has this effect, and young men by submitting to it will acquire habits of regularity and self control, and become more successful in everything they undertake. As to study, it is a principal element for success. Young men must acquire a great attachment to study, and a great zeal for and perseverance in study; they must be laborious, otherwise they cannot expect to succeed. The boundaries of science are now so extended that a man cannot expect during the whole course of his life, with the greatest care, to acquire a full knowledge of everything. Those who are indolent and careless cannot expect to learn anything at all, or to learn anything properly. Young men, however, must not attempt to learn too many things. The knowledge acquired by those who do not apply their minds to specific subjects will be very shallow and superficial. You should recollect the words of the poet:

Drink deep, or taste not of the Castalian spring.
Here shallow draughts intoxicate the brain;
But drinking deeply sobers us again.

Those who acquire only a superficial knowledge will be very easily led away from the truth, and tempted to rebel against the dictates of revelation. It is to be added that the powers of the mind must be concentrated on the objects necessary for the state of life the student is intended for. There is one branch of study which has been cultivated here with success, and which I recommend to the young gentlemen attending the University—it is the study of Irish history. The distinguished professor, Eugene O'Curry, rendered immortal services in this house to Irish literature and to the history of Ireland,

and it is most desirable that the students should imitate his example and devote their energies to the illustration of similar subjects. Every advance, every discovery that is made tends to confirm the truth of our holy religion. We are often told the ancient religion of Ireland was not Catholic, but that it was Protestant. Every document brought to light shows that our forefathers after their conversion believed nothing more nor less than we believe, and proves their union with the holy Catholic Church throughout the world.

I know the students of this University have great difficulties to contend with. It is a great sacrifice to be working here every day and devoting their minds to study, and not to be able afterwards to acquire the degree of doctor or whatever other degree their studies would entitle them to. This is not a state of things for which we can praise the persons who have the management of the affairs of the empire in their hands. In other countries, even in those subject to the Crown of England, there are a great number of Universities treated differently; in Canada, there is a University which lately obtained a Charter from her Majesty, of which the visitor is the Archbishop of Quebec, the professors and directors are all priests of the great congregation of St. Sulpice. There was no difficulty in granting them a Charter. There are other Universities in Canada which also have Charters, and some of them have been endowed, though the population of the country altogether does not amount to 3,000,000. Here, the Protestants of Ireland, though they only number six or seven hundred thousand, have one of the most richly endowed Universities in the world under their control, and 5,000,000 or 6,000,000 of Catholics are left without any university of their own. But this Catholic College—this Catholic University, founded under so many difficulties and sacrifices, and at so much expense by the people of Ireland—is refused the right of giving degrees, though the privilege we ask for has been granted to petty towns in Canada. I hope this state of things will not always last. There is a good spirit growing up. The people of England are anxious to see us put on a proper footing, and I trust we shall live to see the day when every degree will be conferred in this church, or in this hall, as you have seen the degree of Doctor of Divinity granted to-day (applause). I shall not trespass on you any longer. I shall only add, that I hope every returning year the students of the University will distinguish themselves more and more by zeal in study, by good conduct, and attachment to religion. If they do, whatever difficulties this University may have to contend with, will vanish, and it will become a great centre of learning worthy to succeed those which in ancient times did honour to Ireland, when she sent learned and holy apostles to every part of Europe to convert Pagan nations.

His Eminence resumed his seat, amidst great applause, and the proceedings then terminated.

CATHOLIC
UNIVERSITY OF IRELAND.

EXHIBITIONS AND PRIZES TO BE COMPETED FOR
DURING THE YEAR 1867.

UNIVERSITY PRIZES, 1867.

Two prizes of £5 and £3 respectively, are offered for competition to all matriculated Students of the University of not more than four years' standing, for the best compositions in each of the subjoined subjects.

The compositions must be sent in, addressed to the Rector, on or before 1st June next, and must be the unaided work of the Student. Those whose compositions shall have been judged satisfactory, will be further required to write, *under inspection*, a short piece on another subject to be announced about 21st June next.

English Essay.—Pericles.

Greek Prose.—Regulus.

Latin Verse.—Iona.

Original Latin Prose.—Siege of Mitylene, B.C. 427.

BACHELORS' EXHIBITIONS.

Three Exhibitions of £30 each, tenable for the Session 1867-8, are offered for the competition of all Students of the University who shall have passed the B.A. Examination before the close of the present Session, and shall not at the period of Examination have exceeded thirteen terms from entrance.

Candidates for No. III. will be further required to have passed the Examination for the degree of Bachelor in Science, before the close of the present Session.

- I. One for proficiency in Mental Philosophy and in Moral and Social Science (including History); on Monday, 8th July next.
- II. One for proficiency in Ancient Languages and Ancient History; on Wednesday, 10th July next.
- III. One for proficiency in Mathematical or Physical Science; on Friday, 12th July next.

These Exhibitions are tenable so long only as the holders comply with the regulations prescribed for them by the University.

**UNDERGRADUATE EXHIBITIONS,
IN THE FACULTIES OF PHILOSOPHY AND LETTERS AND OF SCIENCE,
OCTOBER, 1867.**

N.B.—The Rector and Council reserve to themselves the right of withdrawing from competition any of the following Exhibitions, giving notice of the withdrawal on or before the 15th June, 1867.
N.B.—The dates of the Examinations for the several Exhibitions will be announced subsequently.

GENERAL REGULATIONS.

1. The following Exhibitions, tenable for one year, will be offered for competition in the University, on Tuesday, 15th October, 1867, and following days.

2. The Examinations will be held in the University buildings, Stephen's Green, upon days to be hereafter announced, and will commence each day at 10 A.M.

3. Candidates are required to send in their names and commendatory letters, from their University or Collegiate Superior, to the Secretary of the University, on or before the day preceding the Examination at which they propose to present themselves.

4. No Exhibition will be awarded unless for distinguished answering; and in the case of *all* the Classical Exhibitions, proficiency in Greek and Latin Grammar and in Latin Composition is an indispensable condition of success.

5. Every Exhibition is tenable for one year; but successful candidates are required to attend Lectures in the Faculty of Philosophy and Letters, or of Science, according to their standing, and can hold the Exhibitions so long only as they observe the Regulations of the University.

6. No one, however, can hold two Exhibitions in the same matter; —*e.g.*, two Classical, or two Mathematical Exhibitions; neither can two Exhibitions in Physical Science be held by the same person.

7. The Episcopal Exhibitions are open to Students of the University only, at Entrance, or of not more than one or two years' standing, according to the class of Exhibition.

8. The other Exhibitions are open to all who present satisfactory testimonials of conduct, and former successful competitors may again compete for them. But the Candidates cannot be above twenty-six years of age, or of more than five years' standing in any University.

9. The successful candidates, if not already matriculated, are required to matriculate within one week after the declaration of the award of the Examiners.

EPISCOPAL EXHIBITIONS.

Special Regulations.

1. The Episcopal Exhibitions will be distributed among Students from the Ecclesiastical Provinces of Armagh and Cashel, Dublin and Tuam respectively; provided competitors from these provinces offer themselves, and comply with the other conditions prescribed.

2. No Student above twenty-two years of age, or of more than one year's standing in any University, will be allowed to compete for the Episcopal Entrance Exhibitions. The successful Candidates must attend the lectures of the First or Second Year.

3. The subjects of the Examination for the Classical Exhibitions will be:—

Latin and Greek Grammar;

Latin Composition;

The Elements of Ancient Geography;

The Elements of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the legislation of Solon to the death of Philip);

And the books, etc., appointed for each class of Exhibitions, respectively.

Special consideration will be given to Latin verses and Greek prose composition. But, with regard to the Entrance Classical Exhibitions, and the General Classical Exhibitions, the award will depend chiefly upon proficiency in Greek and Latin Grammar, and Latin prose Composition.

I.—GENERAL EXHIBITIONS.

Open to all Students of the University (affiliated or others) who shall have passed the Entrance Examination since the 1st October, 1865:—

*Classical:—*One Exhibition of £20, and two of £15, for proficiency in the classical and literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in the subjects mentioned above, and in the following books:—

Homer, *Iliad*, i.-vi.

Cicero, *in Catilinam*, *pro Milone*, *pro Archiâ*, and *de Lege Maniliâ*.

*Mathematical:—*One Exhibition of £20, and two of £15, for proficiency in Elementary Mathematics, viz.:—

Algebra (except the Theory of Equations); first six books of Euclid; Elements of Plane Trigonometry.

II.—ENTRANCE EXHIBITIONS.

Open to all Students of not more than One Year's standing in the University.

Classical.—One Exhibition of £20, two of £15, and four of £1 each, for proficiency in the Classical and Literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in the subjects mentioned above (page iii.), and in the following books:—

Homer, *Iliad*, i.—iii; | Cicero, *pro Lege Maniliâ*.

Mathematical.—One Exhibition of £20, two of £15, and four of £10 each, for proficiency in the Mathematical matter of the Entrance Examination.

The Examination for these Exhibitions will not extend beyond the second book of Euclid, nor embrace matter which is not included in most Algebraical Treatises within the limits of Simple Equations.

III.—SECOND YEAR'S EXHIBITIONS.

Open to Students of the University, of not more than Seven Terms' standing, who shall have passed the Annual Examination of the First Year.

Classical.—One Exhibition of £20, two of £15, and two of £10.

Candidates for these Exhibitions will be examined in the subjects mentioned above (page iii.), in Greek Composition, and in the following books:—

Herodotus, viii.;

Euripides, *Hippolytus*.

| Horace, *Satires* and *Epistles*.

| Livy, iv., v.

Special marks will be given for Greek and Latin Verse.

Mathematical.—One Exhibition of £20, two of £15, and two of £10, for proficiency in the Mathematical Pass and Honour business of the first year, viz.:—

Euclid, six books (definitions of Book v.); Algebra, including the Theory of Equations; Plane Trigonometry; Coördinate Geometry and Conic Sections.

CLOYNE EXHIBITIONS.

Founded by the Bishop and Clergy of the Diocese of Cloyne.

Cloyne Exhibition in Logic, £20:—For proficiency in Logic and the Elements of Mental Philosophy (embracing the elementary portions of the subjects usually included in treatises on Ontology and Psychology).

*Cloyne Exhibition in Mental Science, £20:—*For proficiency in Mental Philosophy (including Ontology and Psychology) and Natural Theology.

Cloyne Classical Exhibitions, each £30:—viz.:—

Cloyne Greek Exhibition, £30:—

Candidates for this Exhibition will be examined in:—

Greek Grammar and Composition, both prose and verse;

Greek Geography;

Greek History, from the battle of Mycale (B.C. 479), to the end of the Peloponnesian War (B.C. 404);

And in the following,

Thucydides, vi., vii.;

Sophocles, *Œdipus Coloneus* and *Antigone*.

Demosthenes, against *Meidias*.

Cloyne Latin Exhibition, £30:—

Candidates for this Exhibition will be examined in:—

Latin Grammar and Composition, both prose and verse;

Ancient Roman Geography,

Roman History, from the burning of Rome by the Gauls to the beginning of the Second Punic War.

And in the following books:

Livy, vi.—x.;

Plautus, *Trinummus* and *Menaechmei*.

Cicero, *de Finibus*.

Cloyne Exhibition in Irish History, Literature, etc., £20:—

Elements of the Irish Language; Materials of Irish Literature; Irish History, from the English Invasion to the Plantation of Ulster.

LIMERICK EXHIBITIONS.

Founded by the Lalty of the City and County of Limerick.

Limerick Classical Exhibition, £40:—

For proficiency in Greek and Latin Languages (including Composition in prose and verse), Literature, and History.

*Three Limerick Mathematical Exhibitions:—*One of £40, one of £30, and one of £20.

For proficiency in the full University course of pure Mathematics and Mathematical Physics.

Two Limerick Modern Literature Exhibitions, £20 each, viz. :—

I. English Language and Literature, and English History from the Conquest, A.D. 1066, to the accession of Edward III., A.D. 1327.

II. The Language and Literature of France, Italy, or Germany, at the option of the Candidate; and a portion of the History of the country, the Language and Literature of which he presents, viz. :—

French History, from the Accession of Philip VI. of Valois, A.D. 1328, to the Death of Charles VIII., A.D. 1498.

Italian History—During the seventeenth and eighteenth centuries.

German History—From the accession of Leopold I., A.D. 1657, to the Peace of Aix-la-Chapelle, A.D. 1748.

CONOLLY EXHIBITIONS, £20 EACH.

FOUNDED BY THE LATE JOHN CONOLLY, ESQ.

I. *Mathematics* :—Coördinate Geometry, Differential and Integral Calculus.

II. *Mathematical Physics* :—Mathematical Statics and Dynamics, and Elements of Mathematical Geography and Astronomy.

III. *Experimental and Kosmical Physics* :—Heat, Light, Electricity, and Magnetism; Elements of Geology, Physical Geography and Climatology, and Astronomy.

IV. *Natural Sciences* :—Chemistry, Mineralogy, and Crystallogogy.

N.B.—Of these Exhibitions, Nos. I. and II. cannot be held by the same person; so also Nos. III. and IV. cannot be held simultaneously.

CONOLLY MEDICAL EXHIBITION.

Another Exhibition, value £20, founded by the late John Conolly, Esq., has been assigned for proficiency in a portion of the studies of the School of Medicine. The date and subjects of the Examination are given below (page vii.).

MEDICAL EXHIBITIONS.

GENERAL REGULATIONS.

1. These Exhibitions are tenable for one year.
2. The successful candidate, if not already a Matriculated Student of the University, will be required to pass the Entrance Examination within one week.
3. He will also, whilst in the enjoyment of the Exhibition, be required to attend at least one course of Lectures in the Medical School on a subject comprised in the Exhibition Programme, or on some kindred subject to be approved by the Rector.
4. The amount of the Exhibition will be paid to the successful candidate in two moieties, at the end of the Medical Summer Session of 1867, and the Winter Session of 1867-8, respectively; provided he shall have attended the prescribed course of Lectures, and conducted himself in a manner satisfactory to the authorities of the University.

UNIVERSITY MEDICAL EXHIBITION, £20.

1. Instead of the Gold Medals hitherto assigned for proficiency in the combined subjects of Surgery and Medicine, and in Obstetrics, an Exhibition, value £20, tenable for one year, will be offered for competition in the School of Medicine, Cecilia Street, on Saturday, 13th April, at 11 A.M.
2. The subjects of Examination will be Theory and Practice of Surgery, Theory and Practice of Medicine and Obstetrics, and Diseases of Women and Children; and the Examination will be conducted by printed questions and written answers.
3. This Exhibition will be open to the competition of those Medical Students only, whose names are borne on the books of the University Medical School during the current Winter Session, 1866-67, for some one of these subjects.
4. The conditions of holding the Exhibition are given above.

CONOLLY MEDICAL EXHIBITION, £20.

FOUNDED BY THE LATE JOHN CONOLLY, ESQ.

1. This Exhibition, tenable for one year, will be offered for competition in the School of Medicine of the University (Cecilia Street), on Wednesday, 10th April, 1867, at 10 A.M.
2. It is open to the competition of all Medical Students not under censure or prohibition.
3. The subjects of examination will be Chemistry, Physiology, and Physiological Anatomy, and Botany; and the Examination will be conducted by printed questions and demonstrations.
4. The conditions of holding the Exhibition are given above.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

By JOHN BURNET, BISHOP OF SALTSMORE.
IN TWO VOLUMES.
LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church, in the Strand, 1680.

THE first of these Volumes contains the History of the
Reign of King CHARLES THE FIRST, from his
Accession to the Throne, to the beginning of the
Year 1642. The second Volume contains the
History of the same Reign, from the beginning of
the Year 1642, to the Execution of the King.

THE second of these Volumes contains the History of the
Reign of King CHARLES THE FIRST, from the
beginning of the Year 1642, to the Execution of the
King. The first of these Volumes contains the
History of the same Reign, from his
Accession to the Throne, to the beginning of the
Year 1642.

CATHOLIC
UNIVERSITY OF IRELAND.

EXHIBITIONS AND PRIZES TO BE COMPETED FOR
DURING THE YEAR 1867.

UNIVERSITY PRIZES, 1867.

Two prizes of £5 and £3 respectively, are offered for competition to all matriculated Students of the University of not more than four years' standing, for the best compositions in each of the subjoined subjects.

The compositions must be sent in, addressed to the Rector, on or before 1st June next, and must be the unaided work of the Student. Those whose compositions shall have been judged satisfactory, will be further required to write, *under inspection*, a short piece on another subject to be announced about 21st June next.

English Essay.—Pericles.

Greek Prose.—Regulus.

Latin Verse.—Iona.

Original Latin Prose.—Siege of Mitylene, B.C. 427.

BACHELORS' EXHIBITIONS.

Three Exhibitions of £30 each, tenable for the Session 1867-8, are offered for the competition of all Students of the University who shall have passed the B.A. Examination before the close of the present Session, and shall not at the period of Examination have exceeded thirteen terms from entrance.

Candidates for No. III. will be further required to have passed the Examination for the degree of Bachelor in Science, before the close of the present Session.

- I. For proficiency in Mental Philosophy and in Moral and Social Science (including History); on Monday, 8th July next.
- II. For proficiency in Ancient Languages and Ancient History; on Wednesday, 10th July next.
- III. For proficiency in Mathematical or Physical Science; on Friday, 12th July next.

These Exhibitions are tenable so long only as the holders comply with the regulations prescribed for them by the University.

SPECIAL EXHIBITIONS FOR THE SEVERAL COLLEGES AND SCHOOLS.

During the year 1867, one Exhibition of £20, tenable for one year, will be offered to the competition of Students in every approved College or School in which four *bonâ fide* competitors offer themselves for Examination.

Regulations.

1. The Exhibition is open to the competition of all Students in each college or school, respectively, subject to the approval of the head of such college or school.

2. The Exhibition will be offered for Classical, or for Mathematical, proficiency, according as the Rector, upon consultation with the Head of each College or School, respectively, shall determine.

3. The Examinations for this Exhibition will be held in each college or school, respectively, at the period of the annual visit of the University Examiner, and will be conducted under his personal supervision. They will be carried on by means of printed questions, and written answers, which, at the conclusion of the Examination, will be sealed by the Examiner, and conveyed by him to the University, to be there adjudicated upon.

4. The subjects of Examination for the Classical Exhibitions will be, the Latin and Greek Grammar, and Latin Composition; and the following books:—

Homer, *Iliad*, i.-iii.; and any Greek play, or prose writer, to be specially appointed by the Rector.

Virgil, *Æneid*, i.-iii.; Cicero, in *Catilinam*, i.-iv., or any other Latin prose writer, to be specially approved by the Rector.

Proficiency in Greek and Latin Grammar and in Latin Composition is an *indispensable condition of success*; and special consideration will be given to Latin Verse and Greek Composition.

The Examination for the Mathematical Exhibitions will include Arithmetic, the first two books of Euclid, and the matter which is contained in most Algebraical Treatises within the limits of Simple Equations.

5. No Exhibition will be awarded unless for distinguished answering.

6. The successful competitors may proceed to reside in the University, in October, 1867, or they may remain in their respective colleges for a period not exceeding one year, with the permission of the Rector. But they cannot enjoy the Exhibition unless while they attend Lectures in the University, and comply with the Rules and Regulations applicable to their standing.

7. The Exhibition will be forfeited by any misconduct which the Rector in Council shall, in his discretion, judge deserving of such punishment.

8. On or before the 15th June, 1867, the Rector, upon consultation with the Heads of the several Colleges and Schools, will determine the Colleges and Schools to which a Classical or a Mathemati-

cal Exhibition, respectively, will be offered. At the same time he will determine the second Greek and Latin book which will form, in each case, the subject of examination.

9. The names of the Candidates who propose offering themselves shall be transmitted to the Rector, on or before the 1st July next, by the Heads of the several Colleges.

SPECIAL EXHIBITIONS FOR LOGIC, ETC.

In order to encourage the study of Logic, of Metaphysics, and of Moral Philosophy, the following Exhibitions will be offered on Tuesday, 25th June, 1867, and following days (and should any of them remain unawarded, again in October, 1867), subject to the General Regulations given below (page 9), and to the following

SPECIAL REGULATIONS.

1. They are open to all persons, whether Matriculated Students of the University or not, who shall not, in October, 1867, be of more than four terms' University standing.

2. They are tenable for the Session 1867-68.

3. The successful Candidates must attend Lectures in Logic, etc., and such other Lectures in the Faculties of Philosophy and Letters, and of Science, as the Rector may appoint.

4. They cannot enjoy the Exhibitions until they shall have passed the Annual Examination for the First Year, or an Examination similar to it, in order to prove that they are qualified to attend the Lectures on Logic, etc.*

Classical Exhibitions.

One Exhibition of £20, two of £15, and three of £10 each.

Candidates for these Exhibitions will be examined in—

Latin and Greek Grammar, and Latin Prose Composition; in the Elements of Ancient Geography, of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the Legislation of Solon to the death of Philip); and in the following books:—

Homer, *Iliad*, books v., vi., vii., viii.; Demosthenes, *Philipp.*, i., ii.; and *de Coronâ*; Horace, *Odes*, four books, and *de Arte Poeticâ*; Livy, books iv., v.

N.B.—Proficiency in Greek and Latin Grammar, and in Latin Composition is an indispensable condition of success.

Mathematical Exhibitions.

One Exhibition of £20, two of £15, and three of £10 each.

Candidates for these Exhibitions will be examined in Arithmetic; Algebra, including Quadratic Equations; and Euclid, six books.

* This Examination may be passed in July or October; and the passing it will not otherwise affect the standing of the Student in the University.

**UNDERGRADUATE EXHIBITIONS,
IN THE FACULTIES OF PHILOSOPHY AND LETTERS AND OF SCIENCE,
OCTOBER, 1867.**

- N.B.**—The Rector and Council reserve to themselves the right of withdrawing from competition any of the following Exhibitions, giving notice of the withdrawal on or before the 15th June, 1867.
- N.B.**—The dates of the Examinations for the several Exhibitions will be announced subsequently.
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GENERAL REGULATIONS.

1. The following Exhibitions, tenable for one year, will be offered for competition in the University, on Tuesday, 15th October, 1867, and following days.
2. The Examinations will be held in the University buildings, Stephen's Green, upon days to be hereafter announced, and will commence each day at 10 A.M.
3. Candidates are required to send in their names and commendatory letters, from their University or Collegiate Superior, to the Secretary of the University, on or before the day preceding the Examination at which they propose to present themselves.
4. No Exhibition will be awarded unless for distinguished answering; and in the case of *all* the Classical Exhibitions, proficiency in Greek and Latin Grammar and in Latin Composition is an indispensable condition of success.
5. Every Exhibition is tenable for one year; but successful candidates are required to attend Lectures in the Faculty of Philosophy and Letters, or of Science, according to their standing, and can hold the Exhibitions so long only as they observe the Regulations of the University.
6. No one, however, can hold two Exhibitions in the same matter; —*e.g.*, two Classical, or two Mathematical Exhibitions; neither can two Exhibitions in Physical Science be held by the same person.
7. The Episcopal Exhibitions are open to Students of the University only, at Entrance, or of not more than one or two years' standing, according to the class of Exhibition.
8. The other Exhibitions are open to all who present satisfactory testimonials of conduct, and former successful competitors may again compete for them. But the Candidates cannot be above twenty-six years of age, or of more than five years' standing in any University.
9. The successful candidates, if not already matriculated, are required to matriculate within one week after the declaration of the award of the Examiners.

EPISCOPAL EXHIBITIONS.

Special Regulations.

1. The Episcopal Exhibitions will be distributed among Students from the Ecclesiastical Provinces of Armagh and Cashel, Dublin and Tuam respectively; provided competitors from these provinces offer themselves, and comply with the other conditions prescribed.

2. No Student above twenty-two years of age, or of more than one year's standing in any University, will be allowed to compete for the Episcopal Entrance Exhibitions. The successful Candidates must attend the lectures of the First or Second Year.

3. The subjects of the Examination for the Classical Exhibitions will be:—

Latin and Greek Grammar;

Latin Composition;

The Elements of Ancient Geography;

The Elements of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the legislation of Solon to the death of Philip);

And the books, etc., appointed for each class of Exhibitions, respectively.

Special consideration will be given to Latin verses and Greek prose composition. But, with regard to the Entrance Classical Exhibitions, the award will depend chiefly upon the satisfactory answering in Greek and Latin Grammar, and Latin Prose Composition; and proficiency in these subjects is an indispensable condition of success.

I.—ENTRANCE (OR FIRST YEAR'S) EXHIBITIONS.

Open to Persons entering the University; and to Students of not more than One Year's standing since their Matriculation, provided they shall not have already Resided for more than one Term previous to October, 1867.

Classical:—One Exhibition of £20, two of £15, and four of £10 each, for proficiency in the Classical and Literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in the subjects mentioned above (page 10), and in the following books:—

Homer, *Iliad*, i.—iii.;

Cicero, the four Orations against Catiline, and *pro Lege Maniliâ*.

Mathematical.—One Exhibition of £20, two of £15, and four of £10 each, for proficiency in the Mathematical matter of the Entrance Examination.

The Examination for these Exhibitions will not extend beyond the second book of Euclid, nor embrace matter which is not included in most Algebraical Treatises within the limits of Simple Equations.

II.—SECOND YEAR'S EXHIBITIONS.

Open to all Students of the University (affiliated or others) who shall have passed the Entrance Examination since the 1st October, 1865, and shall not have Resided more than Four Terms in the University.

Classical.—One Exhibition of £20, two of £15, and two of £10.

Candidates for these Exhibitions will be examined in the subjects mentioned above (No. 3, page v.), in Greek Composition, and in the following books:—

Homer, *Iliad*, ix.—xii.

Euripides, *Hippolytus*; Plato, *Apologia*.

Horace, *Satires* and *Epistles*.

Cicero, in *Catilinam*, *pro Milone*, *pro Archiâ*, and *de Lege Maniliâ*.

Mathematical.—One Exhibition of £20, two of £15, and two of £10, for proficiency in the Mathematical Pass and Honour business of the first year, viz.:—

Euclid, six books (definitions of Book v.); Algebra; Plane Trigonometry.

III.—THIRD YEAR'S EXHIBITIONS.

Open to Students of the University, of not more than Seven Terms' standing, who shall have passed the Annual Examination of the First Year.

Classical.—One Exhibition of £20, two of £15, and two of £10.

Candidates for these Exhibitions will be examined in the subjects mentioned above (No. 3, page v.), in Greek Composition, and in the following books:—

Herodotus, viii., ix.;

Euripides, *Ion*;

Sophocles, *Antigone*;

Juvenal, *Satires* (Walker's selection).

Livy, iv.—vi.

Special marks will be given for Greek and Latin Verse.

Mathematical.—One Exhibition of £20, two of £15, and two of £10, for proficiency in the Mathematical course of the Second Year, viz.:—

Elements of Solid Geometry; Spherical Trigonometry; Coördinate Geometry; the Differential Calculus.

CLOYNE EXHIBITIONS.

Founded by the Bishop and Clergy of the Diocese of Cloyne.

Cloyne Exhibition in Logic, £20:—For proficiency in Logic and the Elements of Mental Philosophy (embracing the elementary portions of the subjects usually included in treatises on Ontology and Psychology).

*Cloyne Exhibition in Mental Science, £20:—*For proficiency in Mental Philosophy (including Ontology and Psychology) and Natural Theology.

Cloyne Classical Exhibitions, each £30:—viz. :—

*Cloyne Greek Exhibition, £30:**—

Candidates for this Exhibition will be examined in :—

Greek Grammar and Composition, both prose and verse.

Ancient Geography ;

Greek History, from the beginning of the Peloponnesian War (B.C. 431) to the death of Philip (B.C. 336).

And in the following :—

Thucydides, vi., vii. ;

Sophocles, *Edipus Coloneus* and *Antigone*.

Demosthenes, against *Meidias*.

*Cloyne Latin Exhibition £30:**—

Candidates for this Exhibition will be examined in :—

Latin Grammar and Composition, both prose and verse ;

Ancient Geography,

Roman History, from the burning of Rome by the Gauls to the beginning of the Second Punic War.

And in the following books :

Livy, vi.—x. ;

Plautus, *Trinummus* and *Menaechmei*.

Cicero, the Verrine Orations.

Lucan, *Pharsalia*, i.—vi.

Cloyne Exhibition in Irish History, Literature, etc., £20:—

Elements of the Irish Language ; Materials of Irish Literature ; Irish History, from the English Invasion to the Plantation of Ulster.

LIMERICK EXHIBITIONS.

Founded by the Laity of the City and County of Limerick.

Limerick Classical Exhibition, £40:—

For proficiency in Greek and Latin Languages (including Composition in prose and verse), Literature, and History.

*Three Limerick Mathematical Exhibitions:—*One of £40, one of £30, and one of £20.

For proficiency in the full University course of pure Mathematics and Mathematical Physics.

* The Cloyne Greek and Latin Exhibitions may be held by the same person.

Two Limerick Modern Literature Exhibitions, £20 each, viz. :—

I. English Language and Literature, and English History from the Conquest, A.D. 1066, to the accession of Edward III., A.D. 1327.

II. The Language and Literature of France, Italy, or Germany, at the option of the Candidate ; and a portion of the History of the country, the Language and Literature of which he presents, viz. :—

French History, from the Accession of Philip VI. of Valois, A.D. 1328, to the Death of Charles VIII., A.D. 1498.

Italian History—During the seventeenth and eighteenth centuries.

German History—From the accession of Leopold I., A.D. 1657, to the end of the Seven Years' War, A.D. 1763.

CONOLLY EXHIBITIONS, £20 EACH.

FOUNDED BY THE LATE JOHN CONOLLY, ESQ.

I. *Mathematics* :—Coördinate Geometry, Differential and Integral Calculus.

II. *Mathematical Physics* :—Mathematical Statics and Dynamics, and Elements of Mathematical Geography and Astronomy.

III. *Experimental and Kosmical Physics* :—Heat, Light, Electricity, and Magnetism ; Elements of Geology, Physical Geography and Climatology, and Astronomy.

IV. *Natural Sciences* :—Chemistry, Mineralogy, and Crystallogogy.

V. *Medical Sciences* :—Chemistry, Physiology, Physiological Anatomy, and Botany (to be competed for on Wednesday, 10th April, 1867).

N.B.—Of these Exhibitions, Nos. I. and II. cannot be held by the same person ; so also Nos. III. and IV. cannot be held simultaneously.

CATHOLIC UNIVERSITY OF IRELAND.

EXHIBITIONS TO BE COMPETED FOR IN OCTOBER,
1867.

GENERAL REGULATIONS.

1. The following Exhibitions, tenable for one year, will be offered for competition in the University, on Tuesday, 15th October, 1867, and following days.

2. The Examinations will be held in the University buildings, Stephen's Green, and will commence each day at 10 A.M.

3. Candidates are required to send in their names and commendatory letters, from their University or Collegiate Superior, to the Secretary of the University, on or before the day preceding the Examination at which they propose to present themselves.

4. No Exhibition will be awarded unless for distinguished answering; and in the case of *all* the Classical Exhibitions, proficiency in Greek and Latin Grammar and in Latin Composition is an indispensable condition of success.

5. Every Exhibition is tenable for one year; but successful candidates are required to attend Lectures in the Faculty of Philosophy and Letters, or of Science, according to their standing, and can hold the Exhibitions so long only as they observe the Regulations of the University.

6. No one, however, can hold two Exhibitions in the same matter; —*e.g.*, two Classical, or two Mathematical Exhibitions; neither can two Exhibitions in Physical Science be held by the same person.

7. The Episcopal Exhibitions are open to Students of the University only, at Entrance, or of not more than one or two years' standing, according to the class of Exhibition.

8. The other Exhibitions are open to all who present satisfactory testimonials of conduct, and former successful competitors may again compete for them. But the Candidates cannot be above twenty-six years of age, or of more than five years' standing in any University.

9. The successful candidates, if not already matriculated, are required to matriculate within one week after the declaration of the award of the Examiners.

SPECIAL EXHIBITIONS FOR LOGIC, ETC.

In order to encourage the study of Logic, of Metaphysics, and of Moral Philosophy, the following Exhibitions will be offered in October, 1867, subject to the General Regulations given above, (page i.), and to the following

SPECIAL REGULATIONS.

1. They are open to all persons, whether Matriculated Students of the University or not, who shall not, in October, 1867, be of more than four terms' University standing.
2. They are tenable for the Session 1867-68.
3. The successful Candidates must attend Lectures in Logic, etc., and such other Lectures in the Faculties of Philosophy and Letters, and of Science, as the Rector may appoint.
4. They cannot enjoy the Exhibitions until they shall have passed the Annual Examination for the First Year, or an Examination similar to it, in order to prove that they are qualified to attend the Lectures on Logic, etc.*
5. The Examinations for the Classical Exhibitions will be held on Tuesday and Wednesday, 15th and 16th October; and for the Mathematical Exhibitions on Thursday, 17th October, next.

Classical Exhibitions.

One Exhibition of £20, two of £15, and three of £10 each.

Candidates for these Exhibitions will be examined in—

Latin and Greek Grammar, and Latin Prose Composition;
 The Elements of Ancient Geography;
 The elements of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the Legislation of Solon to the death of Philip);
 And in the following books:—

Homer, *Iliad*, books v., vi., vii., viii.;
 Demosthenes, *Philippics*, i., ii.; and *de Coronâ*;
 Horace, *Odes*, four books, and *de Arte Poeticâ*;
 Livy, books iv., v.

N.B.—Proficiency in Greek and Latin Grammar, and in Latin Composition is an *indispensable condition of success*.

Mathematical Exhibitions.

One Exhibition of £20, two of £15, and three of £10 each.

Candidates for these Exhibitions will be examined in Arithmetic; Algebra, including Quadratic Equations; and Euclid, six books.

* This Examination may be passed in October, 1867; and the passing it will not otherwise affect the standing of the Student in the University.

EPISCOPAL EXHIBITIONS.

Special Regulations.

1. The Episcopal Exhibitions will be distributed among Students from the Ecclesiastical Provinces of Armagh and Cashel, Dublin and Tuam respectively; provided competitors from these provinces offer themselves, and comply with the other conditions prescribed.

2. No Student above twenty-two years of age, or of more than one year's standing in any University, will be allowed to compete for the Episcopal Entrance Exhibitions. The successful Candidates must attend the lectures of the First or Second Year.

3. The Examinations for the Classical Exhibitions will be held on Tuesday and Wednesday, 15th and 16th October; and for the Mathematical Exhibitions on Thursday, 17th October, next.

4. The subjects of the Examination for the Classical Exhibitions will be:—

Latin and Greek Grammar;

Latin Composition;

The Elements of Ancient Geography;

The Elements of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the legislation of Solon to the death of Philip);

And the books, etc., appointed for each class of Exhibitions, respectively.

Special consideration will be given to Latin verses and Greek prose composition.

I.—ENTRANCE (OR FIRST YEAR'S) EXHIBITIONS.

Open to Persons entering the University; and to Students of not more than One Year's standing since their Matriculation, provided they shall not have already Resided for more than one Term previous to October, 1867.

Classical:—One Exhibition of £20, two of £15, and four of £10 each, for proficiency in the Classical and Literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in the subjects mentioned above (No. 4), and in the following books:—

Homer, *Iliad*, i.—iii.;

Cicero, the four Orations against Catiline, and *pro Lege Maniliâ*.

N.B.—Candidates for the Entrance Classical Exhibitions will do well to remember that the award will depend chiefly upon the satisfactory answering in Greek and Latin Grammar, and Latin Prose Composition; and proficiency in these subjects is an indispensable condition of success.

Mathematical.—One Exhibition of £20, two of £15, and four of £10 each, for proficiency in the Mathematical matter of the Entrance Examination.

The Examination for these Exhibitions will not extend beyond the second book of Euclid, nor embrace matter which is not included in most Algebraical Treatises within the limits of Simple Equations.

II.—SECOND YEAR'S EXHIBITIONS.

Open to all Students of the University (affiliated or others) who shall have passed the Entrance Examination since the 1st October, 1865, and shall not have Resided more than Four Terms in the University.

Classical.—One Exhibition of £20, two of £15, and two of £10.

Candidates for these Exhibitions will be examined in the subjects mentioned above (No. 4, page iii.), in Greek Composition, and in the following books:—

Homer, *Iliad*, ix.—xii.

Euripides, *Hippolytus*; Plato, *Apologia*.

Horace, *Satires* and *Epistles*.

Cicero, in *Catilinam*, *pro Milone*, *pro Archiâ*, and *de Lege Maniliâ*.

Mathematical.—One Exhibition of £20, two of £15, and two of £10, for proficiency in the Mathematical Pass course of the first year, viz.:—

Euclid, six books (definitions of Book v.); Algebra; Plane Trigonometry.

III.—THIRD YEAR'S EXHIBITIONS.

Open to Students of the University, of not more than Seven Terms' standing, who shall have passed the Annual Examination of the First Year.

Classical.—One Exhibition of £20, two of £15, and two of £10.

Candidates for these Exhibitions will be examined in the subjects mentioned above (No. 4, page iii.), in Greek Composition, and in the following books:—

Herodotus, viii., ix.;

Euripides, *Ion*;

Sophocles, *Antigone*;

Juvenal, *Satires* (except 2, 5, 6, 9, 11, and 12).

Livy, iv.—vi.

Special marks will be given for Greek and Latin Verse.

Mathematical.—One Exhibition of £20, two of £15, and two of £10, for proficiency in the Mathematical course of the Second Year, viz.:—

Elements of Solid Geometry; Spherical Trigonometry; Coördinate Geometry; the Differential Calculus.

CLOYNE EXHIBITIONS.

Founded by the Bishop and Clergy of the Diocese of Cloyne.

Cloyne Exhibition in Logic, £20 :—Wednesday, 23rd October :—For proficiency in Logic and the Elements of Mental Philosophy (embracing the elementary portions of the subjects usually included in treatises on Ontology and Psychology).

Cloyne Exhibition in Mental Science, £20 :—Wednesday, 23rd October :—For proficiency in Mental Philosophy (including Ontology and Psychology) and Natural Theology.

Cloyne Classical Exhibitions, each £30 :—Friday, 18th October, and following days ;—viz. :—

Cloyne Greek Exhibition, £30 :—*Friday and Saturday, 18th and 19th October :—

Candidates for this Exhibition will be examined in :—

Greek Grammar and Composition, both prose and verse.

Ancient Geography ;

Greek History, from the beginning of the Peloponnesian War (B.C. 431) to the death of Philip (B.C. 336).

And in the following books :—

Thucydides, vi., vii. ;

Sophocles, *Edipus Coloneus* and *Antigone*.

Demosthenes, against *Meidias*.

Cloyne Latin Exhibition, £30 :—*Monday and Tuesday, 21st and 22nd October :—

Candidates for this Exhibition will be examined in :—

Latin Grammar and Composition, both prose and verse ;

Ancient Geography,

Roman History, from the burning of Rome by the Gauls to the beginning of the Second Punic War.

And in the following books :

Livy, vi.—x. ;

Plautus, *Trinummus* and *Menaechmi*.

Cicero, the Verrine Orations.

Lucan, *Pharsalia*, i.—vi.

Cloyne Exhibition in Irish History, Literature, etc., £20 :—Saturday, 26th October.

Elements of the Irish Language ; Materials of Irish Literature ; Irish History, from the English Invasion to the Plantation of Ulster.

* The Cloyne Greek and Latin Exhibitions may be held by the same person.

LIMERICK EXHIBITIONS.

Founded by the Laity of the City and County of Limerick.

Limerick Classical Exhibition, £40:—Friday, 18th October, and following days:—

For proficiency in Greek and Latin Languages (including Composition in prose and verse), Literature, and History.

Three Limerick Mathematical Exhibitions:—One of £40, one of £30, and one of £20:—Monday, 28th October, and following days:—

For proficiency in the full University course of pure Mathematics and Mathematical Physics.

Two Limerick Modern Literature Exhibitions, £20 each, viz.:—

I. Thursday, 24th October:—English Language and Literature, and English History from the Conquest, A.D. 1066, to the accession of Edward III., A.D. 1327.

II. Friday, 25th October:—The Language and Literature of France, Italy, or Germany, at the option of the Candidate; and a portion of the History of the country, the Language and Literature of which he presents, viz.:—

French History, from the Accession of Philip VI. of Valois, A.D. 1328, to the Death of Charles VIII., A.D. 1498.

Italian History—During the seventeenth and eighteenth centuries.

German History—From the accession of Leopold I., A.D. 1657, to the end of the Seven Years' War, A.D. 1763.

CONOLLY EXHIBITIONS, £20 EACH.

FOUNDED BY THE LATE JOHN CONOLLY, ESQ.

I. *Mathematics*:—Monday, 28th October:—Coördinate Geometry, Differential and Integral Calculus.

II. *Mathematical Physics*:—Tuesday, 29th October:—Mathematical Statics and Dynamics, and Elements of Mathematical Geography and Astronomy.

III. *Experimental and Kosmical Physics*:—Wednesday, 30th October:—Heat, Light, Electricity, and Magnetism; Elements of Geology, Physical Geography and Climatology, and Astronomy.

IV. *Natural Sciences*:—Thursday, 31st October:—Chemistry, Mineralogy, and Crystallogogy.

N.B.—Of these Exhibitions, Nos. I. and II. cannot be held by the same person; so also Nos. III. and IV. cannot be held simultaneously.

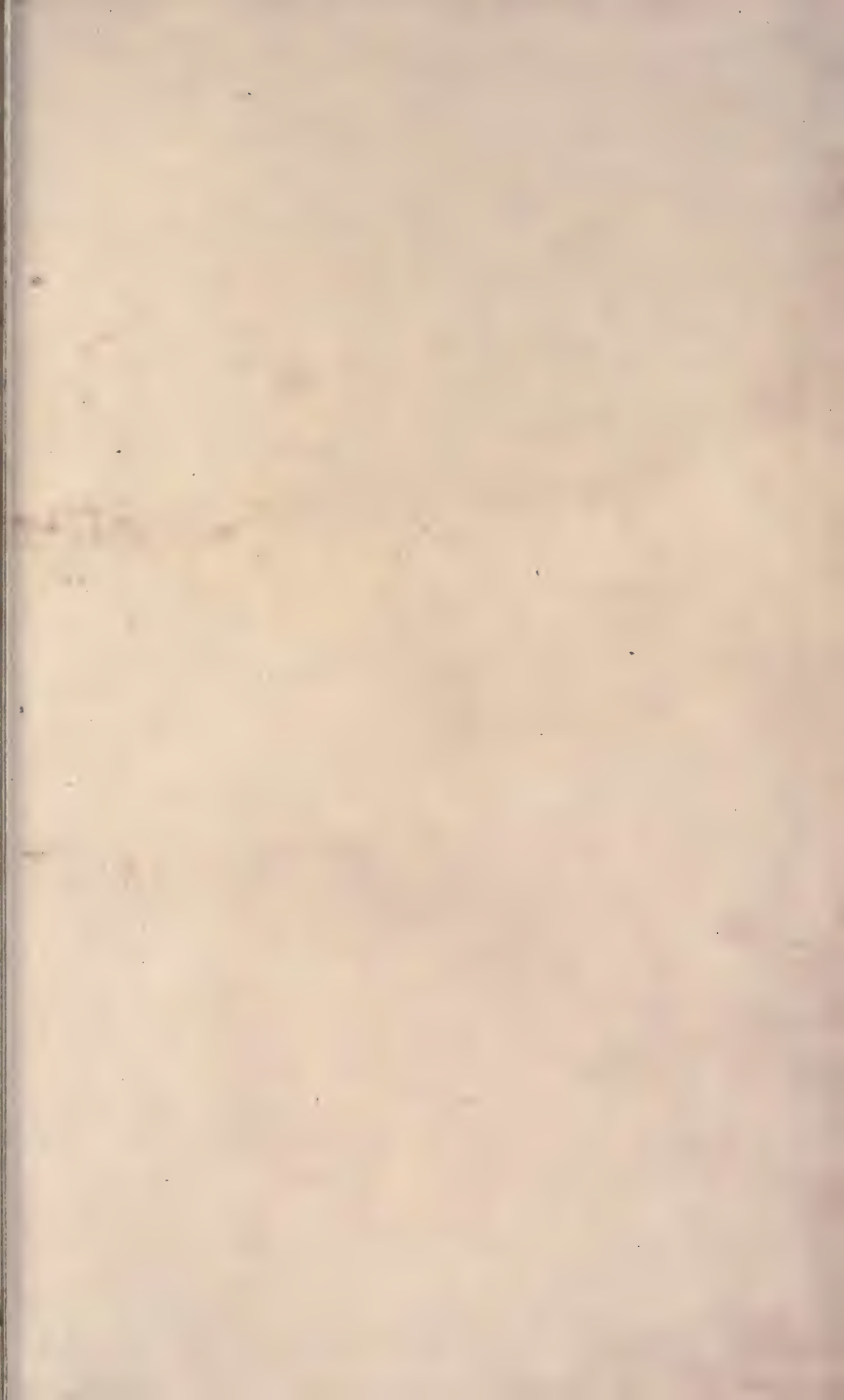
LIST OF EXAMINATION DAYS,

October, 1867.

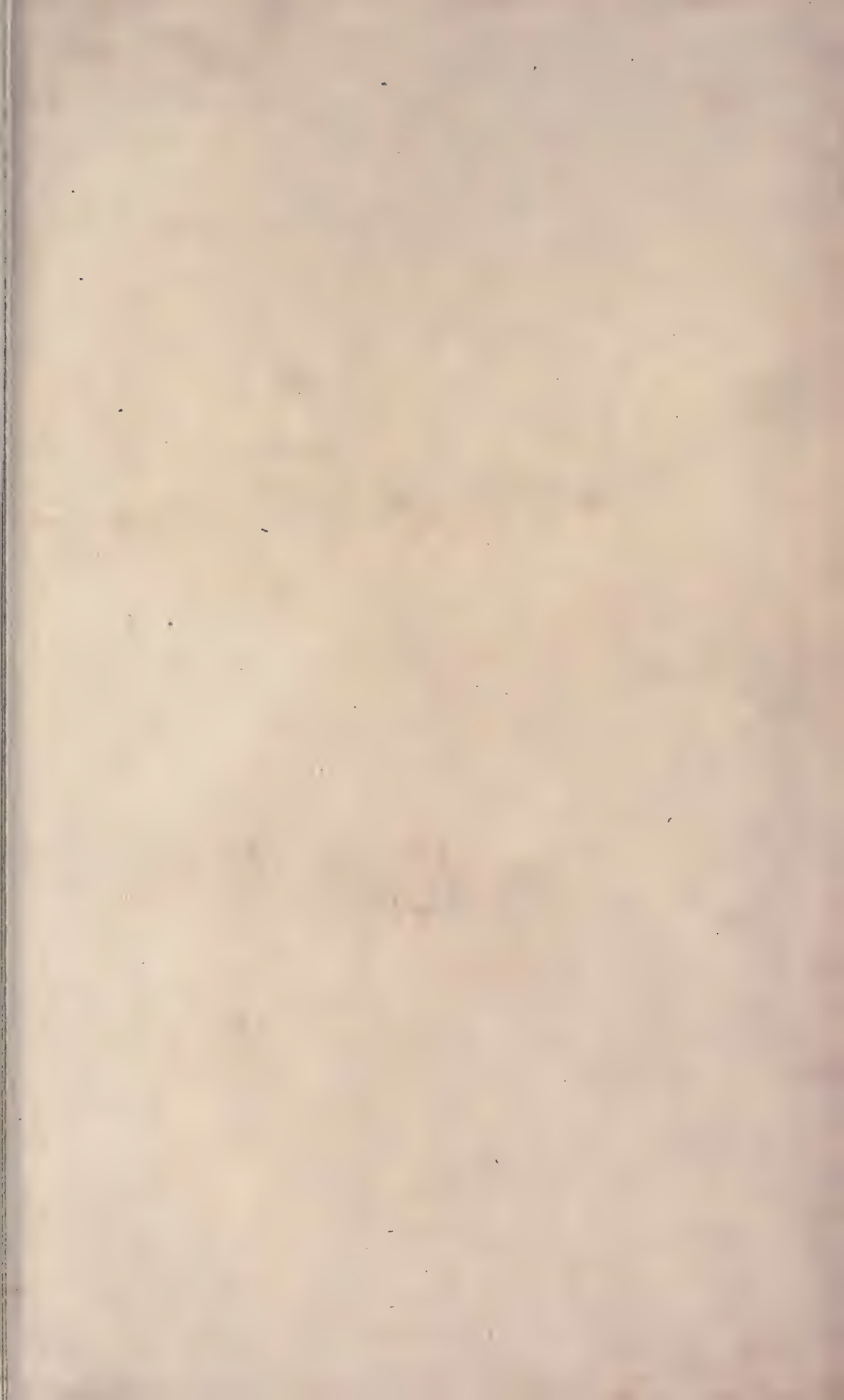
- 13. Sun. 18th *after Pentecost*. UNIVERSITY SESSION and Michaelmas Term begin.
- 14. Mon. Matriculation Examinations.
- 15. Tues. } Examinations for Episcopal Classical Exhibitions for Entrance, Second and Third Years; and Special
- 16. Wed. } Classical Exhibitions for Logic, etc.
- 17. Th. Episcopal Mathematical Exhibitions for Entrance, etc., and Special Exhibitions for Logic.
- 18. Fri. } Cloyne Greek Exhibition, and Limerick Classical Ex-
- 19. Sat. } hibition (Greek portion).
- 20. Sun. 19th *after Pentecost*. Solemn Inauguration of the Session; High Mass and *Veni Creator*.
- 21. Mon. } Lectures begin. Cloyne Latin Exhibition, and Lime-
- 22. Tues. } rick Classical Exhibition (Latin portion).
- 23. Wed. Cloyne Exhibitions in Logic and Mental Science.
- 24. Th. Limerick Exhibition in English Literature.
- 25. Fri. Limerick Exhibition in Foreign Literature.
- 26. Sat. Cloyne Exhibition in Irish, etc.
- 27. Sun. 20th *after Pentecost*.
- 28. Mon. Limerick Mathematical Exhibitions, and Conolly Exhibition in Mathematics.
- 29. Tues. Limerick Mathematical Exhibitions, continued, and Conolly Exhibition in Mechanical Philosophy.
- 30. Wed. Conolly Exhibition in Natural Philosophy.
- 31. Th. Conolly Exhibition in Chemistry, etc.

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